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VOL. LVI. CHICAGO, MAY, 1923. NO. 1.

HE PROFITS MOST WHO SERVES BEST

It isn't the cut of the clothes that you wear,
Nor the stuff out of which they are made;
Though selected with taste and fastidious care;
And it isn't the price that you paid.
It isn't the size of the pile in your bank,
Nor the number of acres you own;
It isn't the question of prestige or rank,
Nor a question of fame or renown.
It isn't the servants who come at your call;
And it isn't the things you possess—
Whether many, or little, or nothing at all;
It is SERVICE that measures success.

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VOL. LVI. CHICAGO, JUNE, 1923. NO. 2.

Be with God in thy outward works, refer them to Him, offer them to Him, seek to do them in Him and for Him, and He will be with thee in them, and they shall not hinder, but rather invite His presence in thy soul. Seek to see Him in all things, and in all things He will come nigh unto thee.

—E. B. PUSEY.

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VOL. LVI. CHICAGO, JULY, 1923. NO. 3.

Prayer is our noblest ministry. We can do things by prayer that we cannot do in any other way. We have other ministries, to be sure. We have the ministry of money. It is a noble ministry. There is the ministry of words, and that is a great ministry. There is also the ministry of deeds, and that is a noble ministry. There is the ministry of influence. Even influence can be consecrated to God, and should be. In all of these things we are laying hold upon the human element in bringing things to pass, but in prayer we are laying hold of God Himself and bringing things to pass by the power of the Almighty. May God give us some conception of the nobility of prayer!—James I. Vance.

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Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a republic like ours, where the people are the sovereigns and every man has absolute liberty of political action.

REV. DR. P. S. HENSON.

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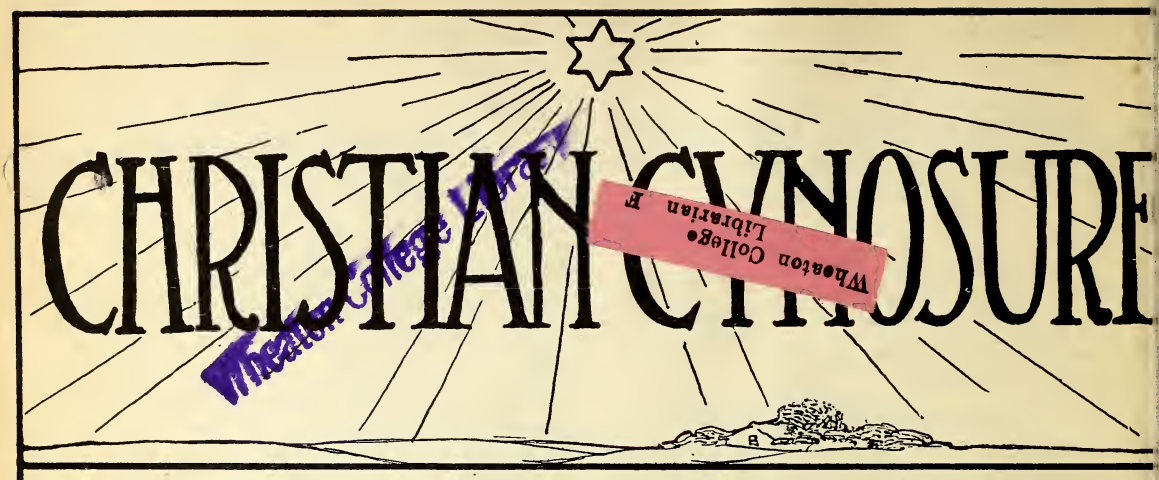

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VOL. LVI. CHICAGO, SEPTEMBER, 1923. No. 5.

Monsignor Dillon, D. D., in his "War of Antichrist with the Church," says:

"Every secret society is framed and adapted to make men the enemies of God and His Church, and to subvert faith; and there is not one, no matter on what pretext it may be founded, which does not fall under the management of a supreme directorate governing all secret societies on earth. The one aim of this directorate is to uproot Christianity and the Christian social order, as well as the Church from the world—in fact, to eradicate the name of Christ and the very Christian idea from the minds and the hearts of men."

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VOL. LVI. CHICAGO, OCTOBER, 1923. NO. 6.

Hebron Moslems Going to Jerusalem for Nebi Musa Festival. These Moslems started the Arab-Jewish Riots Which Resulted in More Than Two Hundred Casualties.

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VOL. LVI. CHICAGO, NOVEMBER, 1923. No. 7.

The Loss Is Yours

Each wasted chance for good
is your own loss;
Each song you fail to sing
Is your own loss.
You may refuse to serve,
Another will step forth,
And when the work's all done
The loss is yours.

Each soul you've failed to save
Is your own loss;
Each heart you've failed to cheer
Is your own loss.
Someone will nobly rise
And do that which is right;
The joy will then be his,
The loss is yours.

Each unkind word you speak
Is your own loss;
Each heart you cause to bleed
Is your own loss.
Others will bless and serve,
Others will help and pray,
And at the judgment day
The loss is yours.

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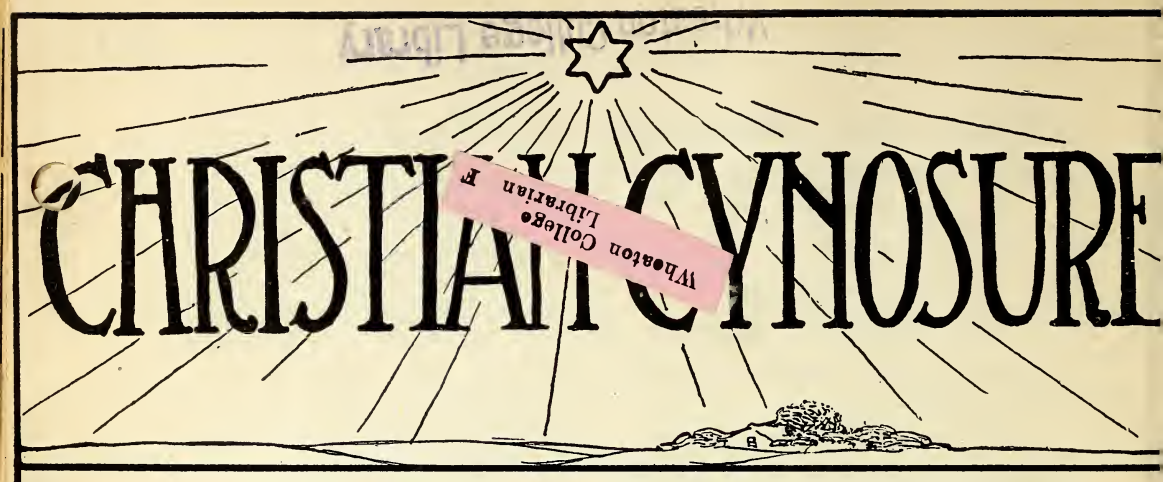

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VOL. LVI. CHICAGO, DECEMBER, 1923. No. 8.

If a man has nothing to reproach himself with, he can bear anything.

—Phillips Brooks.

I'll bind myself to that which once being right, will not be less right when I shrink from it.

—Kingsley.

The men who succeed best in public life are those who take the risk of standing by their own convictions.

—Garfield.

You are waiting to do some great thing; you are waiting to pull down some great evil. Perform the small things that are unseen, and they will bring other and greater things for you to perform.

—John Bright.

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VOL. LVI. CHICAGO, JANUARY, 1924. No. 9.

The New Year Comes.

The new year comes, swing wide the door,
To usher in the freighted store
Of grain, of weal, of woe,
As these new days shall come and go.
Watch Thou, O Lord, the gate before;
Through summer green and winter hoar
We ask Thee still Thy gifts to pour,
For now, today, we only know
The new year comes.

From depths of vast omniscient lore,
Reveal Thy purpose more and more,
Upon us still Thy grace bestow,
Help us in faith serene to grow,
For from an unseen, unknown shore.
The new year comes.

(Selected)

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SUCCESS

The one thing better than success is to be worthy of success. The world has many an uncrowned hero, who was never allowed to contend in the race, but who honorably wears the laurel of victory. Armed and equipped and waiting the Master's bidding, he shall not lose his reward, because the exigencies of the service never drew him into battle. The reserve force participates in the honors and awards of victory.—*Sel.*

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Your external circumstances may change, toil may take the place of rest, sickness of health, trials may thicken within and without. Externally, you are the prey of such circumstances; but if your heart is stayed on God, no changes or chances can touch it, and all that may befall you will but draw you closer to Him. Whatever the present moment may bring, your knowledge that it is His will, and that your future heavenly life will be influenced by it, will make all not only tolerable, but welcome to you, while no vicissitudes can affect you greatly, knowing that He who holds you in His powerful hand, cannot change, but abideth forever. Sel.

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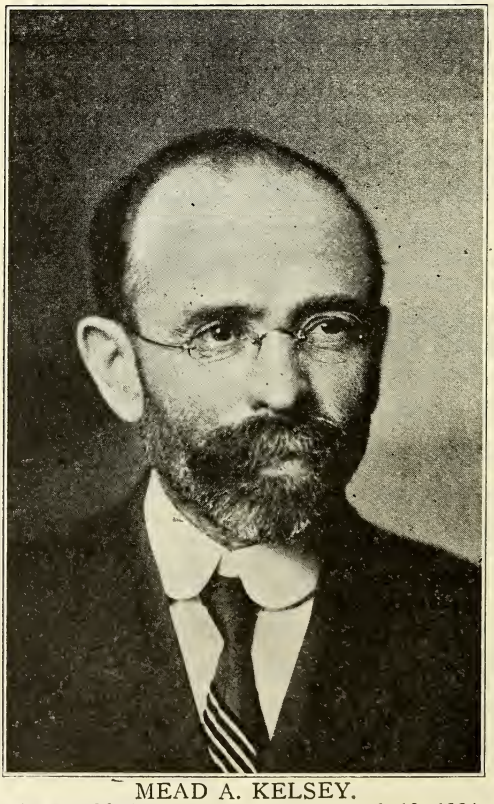

MEAD A. KELSEY.
August 25, 1861. *March* 10, 1924.
Obituary in the May number.

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

ANNUAL BUSINESS MEETING.

The Annual Business Meeting of the National Christian Association for the election of officers for the ensuing year, the hearing of annual reports, and the transaction of other important business, will be held in its building, first floor Auditorium, 850 West Madison Street, Chicago, on Monday, May 28th, 1923, at 1:30 o'clock in the afternoon. Take Madison Street cars and get off at Peoria Street.

Corporate, Life and Associate Members, as well as delegates from churches have their day and opportunity to decide upon the course of the Association and the best way in which it may serve the Cause of Christ and His churches during the coming year, 1923-1924.

JOHN F. HEEMSTRA,
President.
HERMAN MOES,
Rec. Secy.

IMPORTANT STATEMENT.

A business man who controls large manufacturing interests, went on a trip recently to sound out business conditions. He visited twelve leading financial men in different cities. Each one of them spoke of the seriousness of moral conditions, and concluded with a statement like this: "Nothing but a revival of true and vital religion will remedy this situation."

When men give the same earnest thought to the work of God's Kingdom, that they do to their own business, there will be a marked improvement. This is being recognized by the leading men of our nation, who are urging more regular Bible reading.

LETTING OUR LIGHT SHINE.

The reason we should let our light shine is that others may be benefited. The most beautiful life is the one that is lived for others. Selfishness dwarfs the character and darkens the life. The Christ life is always unselfish. While the sinner lives for himself alone, the Christian lives to bless as many as possible. In helping others he advertises the Christian religion and magnifies the Lord Jesus. It affords great satisfaction to the soul to contemplate kindnesses done to poor humanity while passing along the journey of life. Jesus Christ is the great light of the world and we are to hold Him up before the gaze of others. Many will never see His light only as they see it in the lives of His followers. Dr. Burrell in commenting on John 8:12 wrote the following in the *Christian Herald:*

It is said that when Bartholdi had completed his statue of "Liberty Enlightening the World," he was greatly perplexed as to where he should place it. In his own Paris, under the shadow of the guillotine? No, not there! In London, within sight of Tower Hill? No, not there! In Berlin, the great military center? No, not there! In St. Petersburg, within hearing of the knout? No, not there! In Alexandria, with the dust of the Pharaohs blowing over it? No, not there! But at the gateway of the New World, in a land of freedom with all its history before it.

The church of our country is under bonds not only to realize that artist's dream, but to go further. It is for those who are loyal to the traditions of this Christian land and hopeful of its Christian destiny to lift the Cross on high where all may see it. If we are to become a blessing to other nations it must be by magnifying the infinite love of Him who said, "I am the Light of the world."

—*Free Methodist, April* 5, 1923.

NO USE FOR THE CHRIST.

BY REV. J. B. VAN DEN HOEK.

If a man is always a hungering and thirsting for honor of men, and titles bestowed upon a mortal by other mortals, he must be far removed from the Kingdom of Heaven, which we are to seek first.

If the Christ alone can save the bootblack or the monarch; if it is true that we are all by nature lost in sin; if it can not be gainsaid that the proud and haughty can not enter the pearly gate, unless they get down on their knees and have their stony heart removed, then, if all this be true—and it is—how can just a common man of flesh and bones permit himself to have a dozen or more titles, which the Saints would abhor, bestowed upon him?

Certainly there is **no use for the Christ** to save, if **we are that big!** The Devil would be adored. The Antichrist will ask homage, when he shall sit as a god "in the temple of God."

Is it not the sign of perdition when a man, who is neither King nor Saint, is desirous of this adoration; yea, often paying large sums of money and seeking by all kinds of avenues to be called **"Grand King of the Grand Chapter of Royal Arch Masons,"** plus all the rest of "garlands and crowns."

There are some of God's own elect children undoubtedly in these lodges.

Dare ye take all this honor of men, ye President and Member of Congress, ye Governors of our States and Generals of our armies, ye Ministers of the Gospel and Seminary Professors? Would to God that you should perceive that you trample the Christ in the dust, by your hunger for the honor and gold of this dark planet of ours!

It's Either Christ or Masonry with All Its Daughters.

You say: "I do not attend the lodge meetings, parties, dances; a faithful Christian could not bear to be with them on these occasions!" All well, you must either sever your connections or be counted with them!

Yes, if you really love the Lord and King of the Church, you will break away. Do it now.

Now, then, if you are really "born again," if you have experienced conversion, what do you think of this prominent Mason, Mr. T. W. Hugo, who died Feb. 27, 1923, at Duluth, Minn.?

Does this man need the "New Jerusalem"? Great work he has done for Masonry: will heaven accept it? Will Jesus, the King, say: "Well done, Mr. Hugo?"

If not, then his labors have been in vain. There is no *third* road. We either build gold and precious stones, or wood and straw. The fire-test will be applied!

SERVICE THROUGH SACRIFICE.

When the rising tide of Young China was revolting in arms against the old, corrupt monarchy of Old China, young Chinese Christian students organized societies which they called "Willing to Die Associations." They so urgently believed in the righteousness of the republican cause that they were literally willing to die for its success. They foreswore comfort, personal success, honors, and even life itself, for that in which they believed and THEY SUCCEEDED. Institutions which had flourished three thousand years were overturned and the ideals of freedom, in place of being merely speculative, became practical factors in the lives of three hundred millions of people.

Do we not need a "Willing to die Association" spirit to conquer in our efforts to free men?

Every member of our Association is needed to conquer in the grand purpose of the Cross.

Think what a mighty force for righteousness would go through our country if every man and woman had a vision of our work, and would be willing to lay aside personal convenience, self-interest, and luke-warmness, and go all lengths in the service for Christ.

It is not possible to achieve great things for God unless we are ready to sacrifice and be wholly consecrated to the work at hand.

A. H. LEAMAN.

Our birth is nothing but our death begun, as tapers waste the moment they take fire.—Young.

A RECENT MASONIC FUNERAL.

[Extracts from a letter to Mr. A. W. Huge, Traveling Auditor for the Advance-Rumely Thresher Company of United States of America, read before the Walther League Society, La Porte, Indiana.—Editor.]

"The former Royal Potentate of North American Masonry, Mr. Treet, has passed away.

"To say the least, the funeral was much the finest we have ever witnessed in Fargo, North Dakota. The city police cleared our streets of all automobiles for many blocks, in readiness for the Masonic parade, to start from the Masonic Temple. The whole city, so to speak, was given over to the Masons.

"At the funeral were special singers—soloists, quartets and choirs. The Masonic drum corps together with the brass bands added luster to the scene. 'Abide with Me' was beautifully rendered, dying away in piano strains as though a thousand miles away. The Temple was specially decorated.

"Human nature could hardly resist the suggestion to *wish* such a grand funeral also for each and all of us.

"Then Rev. Dr. Robertson, Presbyterian, gave the sermon, in due and Masonic form. He is quite a booster for Masonry, himself a Shriner and hence wearer of the Mohammedan badge. He said all the fine things about Masonry he could, and if our English dictionary had provided more words with which he could have eulogized the order he no doubt would have increased his enconiums and panegyrics. It took him only twenty minutes to get the Royal Potentate safe into heaven, and so thorough was he in his statements (in spite of his hard feelings towards our local Jews) that he offended no Mason with sectarian doctrines, but stuck to the teachings of his Masonry and in some way or other just deposited the spirit dead one in heaven, just as easy as you or I could put a book on the shelf. **And he did not as much as mention the name of Jesus Christ either,** but was Masonically correct in every respect (Rom. 1:28).

"Then the funeral was turned over to the officers of the lodge, and just about then the eyes of the Junior Warden fell on me, and he then read from the ritual: 'That man who violates his Masonic obligation, for him no one shall ever shed a tear.' Poor me!

"Then the Chaplain prayed: 'Our Father who art in heaven,' but in place of continuing in the words of Christ, **he substituted words of his own.** Towards the close of the ceremonies they lifted the 'Rose Cross' towards heaven, kissed it, and appealed to God to help them not to speak evil of the dead one. I suppose they feared they might meet his ghost in the crossroads some dark night.

"**Three times** they prayed for the dead one, which makes rather strong reading in consideration of the fact that no one pokes more fun at the superstitions of the Catholic and his purgatory than these very Masons.

"And they even called upon **the dead body** to answer. Three times the Master approached the coffin and looked the corpse in the face and said, in a slow and solemn tone: 'Brother, brother, answereth thou not?' After three vain attempts he turned to his brethren and exclaimed: 'Our brother answereth not.' Then he appealed to God, stretched forth his arms towards heaven, and called upon the Most High to help them in their dire needs. But, alas, he got no answer there!

"The ceremonies and pomp at the temple closed in these words: 'He, whom virtue unites with death, cannot suffer.'

"Then we proceeded to the grave. The bands walked (two miles) to the cemetery and played all the way. Twenty-two royal guards carried the flowers and yet there were many left on the stage. No king or prince ever had a grander 'send-off.' Our boys who fought and fell at the hands of our country's fierce enemies in the late war, in sealed boxes from France for interment at this same graveyard, did not receive a thousandth part of the pomp accorded this high Mason. Know ye the power of Masonry!

"Yes, a Mason has again died. He is gone—buried. Masonry says he is now safe in heaven **because he was a good Mason and a good man.**

"What sayeth the Bible about such things, and which shall we believe, the lies of Masonry or the Word of God?"

"Not what these hands have done,
Can save the guilty soul;
Not what this toiling flesh has borne
Can make my spirit whole.

Not what I feel or do
Can give me peace with God;
Not all my prayers, and sighs, and tears,
Can bear my awful load.

"Thy grace alone, O God,
To me can pardon speak;
Thy power alone, O Son of God,
Can this sore bondage break;
No other work save Thine,
No meaner blood will do;
No strength, save that which is divine,
Can bear me safely through.

"I bless the Christ of God;
I rest on love divine,
And with unfaltering lip and heart,
I call this Saviour mine.
'Tis He that saveth me,
And freely pardon gives,
I love because **He loveth me;**
I live, because **He lives!**

B. M. Holt.

Fargo, N. Dak.

THE BIBLE AND THE LODGE.

A Comparison.

The Bible claims to be the unerring source of all truth and saving knowledge. "All Scripture is given by inspiration of God," "it is able to make thee wise unto salvation through faith which is in Christ Jesus," (2 Tim. 3, 15-17). Jesus says, "The Scripture cannot be broken," (John 10, 34). In Isaiah 8, 20, we read: "To the Law and to the Testimony! If they shall not speak according to this Word, it is because there is no light in them." Deut. 4, 2: "Ye shall not add unto the Word which I command unto you, neither shall ye diminish ought from it." "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of Me," John 5, 39. "Thy Word is a lamp unto my feet and a light unto my path," Ps. 119, 105. A Christian will therefore say The Bible, the whole Bible, and nothing but the Bible!

What says the Lodge? Webb's "Monitor" says page 16: "A few private lodges append to the application a pledge to the effect that the applicant believes the Holy Scriptures to be of divine import, etc. All this is irregular and unmasonic." Chase's "Digest of Masonic Law" says page 209: "The Jews, the Chinese, the Turks, each reject either the New Testament, or the Old, or both; yet we see no reason why they should not be made Masons." In his book, "Treatise on Freemasonry," Prof. Theo. Graebner says: "When the Grand Lodge of New York a few years ago celebrated the cancellation of its debt one of the speakers said: 'As Freemasons we are taught that the entire truth is not contained in a single Book,' the Bible, 'but that it, like portions of a broken image, is found in all parts of the world in the various religions. These portions may be gathered, partly from the sentences of Brahma, partly from the writings of Confucius, partly (!) from the Jewish prophets, partly (!) from the followers of Him who was born at Bethlehem, and united into a harmonious whole. Until this has been done, no man can be certain that he has the Truth." Mark his statement that only part of the truth is found in the Bible, while Jesus says: "I am the Truth." Contrast with the uncertainty of the above quoted Masonic orator the confident and positive statement and advice of Peter: "We have a more sure Word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the daystar rise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2 Peter 1, 19-21.

As regarding the source of knowledge and truth, we find that the Bible says that it is the truth and the source of alone saving knowledge, while Masonry asserts that it has the whole truth, having pieced it together from the Bible, the Koran of Mohammed, the writings of the Chinaman Confucius, etc. Does Masonry differ from the Bible? Verily, Mackey, its writer, speaks truly stating on page 641 of his Encyclopedia: "Freemasonry is not a Christian institution."

The Idea of God.

There is one God. The God of the Bible is the Lord, Father, Son, and Holy Spirit, not three Gods, but one in three persons, a Unity in Trinity and Trinity in Unity. Masonry worships a God, a Grand Architect of the Universe. The claim is made that it matters not how the individual happens to fancy this Be-

ing and how God is worshiped. But if it is true that all worship is acceptable to God as long as it is seriously and reverently given, then there is not such a thing as idolatry; then the First Commandment is meaningless: "Thou shalt not have other Gods before Me," for if it be perfectly proper and permissible nowadays to worship God under any name we might happen to select, then it was so proper in the Old Testament, for God never changes; then were the heathen nations of Canaan not wrong in worshiping Baalim; then Elijah's zeal for Jehovah against the prophets of Baal a piece of fanatic bigotry; then was Isaiah and with him were other inspired prophets fools for speaking against the worship of the heathen; Paul in Romans is a dupe; Moses an errorist; for all these divinely inspired men labored under the impression that Israel sinned when it chose to worship the Grand Architect in a manner different from that of the Holy Writings. But Masonry says it matters not under which name and in which form God is worshiped, as long as one is serious and believes that there is a God. We find Masonry again to differ with the Bible. The Bible is "narrow," Masonry so "broad-minded," that Matthew 7, 14:15 applies.

No, there is but one God, and He is worshiped and approached only through Jesus Christ. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent," John 17, 3. He is "the Father of our Lord Jesus Christ," 1 Cor. 1, 3. "All men should honor the Son even as they honor the Father; he that honoreth not the Son, honoreth not the Father which sent Him," John 5, 23. "Who is a liar but he that denieth that Jesus is the Christ? Whosoever denieth the Son, the same hath not the Father," 1 John 2:22, 23. "Whosoever abideth not in the doctrine of Christ, hath no God," 2 John 9. You must accept Jesus as God's Son or you are an unbeliever in the Scriptural sense.

Jesus, the Only Savior.

To accept Jesus means not only to agree that there lived in times far back a person by that name and that person was a good man and a wise teacher, and that He saved us by showing us how to live. It means something emphatically different. We must accept Jesus as the Son of God, 1 John 5:20, and the Savior who saved us through His blood, for "without the shedding of blood there is no remission," Hebr. 9, 22. By dying on the cross He actually paid with His blood the price and penalty of our sins; He for all; actually and not merely symbolically he washed away the sins of the whole world; and whosoever believes this has it; thus Jesus opened the gates of Paradise which had been closed to all through the fall of Adam, for "in Adam all fell." This vicarious atonement, that "He died for all," which some disrepectfully call the "slaughter-house theory," is after all the one thing that can save us. Thus we read: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved," Acts 4, 12.

Masonry professes to save souls. But is it through the way just stated, through the name of Jesus? No. You may believe that or you may not believe that is the excuse given us; actually and officially Jesus is set aside. Mackey correctly says: "Masonry is not Christianity." "A Mason who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin," Mackey's Lexicon, p. 16. He needs not Jesus; he simply lives according to Masonic precepts and claims heaven as being holy. Sickel's "Monitor" says page 161: "The lessons which the Entered Apprentice receives are intended to cleanse the heart." The Bible says, "The blood of Jesus Christ, the Son of God, cleanses us from all sin." Thus is Jesus and His salvation declared to be superfluous. It is as if Peter raised his accusing finger specifically against the Masons when he says Acts 4, 11: "This," Jesus, "is the stone which was set at naught of you builders which is become the head of the corner."

Thus could we go on. Many are the differences between the Lodge and the Bible, but the one just noted is, after all, the one which decides. The Lodge's idea is to base the hope of heaven upon your life "by the level and on the square," which means heaven to be gained as a reward for works, while the Bible says "wise unto salvation through faith which

is in Christ Jesus," 2 Tim. 3, 15; Gal. 2, 16, "by works of the law shall no flesh be justified," and Eph. 2, 9, "for by grace ye are saved through faith; and that not of yourselves; it is the gift of God, not of works lest any man should boast," Rom. 11, 6, plainly shows that one thing excludes the other: "If by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more work."

Strictly speaking, there are but two religions; one is the religion "saved through the blood of Jesus," by faith, by God's grace; the other is "saved through earnest endeavor, righteous living," by works; and under this religion we may group the endless variations of opinions and forms of workrighteousness of every other religion. And this being the essence of Lodgism, we cannot condone it.

The Lodge worship, therefore, is an abomination unto the True God, for Jesus being set aside, it is idolatry. "I am the Way, and the Truth, and the Life, no man cometh to the Father by by Me," says Jesus, John 14, 6. All the oaths, therefore, are extremely blasphemous, its prayers unheard, not being made "in My name," John 16, 23, that is, with Christ's endorsement.

A superficial person will easily be misguided by the fact that the "work" of the Lodge has so many references to the Scriptures and its phraseology is so frequently the language of the Bible and its symbols biblical. But since Jesus has no place in the Lodge officially or actually, the mere use of biblical phrases means nothing. It is a case of "the wolf in sheep's clothing." True sorrow for sins, acceptance by faith of the redeeming blood of Christ as the only hope of heaven, and then a life of good works which spring not from a desire of squaring our accounts with God but from simple and compelling gratitude to God for Jesus' sacrifice that washed us clean: These things, the three collectively, constitute Christianity as the Bible understands it. Outward decency and generosity as well as the mere acceptance of a supreme Being, as was shown, does not constitute faith, and "without faith it is impossible to please God," "whatsoever is not of faith is sin."

The divine injunction is: "Be not unequally yoked together with unbelievers—Come out from among them and be ye separate and touch not the unclean thing, 2 Cor. 6, 14-18. Mackey says of the Lodge: "It admits men of every creed within its hospitable bosom," "its universality is its boast." If God puts up a fence, it's not for us to level it. God says: "Brethren, mark them that cause divisions and offences contrary to the doctrine which you have learned, and avoid them," Rom. 16, 17. That "avoid them" is the voice of God, and one who recognizes God as his Father is an obedient child, will heed the word, because "his Father wills it thus," that's all; may the denial be large, the sacrifice of worldly prestige and honor be great, and he be considered "narrow," "unsociable," "pharisaical," it matters not; he is content.

Without doubt many members of the Lodge are Christians, but they have no business there; they are in the wrong camp. Their Christian eyesight grew dim or was weak when they were induced to join. Many are there because they either have the wrong idea of the Lodge, or of the Christianity of the Bible, or of both. Hark ye: "Come ye out from among them."

Rev. H. P. Uhlig.

—Cedar Rapids, Iowa.

The Winter Term graduation exercises of The Moody Bible Institute, Chicago, were held April 19. The fifty-eight graduates of the Day Classes, together with two hundred and nine graduates from the Correspondence Department, represented forty states of the Union, Canada, Panama, England, Scotland, Denmark, Egypt, India and the Philippines.

The enrollment in the Day Classes is now the largest in the history of the Institute.

The graduation address was given by Rev. R. E. Vale, D. D., pastor of the First Presbyterian Church of Oak Park. By request he repeated an address on "Ambassadors for Christ," which was recently given, with much acceptance, before a body of Christian workers of the Presbyterian Church of Chicago.

OUT OF BONDAGE.

BY S. F. PROCTOR, A SECEDING MASON.

(Continued from the April, 1923, issue.)

During that fall my wife and I attended a tabernacle meeting at Winnsboro, Tex., conducted by Evangelist Thomas Rodgers and wife. We went on Friday evening and passing through the crowd I nodded to Dr. Leach, and this was the first and last time we ever met, since our talks at Persimmon Grove. While my mind was dwelling on the past the people were having a testimony meeting. There were two very old men who testified. One of them said, "I once was a terrible slave to the whiskey habit but since the Lord has saved me I can sit on a whiskey barrel half a day and not want to drink." The other one said, "I was an awful slave to the tobacco habit but the Lord has saved me from it and has taken away the desire for tobacco."

We Have Made Lies Our Refuge.

I arose and said, "Praise the Lord, I never was a slave to either the whiskey or the tobacco habit but the Lord did most wonderfully deliver me from this God dishonoring and Christ rejecting institution called Freemasonry, and He laid it upon me to warn others to keep out of it. A man can buy Capt. William Morgan's exposure for twenty-five cents and learn of Masonry more intelligently than if he pays $30 for it at the lodge, yet the Masons will stand up and deny the truth of Morgan's exposure. They remind me of the men spoken of in Isaiah

> Because ye have said we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come nigh us; for we have made lies our refuge and under falsehood have we hid ourselves. Judgment will I lay to the line and righteousness to the plummet; and the hail shall sweep away your refuge of lies and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell not stand where the overflowing scourge shall pass through. Then shall ye be trodden down by it. (Isaiah 28:15, 17, 18.)

I called attention to the song that I had changed to suit my experience. The song reads this way:

> "Now I am from hoodwinks free,
> Every cable-tow is riven.
> Jesus makes me free indeed
> Just as free as Heaven."

A Trap Set.

This testimony secured for me another enemy. My wife and I returned to the meeting on Saturday evening and took with us our neighbor's girls. I left the women with the hack and went down the street to buy some horse feed.

When I reached George Knight's store he said, "Your name is Proctor, I believe." I said, "Yes." He said, "I understand that up here in the meeting last night you said you once belonged to Masonry and that you were going to give away its secrets. I made up my mind that the first time I saw you—and I am glad that there are Masonic brothers present to hear what I say to you—that if you have ever taken those obligations and then divulged them, that you are a low down, lieing, perjured villain."

I clapped my hands and said, "Well, praise the Lord, I never said last night that I was going to give away the secrets of Masonry. I said that a man could buy Morgan's book for 25c and learn of Masonry from it more intelligently than if he paid $30 for the same information at the lodge."

One man present said, "That is what I understood him to say last night." Knight said, "Morgan never gave away the secrets of Masonry."

I replied, "Well, if Morgan never gave away the secrets of Masonry then sure enough, I don't know anything about it."

Knight said, "That's what I told you, sir, you don't know anything about Masonry." I said, "If I had time I could soon convince you that I do know about it, but if you are a good Mason you know that your obligation forbids your talking to me about its secrets." He replied, "Yes, I know it does, but you could tell it to me." By this time we had a large crowd and he was afraid to have me tell it there but said, "You come back here into my office and tell it to me." I said, "I haven't time now for I left three women up the street and they are expecting me back." I then said, "Are you acquainted with W. A. Bellamy at Stout?" He said, "Yes." I said, "For your satisfaction, you ask W. A. Bellamy if he did not attend lodge with me at Scottsboro, Alabama, for seven years." Knight replied, "I would not believe him unless he saw you initiated." I excused myself with the

remark, "When I have time I can soon convince you."

My niece, J. T. Potter's wife, who had known Knight for many years, said to me, "Uncle Sam, you did well that you did not go back into his office. He would not have cared any more about killing you than for killing a hog. The Masons would have gotten him out of it. He has killed two men and he is drunk nearly all the time." I replied, "I would not have been afraid to go back there with him. I feel sure that the Lord is leading me."

An Honest Negro Mason.

I had been acquainted with a colored man for some time. I met him one day and he said to me, "A member of our lodge died the other day and the lodge buried him." I said, "What lodge was that?" He said, "The Masonic lodge." I said, "I thought you told me you were a Christian," and he said, "I am, I am. Masonry is founded on the Bible. You don't know anything about it but it just helps you understand the Bible.' I said, "Now the very idea that a man must agree to have his body mutilated and carved up worse than you would cut a beast in order to understand the Bible. Why should a man swear that he would suffer his throat to be cut from ear to ear, his left breast torn open, his heart and vitals taken out, his body severed in the midst, his bowels burned to ashes and the ashes scattered to the four winds of heaven? A man can buy Morgan's Exposure for 25c and learn Masonry more intelligently than by paying $30 for it at the lodge." His eyes shined and he looked like he had changed his mind about my not knowing anything about Masonry and he said, "Where can I get that book?" and handed me 30c. The next time I met him I said, "Did you get your book?" and he replied, "Yes." I asked, "Was it all right?" and he replied, "Yes."

One day I met the Methodist Episcopal circuit rider on the Winnsboro circuit when he said to me, "Brother Proctor, it is a wonder to me that the Masons don't kill you." I said, "I am obeying the Lord, and as long as He can get more glory out of my life than out of my death they can't touch a hair on my head. Should the time come when He could get more glory out of death than out of my life, perhaps He will permit them to take it."

Reward Unto Her Double According to Her Works.

The Lord is still protecting me from Masonic vengeance and though I am now too old and feeble to deliver public lectures I am endeavoring to scatter the printed page. One of the hardest knocks I sometimes get off on Masons is to request them to change their prayer used at the close of each obligation and instead of saying "I pray God to keep me steadfast and in due performance of the same," just say, "I am confident the Devil will use his utmost power to keep me steadfast in this my God dishonoring, Christ rejecting and hell deserving obligation." In the book of Revelations 18: 6, God's people are commanded to "reward her even as she rewarded you, and double unto her double according to her works; in the cup which she has filled, fill to her double."

Now I mean to get revenge on Masonry by circulating two truths about her for every lie she has told about me.

May the richest blessings of heaven rest on the National Christian Association, and especially upon the CHRISTIAN CYNOSURE, is my prayer.

During the year 1919 the Grand Lodge of Pennsylvania spent $68,836.38 for charity. This is quite a sum, indeed 50c for every Mason in the State. What else did this Grand Lodge spend its vast funds for? $242,509.79 for banquets and cigars. (Proceedings Grand Lodge Nevada, 1920, page 91.)

Two dollars each for their own stomachs and bad breaths to 50c for so-called "charity."

"There are no crown wearers in Heaven, who were not cross bearers below."

Fear not, for I am with thee. Isa. xliii. 5.

Whosoever calleth on the name of the Lord shall be saved. Acts ii. 21.

Ye are my friends if ye do whatsoever I command you. John xv. 14.

ORANGE LODGE OFFICERS FINED.

Sentence of the Waltham (Mass.) District Court for initiating Frank A. Preble into the Royal Arch Purple Degree of the Orange Order. A statement of the rise and progress of the order, and of the court trial.

Historical.

The English Revolution occurred 1688-1690. James II was on the throne, but while he outwardly pretended allegiance to the state church, yet had his Romish masses in the private chapel of the palace, and practiced in secret the pagan worship of the Church of Rome.

The English people, alarmed at this hypocrisy of their monarch, and fearing that their country would again be brought under the iron heel of the papacy, deputed a number of their most influential men to go over to Holland and invite and urge upon William, Prince of Orange, who married James II's daughter, Mary, to come over to England and take charge of the destinies of the country and hurl James from the throne.

William readily obeyed, and soon landed with a large retinue at Torbay, in the south of England. He marched from there to Exeter, where he was met and heartily received by the chief men of the realm, and a declaration of principles drawn up and the Revolution started.

About the last battle fought is generally known as the "Battle of Boyne" in the north of Ireland, where James' army was completely routed and he himself fled to Dublin and thence to France, never to return; and thus ended the England reign of the Stuarts. Of course it will be understood that the contest from first to last was between Popery and Protestantism—between James Stuart and his Catholic subjects and allies on the one hand, and William of Orange and his Protestant supporters on the other.

The religion of the Reformation was triumphant. James II was ingloriously defeated, and William III and Mary, his wife, the daughter of James, were soon after crowned King and Queen of England.

But Protestants and Catholics hated one another all the same, and whenever an opportunity offered, slaughtered one another "for the love of God"; and thus matters ran along until about the beginning of the present century. About that time a battle took place between the Catholics and Protestants at a little village in the north of Ireland called "The Diamond"; and immediately after this the "Battle of the Diamond."

The "Orange Association" Was First Organized.

It took its name from William III, Prince of Orange, who was at once adopted as the hero-god of the initiation, as Hiram Abiff was of Masonry, and in recent years, Pythias of the "Knights of Pythias."

It will be remembered that Freemasonry started on its mission in 1717; and being antagonistic to the papacy, there was nothing more natural than that the Freemasons of Antrim and other counties in the province of Ulster, in the north of Ireland, should lend their assistance in organizing the new institution, and stamping upon it as much of the Masonic system as was necessary and justifiable at the time. Soon the Orange Association flourished over the north and east of Ireland, especially in those counties where Protestants were in the majority.

When the Orange society was first organized it was for purely selfish reasons. It was necessarily a secret oath-bound society, as it is to the present time. Passwords, grips and signs were invented as modes of recognition when in a wrought crowd of papist antagonists, and being organized and manipulated by the Freemasons of County Antrim and the city of Dublin, degrees and a ritual were manufactured. At first there was but one degree—the "Royal Arch Purple"; the initiatory ceremonies of that degree being largely borrowed from the Master Mason's and Royal Arch degree of Freemasonry.

The Orange Lodge in Canada.

In 1830 Ogle Robert Gowan came to Upper Canada from Dublin, Ireland, and brought Orangeism with him. It very soon obtained a strong and abiding foothold in that province; but in order to conform to the new condition of things, other degrees were invented, new passwords, grips, signs and other modes of recognition were soon formulated, and so the Orange order in all Canada got to

have five degrees—the "Orange," the "Small Purple," the "Blue," the "Royal Arch Purple," and the "Scarlet."

The first degree makes you an Orangeman, just as the first degree in Freemasonry makes a man a Mason. In being initiated the candidate is neither stripped of his clothing, blindfolded, nor otherwise maltreated in any way; and neither is he in the second and third degrees—the "Small Purple" and the "Blue."

In receiving the "Royal Arch Purple," however, it is quite the other way; and in view of the following newspaper correspondence, the reader is especially requested to note the difference. Both documents are given here in full, the one from the Boston *Journal* of August 20, 1896, and the other from the Springfield (Mass.) *Daily Republican* of August 22, 1896:

The Trial in Massachusetts.

[From the Boston Journal of Aug. 20, 1896.]

"There was a large crowd gathered in the Waltham District Court room, to listen to the trial of the officers of the local lodge of Orangemen, charged with assault and battery on two candidates who were being initiated into the order. The alleged assault and battery consisted of branding the candidates on their arms and breast and severely whipping them on their legs. The complainant was Mr. Frank A. Preble, and the story told of his experience in being made a member of the lodge was highly sensational.

"Mr. Edward Arch, who was initiated the same evening, but who was not a complainant, told of Mr. Preble's treatment, and added much to the strength of the story. He was an eye-witness to all that took place, and on points where Mr. Preble was weak, because of being blindfolded, he strengthened his testimony.

Preble's Testimony.

"The first witness called was Frank A. Preble. He testified as follows: 'When I first went into the lodge room the officers insisted that I should remove all my clothing, the first thing, except my underwear. My sleeves were rolled up to my elbows, and my drawers were rolled up to my knees. They then put overalls on me, mason's overalls, and they were rolled up to my knees. Messrs. Mayble and Leary were guides, having hold of each arm. When I got into the room I was told to halt, and kneel down and repeat the Lord's Prayer. After this I was dragged over blocks in my bare feet, and while this was being done they unmercifully whipped me over my bare legs.

"'I was then put on a stepladder, and Mr. Graham asked me to repeat an obligation, which I did. All at once my legs went out from under me, and I was thrown onto a canvas. After that proceeding was over, I was made to get down on my knees, and men were jumping up and down on me. Men on each side had boards with pins in them, and with these they kept pricking my sides. I was then made to carry a bag which I should think was filled with rocks, by its heft. I was then escorted to where Mr. Graham was, and repeated an obligation. He then said, "See if you can find the serpent." He then said, "You can't find it, but it found you," and then they placed a red-hot iron on my breast.

"'Before I went into the main hall I protested to the marshals at being undressed, and they said I wouldn't be hurt. I removed my clothes myself with the help of Mr. Mayble and Mr. Leary. That was in the ante-room. I was then blindfolded and I made no objection to that. I belong to two other Orders. I belong to the Red Men, A. P. A.'s and the Pilgrim Fathers. I was accustomed to being initiated, and have assisted in initiating gentlemen in those orders.'

Testimony of Edward Arch.

"Edward Arch then testified as follows: 'I could see the work, and what they did to Mr. Preble. Mr. Leary and Mr. Mayble guided Mr. Preble into the lodge room. The burns on Mr. Preble's breast were put on by Mr. Graham. They were put on by a hot iron which was heated by Mr. O'Neil. Previous to the application Mr. Vickerson took the iron from Mr. O'Neil's hand and touched it with his wet hand. He said that the iron was not hot enough, and "we'll give him a ——— good one." The iron was put into the gas jet again. There were two distinct marks on Mr. Preble's breast. Quite a number of people had

whips, but of the defendants, Mr. Wetherbee was the only one. The whips were rattan and six or eight feet long.

"'When Mr. Preble was burned, Mr. Mayble and Mr. Leary were in the room as guides and took hold of his hands. I was initiated this same night as Mr. Preble. I was initiated before Mr. Preble. Mr. Graham afterwards came around to my room and asked me what we would take to settle up, and I told him I would not settle that way. I have lived in Waltham several months, but of the defendants I know only Mr. Leary. I sat silently in the room while everything was being done to Mr. Preble that was done. My legs were whipped worse than Mr. Preble's. I asked the officers to appoint a committee to let me show them my bruises and I waited about three weeks for them to do it. They didn't and then I applied to the court.'

The Defense.

"Lawyer G. A. Brown, of Boston, who had charge of the defense, in his argument said the case in many respects was a novel one; that it was unusual for cases of secret societies to be taken into court. When any one joins a secret society, it is generally understood that there is some form of initiation, and that in different societies the form differs. 'I am not a member of any secret society whatever, and have therefore never experienced an initiation. If this man Preble was assaulted, every man initiated into the order was assaulted and nothing has been shown that the initiation ceremony was any different with him than with any other member.'

"Judge Luce, in making his decision, said the evidence showed that the man went to the lodge room on the evening of July 20th expecting to be initiated. In the ante-room he was told to remove his clothing to which he objected. On being assured he would not be hurt, he did as required and was conducted into the lodge room, where, in part of the initiation he was whipped upon the legs and branded upon the breast, making marks which will probably last him for life. 'I suppose,' continued Judge Luce, 'that when a man joins a secret society he expects to go through some form of initiation, but does not expect to be unreasonably injured, and I consider the injury this man received to be beyond reason.'

"The judge then fined each of the officers thirty-five dollars.

(To be continued.)

"AMERICA AND WORLD LIQUOR PROBLEM."

BY E. H. CHERRINGTON.

After calling attention to the stages of progress towards internationalism—prior to 1600 A. D. absolutism; prior to 1860, state sovereignty; prior to 1914, nationalism—Dr. Cherrington points to the world war as marking a new epoch when twenty-four nations enlisted fifty-four nationalities for the protection of democratic idealism.

The new spirit of international co-operation was expressing itself; this spirit, he urges, must still further express itself in a "World League Against Alcoholism." The world cannot exist part dry and part wet, any more than America could exist half slave and half free.

America, having solved the problem for itself, by means of a century of agitation, crystallization of sentiment, ending in the amendment of its constitution—must look upon her victory, not so much as an attainment to rejoice over, so much as a new opportunity and responsibility. The time is ripe, and America has the limitless means to carry this gospel "to every creature."

Mr. Cherrington has presented a masterly summary of the facts and forces that call for a world movement against the liquor traffic. 182 pages, 5 x 7, cloth, published by *The American Issue Press,* Westerville, Ohio.

If the Lord's coming does not enable us to know what holiness means, then nothing will, nothing can, because this is intended to be the inspiration of our life here and now.—Selected.

"The very principle of eternal life is in the life that now is. Life must needs be prophetic to be worth while."

The good are better made by ill, as flowers crushed are sweeter still.—Rogers.

THE SECRET EMPIRE THE FINAL ANTI-CHRISTIAN POWER

By Rev. J. P. Aurelius, D. D.

(Continued from April, 1923, Number.)

A Religious Chameleon.

In the foregoing we have seen how different kinds of worshipers have united in groups preparatory for forming the final anti-Christian power. The purpose of Chapter XII in the Book of Revelation was to introduce to our notice the Dragon or Satan. The object of Chapter XIII to make us acquainted with the Satanic trinity: The First Beast, Pagan Rome; the Second Beast, Papal Rome, and also the Third the Living Image of the Beast, the Secret Lodge System. This last Beast is an imitation of the First Beast, having received life from the Second Beast. The Image of the Beast adapts himself to any religious worship in order to unite mankind. He is like the chameleon, he partakes of the color of the object upon which he locates or fastens himself. In China he favors the Joss worshipers; among the Hindus, the Brahmins; in Turkey, the Moslems; in Utah, the Mormons. Among the Jews, they adapt the Old Testament, among Christians the whole Bible or any form of religion to suit the occasion. Thus we will find that the secret lodges constitute the greatest anti-Christian system in the world.

Popery and Masonry are alike in that they spell "death" to spirituality. Romanism is semi-Christian, and Masonry is anti-Christian. In the last times they are apt to unite their forces against the true Christian church.

Anti-Christs.

Several anti-Christs have appeared in the world. Christ says that many false prophets and false Christs shall come into the world (Matt. 7:15, 24:5; Mark 13:21, 32; Luke 17:33). St. John, the Apostle, recognizes anti-Christs in the heretics of his time (I John 2:18, 4:3; II John 7 v.). The Waldenses and Hussites taught that the Papacy was anti-Christ. This was also the prevalent opinion among the Reformers. Luther held that the Pope was anti-Christ. He was, undoubtedly, a very prominent anti-Christ in the time of Luther. In the earlier Christian era Antiochus Epiphanes, Mohammed and others were noted as such. The Papacy constitutes a part of anti-Christ's kingdom. The greater part, however, is now ruled by the secret lodges. No system has ever before succeeded to mingle together the religious ceremonies of Jews, Mohammedans, Christians and Heathens, as the Freemasons and kindred lodges. This system will finally culminate in the appearance of a personal anti-Christ.

Anti-Christ is described under the terms: "The Man of Sin," that "Wicked One," the "Son of Perdition," and also spoken of as the "Mystery of Iniquity." One of the chief passages on the doctrines of anti-Christ as a person is II Thess. 2:1-12. St. Paul there describes the manifestations of "The Man of Sin" as one of the events which must precede the second advent of Christ. Anti-Christ is preceded by apostasy from the Christian faith, lawlessness and great tribulation. Unions with a diverse of false doctrines are advocated. Even the elect shall, if possible, be led astray (Matt. 24:24), Anti-Christ will be the great leader. This "Man of Sin" will be an exceedingly attractive, fascinating and bewitching personage. He draws upon himself the intensest admiration and homage of the world. St. John beheld, and **"all the world wondered after the Beast."** The adorning cry is: **"Who is like to the Beast? Who is able to war with him?"** He will be a political man, advocating liberty and union, but opposing the divine plan of salvation.

The Reign and Rule of the Man of Sin.

He will be a great patron of error and lies, and a sworn enemy of all faithful followers of Jesus, signs, wonders, visions and miracles are pretended; by these the Papal kingdom was first set up, and the secret lodges have continued and perfected the same in order to unite all kinds of religions, advocating a Great Architect of Universe. Some may call this pious frauds, but the apostle Paul calls it "all deceit of unrighteousness." This "Man of Sin" will beguile all unwary and unstable souls to embrace his false doctrines, and submit to his usurped dominion.

By feigning religion he will ensnare many. The Devil has a wonderful success in persuading men that there is a saving virtue in merely being religious. The Spiritualist, the Theosophist, the Christian Scientist, the Mormon, the Buddhist, and the Hindu are all of them intensely religious, and perhaps the most religious of them all is the Mohammedan Turk who is more cruel, barbarous and devilish just because he is so intensely religious. It is a discouraging fact that some of God's children are found in these anti-Christian societies. St. John heard a voice from heaven saying: "Come out of her My people that ye be not partakers of her sins, and that ye receive not her plagues" (Rev. 18:4). An address which obviously could have no meaning if none of God's people were in this "Mystery of Iniquity."

"Unions of all kinds" is the watchword of today. The Devil sings in the same chorus. He knows if he can intermingle sheep, goats and wolves in the same fold, the wolves are more likely to debase the sheep than the sheep are to change the nature of the wolves and goats. All successful profiteers and robbers belong to some of these fraternities and often to several at the same time. There seems to be a design in the lodges and secret "Trade Unions" that no one can get work or remain on his job without "the mark on his right hand or upon his forehead. No man might buy or sell, save he hath the mark, or the name of the Beast or the number of his name" (Rev. 13:16, 17). You must worship the Beast or suffer the consequences (Rev. 13:15).

Anti-Christ's Bargain with the Jews.

About this bargain, I will quote from an address delivered at Grand Rapids, Michigan, by Rev. Chas. A. Blanchard, D. D., as follows: "Anti-Christ is going to make a bargain with the Jews and he is going to say to the Jews: "You give me civil power and I will let you have your religion. Let me rule the world by these anti-Christian systems that have been organized and that are being organized, and are to be organized, and you may have your religion. You may build your temple and reinstate your sacrifices and do what you please. And then, after that bargain has stood for three and a half years he will say to them, "I have changed my mind about that bargain. You cannot have that religion. You have got to worship me." And he is going to sit in the temple of God and show himself that he is God, and say: "I am God, and you must worship me." Then the Jews will say: "Not on your life. We are not going to worship you," and then will be the time of Jacob's trouble; then those Jews will cry out and say, "Oh, Lord, how long, how long?" But at the end of the three years and a half, Jesus is going to appear and when He appears He is going to destroy that wicked one with the brightness of His coming.

The Final Anti-Christ.

The Lord has revealed to us the precise man who is to be the final Anti-Christ in a sealed indication. When the time comes and the monster appears, the righteous shall understand. In Rev. 13:18 v. is added a mysterious numerical mark, designed to secure the recognition of the final anti-Christ. The number "666" can in due time be solved by the wise, acquainted with the original text. Six is a bad number and when multiplied by tens and hundreds, it denotes evil in its greatest intensity and most disastrous manifestation. The number **six** itself awakens a feeling of dread in the breast of the Jew who felt the significance of numbers It fell below the sacred number "seven' just as much as eight went beyond it. The apostle John may not himself have known the name. He was only acquainted with the character of the Beast, and to that character its name, when made known, must correspond. No prophecy can be perfectly understood in all its details before it is fulfilled. It was so written, evidently to incite us to an earnest study of the prophecies and the signs of the times; and not to satisfy idle curiosity concerning future events. The endless guesses with which expositors have made on this point can be of very little practical value to us. When anti-Christ comes the seal is opened and God's children will clearly behold his name.

Final Union of Catholics and Masons Probable.

From preceding facts we have clearly seen that Freemasonry has all the signs in every detail of having a perfect anti-Christian character. No other Fraternity or Society has ever before succeeded to

unite every kind of religious and political opinion, and bind them all together with terrible oaths, prompted in secret by parties having no lawful right to require any oath from any one. Hon. Benj. D'Israeli, the great statesman, and former prime minister of England, sent about forty years ago the following warning out into the world: "Secret societies are hurrying the civil governments of the world to the brink of a precipice over which law and order will ultimately fall and perish together." The great Gladstone and several of our presidents in U. S., for instance, John Quincy Adams, Millard Fillmore, Ulysses S. Grant, and a great number of other prominent statesmen, professors and clergymen have concurred in similar statements. The Catholic Freemasons of Mexico and of the South American Republics will in time rejoin the Masons of the world. In 1870 the Pope lost his political power, and has not since regained the same and never will. The Masons and all other secret societies and Trade Unions will be united. They will then have the exclusive political and together with the Catholics also a religious supremacy. The anti-Christ of the great tribulation will, therefore, naturally be selected by the secret lodges of the world. Anti-Christ's reign will, however, be short. "The Lord shall slay him with the breath of his mouth, and bring to nought by the manifestation of his coming." (II Thes. 2:8 v.) How can a Christian and especially a Minister of the Gospel, belong to these secret anti-Christian lodges? The lodge has no use for a Saviour. It claims that to live Masonically makes sinless. In Mackey's Masonic Lexicon, page 16, we read as follows: "A Mason, who, by living in strict obedience to the obligation and precepts of the Fraternity, is free from sin."

May we all heed the words Paul writes to Timothy: "Know this that in the last days grievous times shall come. The time will come when they will not endure the sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardships, do the work of an evangelist, fulfill thy ministry." "Let us watch and pray. We know not on what day our Lord cometh."

ELKS' SPECIAL SERVICES.

A few more extracts from the ritual of Special Services for use of subordinate lodges, under the Jurisdiction of the Grand Lodge of the Benevolent and Protective Order of Elks of the United States of America, in addition to those already published in recent numbers of the CHRISTIAN CYNOSURE may be of some interest.

Opening Ode.

(Used in dedication of Elks' Hall.)

Great Ruler of the Universe,
All-seeing and benign,
Look down upon and bless our work,
And be all glory thine;
And let this be our sign, O Elks,
And let this be our sign:
The Golden Rule our motto true
As in "Days of Auld Lang Syne."

Closing Ode.

We've finished our labor, the parting has come,
And each of our brothers now goes to his home;
And our voices blending, we now will depart,
In perfect love, giving each note from the heart.

Each duty accomplished, each brother content,
Oh, thus may we ever our friendship cement;
May Charity, Justice and Brotherly Love
At last lead us all to the Grand Lodge above.

Prayer at Laying of Cornerstone.

Chaplain—"O Thou Grand Exalted Ruler of the Universe, Giver of Life and Death, accept, we humbly pray Thee, the work of our hands this day performed, and strengthen us by Thy blessing to build upon this cornerstone, a temple in which shall be taught the principles of Charity, Justice, Brotherly Love and Fidelity to all mankind, and our brothers in particular. Grant, we beseech Thee, courage to those who have undertaken the work of building this edifice, that they may be the better enabled to carry it forward to entire completion. Endow with Thy grace those who are engaged in the construction of the building, and preserve

them from danger and accident while thus engaged. Prosper, we beseech Thee, our Noble Order by the continued smile of Thy approving countenance. Grant us success in all our aims and efforts to benefit mankind. May it ever rest upon the sure foundation of Brotherly Love, and ever exert a moral influence over our minds and consciences, and finally, we pray Thee, O Lord, that Thou wilt forgive the trespasses of our lives, so that after the trials and tribulations of this world, we shall become worthy of a place in the Eternal Lodge of the hereafter. Amen."

All say: "Amen."

"NUFFIN LEFT BUT JIST DE COB."

Dr. Theodore L. Cuyler of New York tells the following good story, which points a timely moral:

"We asked," he says, "an old colored preacher how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' We ventured to ask the trouble and he replied: 'De 'sieties, de 'sieties. Dey is just drawin' all de fatness and marrow outen de body and bone of the Lord's body. We can't do nuffin without de 'siety. There is the Lincum 'Siety, wid Sister Jones and Brudder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rebakah, den dar is de Dorcases, de Marthas, de Daughters of Ham, and Liberian Ladies.' 'Well, you have your brothers to help in church,' we suggested. 'No, sah, dar are de Masons, de Odd Fellows, de Sons of Ham, and de Oklahoma Promised Land Pilgrims. Why, brudder, by de time de brudders and sisters pay all dues, an' tend all de meetings der is nuffin left for Mount Pisgah church but jis de cob! De co'n has all been shelled off and frowed to de speckled chickens.'"

OPPORTUNITY.

(The following is taken from a recent number of the *War Cry*. Opportunity is a good word to remember in our work for God.—EDITOR.)

Reading the lives of great men who have achieved produces one of two effects upon the reader, according to his viewpoint and character. To the faint heart and fearful soul will come a shut-in feeling, a feeling of being surrounded by an impenetrable wall built by men who have achieved and who thereby have monopolized every opportunity and cut off every avenue to excel. Instead of being galvanized into intense activity by the example of men who have made the world better and happier and have thereby won for themselves gratitude, love and respect, they heave a sigh because they had not the good fortune to be born when these men were born, when opportunity knocked at every door in a way which they believe she does not knock today. In the young man of vision, resourcefulness and ambition to serve his day and age in the largest possible manner, the example of the world's great men of the past generation produces a mighty urge, a largeness of vision, an imperative command which says, "Go thou and do likewise." While it is true that greater progress in science and invention, in all matters that make for material comfort, have been made during the last fifty years than were made in a thousand years previously, yet it is evident to the thinking man that the progress already made is but the introduction to more sweeping and radical inventions and discoveries which will be made during the next fifty years. The discovery and utilization of the power of electricity and steam and their application to the problems of transportation, communication and manufacture, is but the outer court of the chamber of incalculably greater forces and more marvelous inventions. Along these lines "we haven't done the best thing yet" and opportunity invites the best thought and highest energy of the youth of today.

Alluring as are the opportunities presented by the fields of science and invention, even more attractive to those who have received the gift of salvation and spiritual vision, is the opportunity offered to advance the claims of Jesus Christ among men, to secure the universal adoption of the Golden Rule and to serve the highest interests of mankind. In America and in all other so-called Christian countries there is a vast and attractive field unfolded to the view of Christian young men and women who desire to devote their talents and life's energies to the service of God and the salvation of man.

Slower progress has been made and a greater task remains to be accomplished in this field than in the field of providing for the material needs of man. It is also of greater importance in that it has to do not only with the physical that will pass away, but also with the spirit which lives forever, the real man and not the house in which he dwells. As up to a few hundred years ago America remained an undiscovered and untouched continent filled with vast opportunities and possibilities for humanity, so today half the population of the world remains practically undiscovered and undeveloped from the standpoint of knowledge of and service to the true God. Half the earth's population inhabit the continent of Asia, birthplace of Christ and the Christian religion, and yet are almost completely without Christ. About one-fourth of the earth's population live in China, with a history and civilization dating back five thousand years, and yet Christ almost unknown to them. Here surely is *opportunity* in large burning letters inviting Christian young men and women to devote their lives to sow the seeds of the Gospel on this fertile ground. China now possesses three cities each over a million in population —Shanghai, Hongkong and Tientsin. Shanghai, it is predicted by those who know, will soon be the largest city in the world. It is surrounded by a fertile valley the size of Illinois, which now nourishes a population of forty million, as much as in the entire central territory of fifteen states. A beginning has been made by the Salvation Army, the latest but not the least among the missionaries to China, but the field is scarcely touched and the need appalling. China at this period in her history is receptive, wants anything we have to offer her. Their minds are open and unless Christian forces rush in with the healing, uplifting, life-giving message of the Gospel, advantage will be taken of the opportunity by the unscrupulous and exploiter and China will become corrupted by the white man's vices, a menace to righteousness and to the white race, and the "Yellow Peril" will be no dream or sensational headline, but an alarming fact.

SERMONS WE SEE.

I'd rather see a sermon than hear one any day.
I'd rather one should walk with me than merely tell the way.
The eye's better pupil and more willing than the ear,
Fine counsel is confusing but example's always clear,
And the best of all the preachers are the men who live their creeds
For to see good put in action is what everybody needs.

I can soon learn to do if you'll let me see it done.
I can watch your hands in action, but your tongue too fast may run
And the lectures you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do,
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

When I see a deed of kindness, I am eager to be kind,
When a weaker brother stumbles, and a strong man stays behind
Just to see if he can help him, then the wish grows strong in me
To become as big and thoughtful as I know that friend to be,
And all travelers can witness that the best of guides today
Is not the one who tells them but the one who shows the way.

One good man teaches many, men believe what they behold.
One deed of kindness noticed is worth forty that are told,
Who stands with men of honor learns to hold his honor dear,
For right living speaks a language which to every one is clear,
Though an able speaker charms me with his eloquence, I say,
I'd rather see a sermon than to hear one any day.

—Edgar A. Guest.

"Small things cease to be small when their effects are mighty."

Recently two young men came to me, both members of the Methodist church, asking for light relative to the lodge. They were members of the Masonic lodge and felt a conviction growing that they could not be sincere workers for the Master and still retain their membership in the order. I was happy to tell them my stand on the matter and was able to lead them out into the liberty of the gospel. They are being persecuted for their stand, but their testimony is growing brighter and richer for the cause we love. They have found their way into our office and received literature that is helping them to grow strong.

I have learned in my limited experience that all men are not our enemies who are lodge members.

I have every reason to believe there are many men disgusted with the workings of the lodge, but do not know the way out. To this class, as well as other classes, the National Christian Association stands as a beacon light to direct men in the right way.

A. H. Leaman.

"To make democracy safe in the world" and avoid greater darkness coming upon the church is to give the gospel of Christ.

If we do not realize the great sin of not giving the gospel, surely our sins will find us out.

Naturally the question arises within our mind of the reader, how can I be of some use to the National Christian Association? Oftentimes there is a burning desire within the bosom of God's children to do some service for Him, but do not know how to give expression to that desire.

It occurred to the mind of the writer that a few suggestions along the way may help someone to be used of God to help accomplish a great task.

1. Prayerfully to assist and encourage the work of the Association in the gigantic task of distributing the truth of God's word, in tract form, in securing open doors for lecturers relative to the cause we represent. More than a dozen men would be ready to answer the call on a moment's notice. Occasionally glance at the notice on the first page of the Cynosure relative to lecturers. Then again, you may be able to secure new subscribers for our paper. We are desiring to reach into thousands of new homes with our paper, giving light on the lodge problem, and we need the closest co-operation from our friends in the work.

2. To assist in supporting the work financially, so that our force will be strengthened in the work they are now doing and that new fields will be opened that are white and ready to harvest. Our work is unlimited in its scope and sphere of usefulness, but is limited in reaching out on account of financial backing.

3. To help raise up young evangelists, pastors and a body of Christian people whose patience, devotions, endurance, love and zeal for Christ and His cause will be greater than the sacrifice of a man for his country. With such a band of loyal, courageous people to champion our cause, victory shall be ours all along the line.

4. Willing to suffer persecution for the cause of right. Then, and then only, can we expect men to turn from darkness to light and awaken their conscience to a sense of righteousness, judgment and sin.

If you write to the Editor of the Cynosure he will be glad to suggest to you how to be a blessing in your own community.

A. H. Leaman.

PERSONAL TESTIMONY.

The happiest moments of my life have been the times when I have been used of God in leading men to decide for Christ and the Christian life.

How well I remember the time when I made the resolve, God helping me, to try to win men to Christ. I felt keenly my inability and weakness to do this work. It was difficult at first, but when I was tempted to give up, I would take it to God in prayer. Over and over again these words would stir my heart and give encouragement:—"I can do all things *through Christ* which strengtheneth me." —*Phil.* 4:13.

I read the Bible with a new desire to get something definite that I could use. I prayed with a passion to know God's will and for grace to do it. When I saw the meaning of the cross, a "new light" came into my soul, which *mightily helped* me.

THE STATE AND OATH-BOUND LODGES—THE KU KLUX KLANS.

Rev. J. M. Foster, Boston.

(Continued from April Issue.)

2. **The oaths of the Lodge are a menace to public rights.** Take the first three degrees of Masonry, the Blue lodge. The entered apprentice swears to keep the lodge secrets, on the Bible in the name of God, on the penalty of having his throat cut, his tongue torn out by the roots, and his body buried in the rough sands of the sea at low-water mark. The Fellow-Craft oath, besides secrecy, adds a promise to abide by all lodge rules, obey signs and summonses, assist poor Fellow-Crafts, etc., under penalty of having his breast torn open and his heart plucked out and exposed, to be devoured by the vultures of the air, etc. The Master Mason's oath adds the keeping of a brother Master Mason's secrets, murder and treason excepted, and they left to his own discretion, binding him under no less a penalty than that of having his body severed in twain, his bowels taken out and burned to ashes, and the ashes scattered on the rough sands of the sea where the tide ebbs and flows twice every twenty-four hours. The Royal Arch degree amends the above thus: "Murder and treason not excepted." These oaths and imprecations increase in blasphemy and barbarity through all the thirty-three degrees.

These oaths are taken either in jest or in earnest. If the former, they should be prohibited, because they tend to break down the sacredness of the oath. If sincerely, who is to inflict these horrid penalties? Does the lodge punish its guilty members thus? These oaths are dangerous and disloyal, and should be prohibited.

Bishop Potter of New York City, the same year of his death, made an address at a Masonic banquet in Philadelphia, on "Our Masonic Oaths." He said: "I am frank to say I do not like our oaths. They are barbaric. They were bequeathed to us from the Dark Ages. We ought to get rid of them. They are a handicap to our order. They bring the blush of shame to our faces."

Rev. Charles G. Finney was an able lawyer and an unbeliever. Like many another man, he joined the lodge, thinking he would be helped. In God's good providence he was converted and became a preacher and evangelist, an eminent soul winner. He was convinced that a faithful disciple of Christ could not be in the lodge. So he separated. And to warn young men against the snares of the lodge he wrote a book and printed the oaths and imprecations that candidates are required to take. He became president of Oberlin College, Ohio, and no Mason, Odd Fellow or Greek letter college fraternity member was allowed in the faculty or student body.

3. **The false religion of the Lodge corrupts society.** The Lodge is a religion. Mackey speaks of a Mason as "free from sin by living up to the rules of the order." "The white apron is by its symbolic purity to aid us to that purity of life and conduct which will enable us to present ourselves before the Grand Master of the universe unstained with sin." "Masonry consists in a knowledge of the great truths, that there is one God, and that the soul is immortal."

The Grand Sire of the Odd Fellows, in consecrating their cemetery near Chicago in 1868, said: "Our Grand Master will take all who are buried in this ground to Himself in the day when He makes up His jewels."

In the lodge Pagan, Mohammedan, Jew and Christian unite in worship. But whom do they worship? Not the Christians' God, for it is not good Masonry to mention the name of Christ in the first three degrees. The worship in which all join without Christ is not the worship of the true God. It is the worship of Satan. They sacrifice to devils, not to God. As was said of the Samaritans, whose religion was a strange medley of the heathen nations with whom the King of Babylon colonized the land and the few Israelites left after the deportation of the ten tribes: "They feared Jehovah and served graven images."

The Tremont Temple Baptist congregation worshiped in Music Hall while the

temple was being rebuilt. On Easter Sabbath afternoon, 1896, some 2,500 knights marched into the hall in full uniform. The Boston Christian Endeavor choir occupied the platform. A Sir Knight presented the Baptist congregation with a lecturn, a bronze pulpit, the figure of an angel whose uplifted hands supported an open Bible, the gift of the lodge, valued at $1,500. Rev. George C. Lorimer, D. D., the pastor, accepted it on behalf of the congregation. Then the Endeavorers and knights joined in singing hymns, and the congregation helped them. Was that not a repetition of the Samaritan compromise in God's worship? Dr. Lorimer was giving one hand to Christ and the other to the devil. Let our government remove this alluring tempter, the lodge.

4. **The Lodge is the enemy of the home.** How often a Mason spends $300 for his uniform, while his wife wears a $1.50 calico dress. A writer in the *North American Review* for May, 1897, says:

"For mere personal gratification, aside from any real or supposed benefits, the members of the various fraternities in the United States spend annually $250,000,000. It would all but revolutionize a large section of American society if the wives and daughters of the households of the men who belong to these organizations should insist on their right to spend for their own adornment, or for their own personal pleasure, dollar for dollar spent by husband or brother for initiation fees, dues, uniforms and regalia, swords, plumes, banners and banquets."

The moral standard of the lodge is shocking. Think of the Master Mason's oath. After the Jubula, Jubulo, Jubulum scenes, in which the candidate for the third degree has been struck in the throat by the first ruffian, Jubula, and on the left breast by the second ruffian, Jubulo, and in the bowels by Jubulum, the third ruffian, who kills him outright, and, at the end of fourteen days, he is raised from the grave, the following oath is administered, among others:

"I do promise and swear that I will not have carnal or illicit intercourse with the wife, mother, daughter or sister of a brother of this degree, knowing her to be such, nor will I permit another brother of this degree to do so if in my power to prevent it."

The implication of that oath smells of the bottomless pit. Who would allow that standard of morals in society? "It is a shame even to speak of those things which are done of them in secret." (Eph. 5-12.)

5. **Secrecy is unrepublican.** The privacy of the home is not secrecy. The executive session of the board of corporators or of the legislature is not the bond of secrecy in the lodge, for in one case all is made known when the end is accomplished, while in the other "it is ever concealed and never revealed." Greek letter fraternities are forbidden in high school, why not in college and universities also? The Republicans in Congress would not be allowed to form a lodge and enter into an oath to conceal from the other members what they planned, projected and forced through as a solid bloc. Why should Jesuits, Masons, Odd Fellows, Knights of Pythias, Mystic Shriners, Knights of Columbus, Grand Army of the Republic, American Legion, Ku-Klux-Klans, Elks, Moose, Eagles, Owls, Daughters of Rebecca, labor unions, etc., 12,000,000 strong, enter into a solemn oath to conceal from the 100,000,000 citizens of the republic matters that are of equal concern to all the members of the body of the "organic people"? Such secret combinations are more out of place in the nation than the secret lodge of Republicans in Congress. The government should require open combines openly administered. The monasteries of unmarried priests or monks, the convents of unwedded nuns, the temples and lodges of all secret, oath-bound orders, should be open to official governmental inspection. The searchlight of publicity should be turned upon these chambers of darkness. The chains of the secret, oath-bound lodge should cease to clank upon the officials and citizens of this land. Our Blessed Lord has given us the key that will open the doors of this "prison of Chillon," that the captives may go free. "In secret have I said nothing; I ever spake openly!" Let that be the law of our citizenry.

MASONIC CHIPS.

By B. M. Holt,
Formerly Secretary, Pierson Lodge, A. F. & A. M., Barnesville, Minn.

Grand Correspondent John Milne of the New Mexico Grand Lodge "strongly and deservedly condemns horse-play" in conferring Masonic degrees. (Proceedings Grand Lodge Alabama, 1920, page 121.)

What would our lodge friends do and say should the Christian church commit the outrages in bringing its candidates into membership, that the lodge does in bringing her people "from the pollutions of the outer world?"

"We know, in a general way," says Rev. Carona H. Briggs, Past Grand Master of Missouri Grand Lodge and now a member of the Executive Commission of the Masonic Service Association of the United States, "that the members of the Boston Tea Party were Freemasons; that the man that hung the lantern in the Old Church Tower was a Freemason; so was Paul Revere; and so was General Warren." (Proceedings Grand Lodge Oklahoma, 1920, page 91.

And so was Benjamin M. Holt. It surely does seem that all great men have been Masons!

A case came up before the Grand Lodge of Tennessee, 1920, where a Mason "was charged with having illicit intercourse with the sister of a brother Mason. The defendant admitted the fact but alleged that she was a woman of bad character for chastity." (Proceedings Grand Lodge Albama, 1920, page 183.)

Now here is a clear case where the true Masonic conception of the third degree oath comes to light. That part of the oath reads: "I solemnly promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, knowing her to be such." This oath **permits** a Mason to carry on continued adultery with any Mason's female relatives providing these women are not chaste! It permits the Mason to cause these women to become unchaste, providing he pleads ignorance as to their Masonic relation! It **permits** the adultery of a Master Mason with the kin of an Entered Apprentice or Fellow Craft Mason and with all the female relatives of Masons other than the four specified, such as cousins, nieces, granddaughters, aunts, etc. Furthermore, it **permits** adultery with all women not in any way related to a Master Mason—

It is true that the Grand Lodge of Tennessee held that the unchastity of this Master Mason's sister was "no excuse" and yet the case is one of positive proof that at least some Masons live up to the teachings of Masonic oaths.

The Grand Lodge of Oregon (1919) was handed a resolution signed by nine Past Grand Masters, a Past Grand High Priest and twenty-six Master Masons, resolving to change the wording in the ritual as to the size of the grave of King Hiram; "and they buried the body in a grave six feet due East and West, and six feet perpendicular." These Masons wished to make the grave more in conformity with modern size and asked that these figures be changed to "7 feet due East and West, 15 feet perpendicular, and 3 feet wide." (Proceedings Grand Lodge South Carolina, 1919, page 134.)

Now if the Masons had been thoughtful when Masonry began, "before the world was created," they would have established the custom, when they buried Abel, to dig a seven foot grave. But, being only human, they made this perfectly terrible mistake. "On placing the motion the Grand Master ruled that by the vote of the delegates the motion was lost."

"A Masonic Orator of the Grand Lodge of Alabama, 1918, at the laying of the cornerstone of the New Birmingham postoffice, "declared among other things, that 'Freemasonry was christened in the Temple of Solomon in the city of Jerusalem,' that 'the coming of this order had been prophesied by the inspired men of the old Bible,' that 'Freemasonry blazed the trail and prepared the people for the coming of John the Baptist,' and that it preserved 'the last copy of the Bible (parchments) in existence and then became the forerunner of the Church of Christ.'" (Proceedings Grand Lodge Alabama, 1920, page 190.)

This Orator forget a few important things about Masonry:

First, God made Masonry so as to give Him a place to stand; then He made

heaven and earth. Then He took His foot off from Masonry and enclosed it in its Jurisdiction of time; He bordered it on the East by the Judgment Day; on the South by the breath of Noah; on the West by the smiles of the moon; and on the North by the blue sky. "Brethren," look to the East!

Here is a sample of Masonic interpretation of Scripture:

"'To them that hath shall be given.' At the March Quarterly [meeting of the Grand Lodge of Pennsylvania] it was announced that Brother W. M. Donaldson had donated to the Grand Lodge a tract of ten acres of land adjoining the Masonic Homes at Elizabethtown, and that Brother J. Warren Hale had donated $10,000 to the Grand Lodge, the income to be applied to the planting and care of trees, decorative shrubbery and flowers at said Masonic Homes." (Proceedings Grand Lodge South Carolina, 1919, page 135.)

What interests me greatly is this: What attitude does Masonry take when it arrives at the passage: "From him that hath not, from him shall be taken also that which he seemeth to have?"

"The Worthy Matron of the Eastern Star last year, at Hugo (Oklahoma) was a Catholic." (Proceedings Grand Lodge Oklahoma, 1920, page 264.)

And the Grand Chaplain of the Grand Lodge of New York (1919) was a Lutheran minister.

Some couple, I say.

The Grand Master of Rhode Island, Grand Lodge (1918) decided that a man "whose right leg had been amputated below the knee," could be made a Mason "on the ground that he possessed 'the proper internal qualifications.'" (Proceedings Grand Lodge South Carolina, 1919, page 138.)

In commenting upon this ("internal") decision, Thomas F. Penman, Correspondent for the Grand Lodge of Pennsylvania (1918) says:

"We wonder if the X-ray was used on him?"

At the 1919 Grand Lodge Communication of the Grand Lodge of Tennessee, Grand Master S. C. Brown "mentioned three cases of peculiar hardship. A Brother (a country doctor) who had been for sixty-five years a member of a Lodge in good standing dimitted through inability to pay dues; (2) a Brother became insane and was dropped for non-payment of dues; (3) a permanently disabled Brother was dropped for non-payment of dues. These three Brethren died in poverty." (Proceedings Grand Lodge South Carolina, 1919, page 153.)

Right here I ask the permission to administer a small (partial) dose of Masonry's own medicine: "We cannot follow our own wayward wills, and then cry, "Lord, forgive me, I believe!" "Faith cannot rescue and no blood redeem a soul that will not reason and resolve." (Proceedings Grand Lodge Iowa, 1920, page 175.)

"These three Brethren died in poverty." They learned that reasoning and resolving in the crisis failed them just as truly as did their Masonic brethren.

Who ever heard of the church throwing out old and disabled members because they could not pay dues? And yet some tell us that the lodge is as good as the church.

Benjamin B. French Lodge No. 15, A. F. & A. M., Washington, D. C., had, on April 7th, 1921, twenty-three pastors in its membership. Eight of these were Methodists, five Baptists, five Presbyterian, one Christian, one Congregationalist, one Reformed, one Universalist and one Hebrew. (From a letter dated April 7th, 1921, by P. B. Cromelin, Secretary of said lodge.)

At the 1918 Annual Communication of the Grand Lodge of Washington, "Five hundred dollars was appropriated for the 'feast of reason and the flow of soul.'" (Proceedings Grand Lodge South Carolina, 1919, age 171.)

In these days of prohibition, with whiskey selling at $20 per quart, $500 won't buy much for the "flow of soul."

Now we often notice the extreme respect that some Masons display for the Bible. To hear some of our learned Masons talk one would believe they worshiped the very sight of the Bible. (Many

of them really do love the looks of the Bible; but seem afraid of its contents. To show with what insincerity of mind and disrespect Masonry looks upon the Holy Word of God, we may take for example an extract from the report of Past Grand Master Aldro Jenks, Grand Correspondent for the Grand Lodge of Wisconsin:

"We read in the book of Numbers that Moses took Aaron's rod, which was almond wood, and put it in the Tabernacle over night, and when he brought it forth in the morning it had budded and then blossomed and brought forth fruit in a single day. The record does not state, but we have no doubt that Moses and Aaron had blanched and salted almonds from it for dinner that day. Now it occurs to us that any old duffer who was so full of virility that the dry rod he had leaned on would burst into blossom and fruit at his touch would be able to produce a crop of whiskers that would be remarkable. No doubt the beard was a whopper." (Proceedings Grand Lodge South Carolina, 1919, page 177-8.)

EXPLORING MADE EASY.

When work begins in exploring the dust-buried city of Ur, ancestral home of the patriarch Abraham, by a joint expedition of the British Museum and the University of Pennsylvania Museum, the archaeologists will have to contend with few of the extraordinary difficulties which hitherto have hampered work of the sort in southern Mesopotamia, says the New York American.

That country is now under a British mandate. Hence the first difficulty—that of sharing the best of the discoveries with the museum in Constantinople—is removed. Then, before the war virtually everything had to be done by hand. The expedition now on its way will be the first to utilize a complete modern mechanical equipment.

Streets once thronged with men and women, silent now and buried for 3,000 years, will echo the roar of locomotives and motor trucks. A military railway and motor trucks have been provided to maintain communication with headquarters of the expedition, which will be at Bagdad.

A MESSAGE FROM EGYPT.

The recent discovery in Egypt of the tomb of the Emperor Tut-Ankh-Amen emphasizes again the significant, though often forgotten fact, that advanced as we think our present civilization, and secure as we deem the institutions of today, peoples of the past reached what must have appeared to them places equally secure—but their greatness has vanished.

Who likes to think that in their bodies are the elements of decay? What are the conditions of survival? They are not alone the preservation of the present—that gives us only a mummy? Constant renewal is the secret of long life.

Renewal that preserves intact the powers of men or nations must be of spirit as well as of physique. There is only one way by which the peoples of today may escape the fate of forgotten peoples of the past—it is by taking that of Him who said, "I am the Way, the Truth and the Life." It is only so far as the nation is Christian in ideal and in practice, that it accepts and acts upon the teachings, possesses the spirit and is renewed in Christ, that it may expect to survive the disintegrating effects of the death that history, as well as revelation, so unmistakably declares is in the world.

PRAYER AND POWER.

By Bishop Walter Lambuth.

Has the Church its pristine power in prayer? If not, why not?

On the foreign field the missionary Church seems to have the power, but at home they seem to have lost the art and power of prayer.

What weakens prayer life and saps power?

1. Haste, that leads to neglect of prayer life.

2. Preoccupation. We are often too busy with the work of God to seek the power of God.

3. Adherence to the letter of the law and loss of the dynamic of love.

4. Decay of faith. There must be a daring faith if we would command the resources of God.

We should earnestly pray:

1. That God may be made more real to us.

2. That our sensibilities may not be

blunted by sin and tragedy on the one hand, or by abounding grace on the other.

3. That the Church may be aroused to measure up to the extraordinary demands upon her. "Pray ye the Lord of the harvest."

4. That faith may be given us to explore the regions of grace and to discover the fullness of Christ.

ASSURANCE OF SALVATION.

A man who had truly repented and accepted Christ, said, "How may I *know* I am a Christian?" When his attention was directed to the words *"Shall be saved,"* in this verse, and to the fact that it is God's word, God's promise, he answered, "O, I see, if I *take God at His word, I surely am saved."* Saved: a precious soul—of more value than the whole world. Saved: to a life of victory over sin and joy in service. Saved: for Christ and eternity.

Have *you* entered the Christian Life? Have you entered but withheld from God, a *complete* consecration of your life?

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

"Forbid it, Lord, that I should boast
Save in the death of Christ my God!
All the vain things that charm me most,
I sacrifice them to His blood."

"Were the whole realm of nature mine,
That were an off'ring far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!"

News from Workers

Greenville, Ohio, April 1st, 1923.

To whom it may concern:

For about twenty years I have had placed in the hands of the National Christian Association some of my funds upon which I placed an annuity. Ten years ago I placed an additonal sum in their hands, upon which I have also been receiving an annuity. All of my experience with this Association, along this line, have been satisfactory to me. Yours truly,

I. J. Rosenberger.

LIFE ANNUITY BONDS.

If you are living on your income and will in all likelihood never need to spend the principal, why not make a perfectly safe investment at a fair rate of interest by taking a Life Annuity Bond? You will receive the interest as long as you live and the National Christian Association will have the use of the money at once.

Write to Secretary Wm. I. Phillips, 850 W. Madison Street, Chicago, Ill. He will explain the plan to you.

CONTRIBUTIONS.

J. M. Heywood, $10; Louis Joh, $5; J. O. Walgren, $5; Mrs. Sara R. Dawson, $5; Paul B. Phillips, $10; Rev. A. H. Malcolm, $10; Rev. John D. Butting, $3.50; Rev. J. W. Whiteside, $1; Mrs. Lizzie Woods Roberson, $3.50; Mrs. Ida Baker, $1.50; Rev. C. O. Gronlund, 50c; Osker Bittner, 50c; J. Swank, 50c; Rev. C. G. Fait, $5; Dr. S. A. Walton, $1; W. C. Birkner, $1.50; Rev. B. E. Bergesen, $2; Mrs. E. D. Taggart, 50c; Chas. E. Nash, $2; Wm. E. Shaw, $1.12; G. A. Pegram, $3; a friend in Kansas, $10; F. E. Allen, $1.50; Mrs. L. W. Roberson, $2; Rev. J. Appel, $1.50; Mr. and Mrs. Carl Ebeling, $25; J. Dwarshius, $4; C. F. Minneman, $1.50; S. G. Conner, $3; Mrs. Martha Nicoll, $1.50; T. J. Saufley, $10; Evangelist V. Burton, 65c; Rev. C. G. Sterling, $5; Rev. Samuel Fopma, $5; Mrs. B. F. Hester, $5; Rev. A. P. Meyer, 50c; Rev. O. Hoyer, $1.50; C. Brondyke, $1.50; James Pikaart, $3.50; Mrs. J. Thomson, $5; L. L. Heath, $100; Mrs. Hedda Worcester, $2; A. J. Smith, $3; Mrs. C. A. Johnson, $2.50; J. C. Berg, $25; a friend in Illinois, $5; John Holman, $22; P. Woodring, $2; Dr. John Ball, $2; Samuel Kellogg, $3.50; Mrs. W. C. Brown, $25; J. A. Cummings, $1.

From the following Christian Reformed Churches we have received: Kanawah, Iowa, $10; Broadway Ave., Grand Rapids, $74.77; Classis, Illinois, $71; per Rev. J. J. Stiegenga, Sioux Falls, Iowa, $5; Ladies' Aid Society, Falmouth, Mich., $5; Wyoming Park, $13.38; Kalamazoo II, $25; Rehoboth, New Mexico, $2.50; 12th St. Grand Rapids, $45.70; Neeland Avenue, Grand Rapids, 85c; Classis, Illinois, $41.52; Fremont II, $15; Maple Avenue, Holland, $29.44; 14th St., Holland, $36.99; Pros-

pect Park, Paterson, $10; Paterson I, $10; West Sayville, $3; Oakland, Mich., Sunday School, $21.31; Oakland, $17.92; Overisel, $10; Sherman St., Grand Rapids, 50c; South Olive, Holland, $10; Redlands, Calif., $16.58; Comstock, Mich., $10; Alpine Ave., $38.02; Classis Pacific, $60.70; 16th St., Holland, $25.60; Paterson I, $33.40; Zeeland III, $14; Zeeland II, $7.55; Allendale, Mich., $17.89.

From the following Lutheran Churches: Lutheran Church, Lincoln, Nebraska, Rev. E. J. Eggold, pastor, $22.58; Swedish Lutheran Church, Essex, Iowa, $6.60.

We have also received from: Estate John B. Curray, $25; College Church of Christ, Wheaton, Ill., $161.50, and Iowa State Christian Association, $30.00.

Contributions to W. B. Stoddard, Eastern Secretary: Christian Reformed Churches, North Side, $15; Prospect Street, Passaic, N. J., $25; Madison Avenue, $5 and $2; Bethel, $10.37; Sixth Holland Reformed, $15; Fourth, $15; Prospect Park, Paterson, N. J., $6; Lodi, N. J., $10; also Lutheran, Alexandria, Va., $5.25; Walther League, Pittsburgh, $6; Church of the Brethren, Mt. Pleasant, Pa., $2.95; Near Pottstown, Pa., $3; Bible School Stahl Mennonite, $5.40; United Zion Church, Elizabethtown, $10.43; Reformed Presbyterian, Orlando, Fla., $5.40; also Free Methodist Churches at Lakeland, Fla., $3; Newark, N. J., $11.07; Clinton, Mass., $7.66; also Lutheran Churches at Philadelphia (Marteni), $5; Covert St., Brooklyn, N. Y., $10; Roxbury, Mass., $25; Norwegian, Brooklyn, N. Y., $25.30; also Free Gospel Church, Corona, L. I., $10. And from J. H. Hoffman, $3.50; J. W. Hoffer, $3.50.

W. I. Phillips, Treasurer.

LETTERS FROM FRIENDS.

A Lutheran minister in Nebraska writes: "The Christian Cynosure is certainly a wonderful magazine, and is to be admired for the stand it takes relative to secret societies which are more and more becoming a menace to our beloved country. May God grant us strength to fight the good fight of faith so that in the end we may obtain the victory."

A friend and minister in Minnesota writes, when renewing his subscription to the Cynosure: "Permit me to say that I am very much pleased with the Cynosure. In my opinion it is getting better right along. I simply feel that it is a great help to me in my work as it keeps me informed on a subject that I otherwise would be left in the dark about. Wherever I go I find the conditions similar with reference to the lodge question. In this town we have over a dozen lodges. I am doing all I can to keep the people informed, but as the evil has gotten such a start, one must go about the work with considerable care. It really looks as if we were to be entirely swallowed up by the secret empire; but maybe it is the dense darkness that prevails just before dawn. I am confident that the horrible unbelief that runs rampant among many of the prominent churches of today is a direct fruit of this heathen system."

David E. Anderson, an evangelist of the Swedish Baptist Church body, writes:

"Grace and peace! I thank you very much for the books dealing with the important subject of lodges, presented by you to me on but one condition, that of giving my opinion of the same books in a written form. I gladly do so.

"So far, I have but glanced through the books hastily. They will be used as reference books whenever I speak or at at least mention the subject of lodges. The reading of this literature has made the subject to me more serious than ever. Humanly speaking, I would like to say: 'The lodges are not as bad as the books and pamphlets have shown them to be.' But your evidence is not to be contradicted or made void. Also the question arises of how can so many of the Christian faith, and especially among the ministry, be so deluded in this matter?

"I thank God that I have never been snared therein. Furthermore, I rejoice that our Swedish Baptist ministers as a whole are against the lodges. But we look with sadness into the future, as we see more and more of our members either drawn or swept into the lodge life.

"God helping me, I will seek to be true

to the light I have on this subject. Though I will seek by the grace of God to lovingly and tactfully deal with my fellow men on this question, both in preaching as well as in conversation, yet I hope to speak forth with no uncertain note. May God bless you in this branch of His kingdom's work. You have my prayers. You are on the side of the truth, and we can do nothing against the truth, but for the truth. The truth shall prevail."

A new subscriber in Ohio wrote recently: "Thank you for the sample copy of the CYNOSURE. It surely is the only Christian paper I have ever read that will dare to go up against the secret order evil. I thank God for your courage. Secret orders are surely a curse to our community. We are surrounded by them, and I hope I can get more people interested in your magazine."

One of our old Illinois subscribers writes: "I am planning to leave "old bloody Williamson"—the county that has forgotten God. It is the Devil's homestead where the borders of hell have been enlarged and the broad way has been resurveyed by unionized murders and highway robbers. An investigation now going on reveals to date fifteen different secret societies identified with the Herrin trial. Falsehood and perjury are virtues with them. Talk about wire entanglements on the battlefields of France; it does not begin to compare with the honeycomb influence of secret societies manifested in the Herrin massacre trial which has been in progress at Marion, Illinois, for the last three months. The whole precedure is a travesty upon justice.

There is no halfway ground between Heaven and Hell. There is no midway station for the Saints of God, the Holy people, the sanctified (I Jno. 3:1). The Holy Spirit said: "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God. Therefore, the world knoweth us not, because it knew Him not." We, as saints of God, are a separate people, and Paul in speaking to us about those that follow Satan (II Cor. 11:13) calls them false apostles, deceitful workers, transforming themselves into the Apostles of Christ. And he says further: "It is no marvel for the Devil himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also are transformed into ministers of righteousness, but whose end shall be according to their works."

If preachers believe the statement of the Lord Jesus Christ: (Matt. 6:24) "No man can serve two Masters," and yet will take part in lodge funeral services, they prove themselves deceivers, and as those who are trying to serve two Masters.

It is a fact that this Evil Spirit is so strong in the land today that, if possible, "he will then deceive the very elect." But thanks be to God that there are those ministers of Christ, "salt of the earth" who will not give away to this spirit of compromise. J. T. CULLOR.

Winterhaven, Fla., March 11, 1923.

EASTERN SECRETARY'S REPORT.

BY W. B. STODDARD.

New York, March 14th, 1923.

Again my report is from the great metropolis. The millions serge in ceaseless activity. All are going somewhere? My trip to Florida was blessed of God in enlightenment of some. Sixty-two subscriptions (largely new ones) were secured for the CYNOSURE and a first hand incite into conditions new was made. I saw the "old time" cracker in his secluded home in the woods. No introduction was needed; any one would know him. His life was written all over his face. Around his home were the remnants of animals that had died from want of proper care. He had no newspaper, it would be of no value to him. He knew little of the world at large but had a world of his own. The "Night Riders" and darkness loving Klans would find him a willing follower. But thank the Lord some of his children will live better. New roads have come through the woods and with them new home makers; churches and schools are being erected. The Cracker's children see the procession of automobiles coming down the Pike and thus learn there is something doing in the outside world. I found a "Bethel" church of the Brethren standing by itself some three miles from Doctor's Inlet, Florida. Old Brother Crist and his faithful wife minister to the people here. They

have drawn to their aid quite a force of Northern people who seek the advantage of the delightful winter climate and are holding forth the truth as it is in Jesus Christ. Opportunity was afforded for my message and good brother Carr used his car and made possible what I accomplished in that part of the woods. Brother Crist, always was a willing helper, but his mule was too slow for my purpose.

I found St. Petersburg in many respects a wonderful town. It is built for northern tourists. They are always welcome and delightfully accommodated. Especially those who have money. While there I could have accommodation for $3.50 per night. I found good friends who gave me the best of care for one dollar per night. The Free Methodist prayer meeting was largely attended though I was told more were usually present. Your representative was made most welcome and given the most of the evening for his anti-lodge presentation. With our ex-president of the N. C. A., Bishop Warner, and the pastor with whom I have had acquaintance for years I quite naturally felt right at home. Too many northern acquaintances were found here to begin to mention names. A lot has been secured and a new church is projected for the Free Methodist people here in the near future.

I was told large harvests were to be reaped from money sowing in realty in this city. Some reader may wish to give this good church a lift by a contribution. Send your check to A. L. Wallace, 458 Seventh avenue, So. St. Petersburg, Florida. The Lakeland, Free Methodist people were kind to me. I was privileged to worship with them and bring the Gospel and anti-lodge message which was generally indorsed. God bless the faithful at Lakeland. Some of our good Lutheran friends at Tampa and Lakeland will read the CYNOSURE hereafter. My visit at Green Cove Springs, Florida, was a discovery. I found there those, whom I had met in the North, getting help by drinking the warm water that comes rolling out through the rocks from a great depth and in great volume. Green Cove Springs is about thirty miles from Jacksonville, and is reached via rail or boat. At Jacksonville I visited the alligator farm and saw crocodiles said to be eight hundred or more years of age. The guide explained the difference between the crocodile and alligator was seen in their bites. I sampled neither and so am not a judge in the matter. I suppose there would be about the same difference between them as between the Moose and Elk lodges. The reason so many animals die in the woods was because they collect at certain seasons of the year, certain blood sucking insects that cling as long as there is blood to suck. Only the strongest animals can survive. I thought that's just the way the lodges attach themselves to the church! They want the good it has to sustain their sinful organism. A few hours' ride on the limited brought me from the orange groves and flowers of the Southland

In sending report for the month passed I am reminded that I must be brief, as this is to be added to that which did not appear last month.

As heretofore, I found much pleasure in holding meetings and visiting friends in the New York, New Jersey district. A conference of Missouri Lutheran pastors kindly gave me the time which was to be taken by one of their number who failed to be present. Questions and discussions showed much interest.

I was given a good hearing at the Swedish Congregational Church, Corona, L. I., N. Y. There was an unusually large gathering of the men at Bethel Christian Reformed Church (a new organization of Paterson, N. J.) to join your agent in the anti-lodge discussion. They made a generous contribution in aid of our work. The Sixth Holland Reformed Church also remembered us in kindly contribution. The Hope Avenue Christian Reformed Church of Passaic, N. J., are happy in the coming of their new "Domine" Monsma. It was my privilege to respond to his invitation and address a joint meeting of the young ladies and gentlemen societies connected with that church. The attendance showed a live interest.

At Washington, D. C., I listened to an unusually able sermon preached by our good friend, Rev. G. E. Lenski of the Lutheran church. His church stands with us in opposing the lodge. In the Church of the Brethren worshiping at

Oakton, Virginia, I responded to the invitation to preach the Easter sermon, and used the opportunity to speak of the lodge treatment of our risen Lord.

I am now headed for Chicago and have spent the past week filling appointments and gathering subscriptions through the Ohio district. My first stop after leaving Pittsburgh, Pa., was New Concord, Ohio. As usual, I found anti-secret sentiment at the United Presybyterian College there. The lodges are at work and are securing members. A Masonic lodge was but recently started in this town, much to the sorrow of those acquainted with its pernicious doctrine. Stops were made at Zanesville, Columbus and Xenia, Ohio, with good results.

Last Sabbath was spent with the East Side Church of the Brethren at Dayton, Ohio. At the request of the pastor, I gave anti-lodge truth at both morning and evening services. There was much to cheer in the interest manifest. A request for a convention or other meetings on this line is here made. The celebrated aviator, our good friend Orville Wright, manifested a continued interest in our work. He declares that "Secret societies should have no place under a democratic form of government." Surely those under special obligation to the few are unfitted to govern the whole.

At Richmond, Ind., a pastor told of a recent experience with a K. K. K. organizer. A member asked that he go to a "patriotic meeting." He found himself in a room with several men. The organizer asked each if they were Catholic or Jew, and gave quite a talk. When asked what was the name of the organization, he evaded an answer until the third time, when he acknowledged it was the K. K. K.'s. The minister asked his member if he had heard enough. If so, they would go. When they started for the door the organizer told them they were not to leave. The pastor in very forceful language called his attention to the fact that this was America and his attempted coercion would not work. If he did not let them out the door he would take the consequences.

At Berne, Ind., they told me a cross had recently been burned near the Mennonite church by people who left as mysteriously as they came, supposedly by the K. K. K.'s. The astonished people were given no reason for this folly. Since coming to this city I met a man, calling himself a Christian minister, who sought to justify the K. K. K.'s organization on the ground that the Catholics and Jews had their secret societies. The Jews, he said, were five per cent of our population, and yet they had ninety per cent of our money. He, of course, did not have much money, and is not likely to get much unless he gets better judgment. I was glad while in Berne, Ind., to address those who gathered for a prayer meeting in the Missionary church. The larger number were young people. The young ladies of this church take delight in their regular prayer meetings.

Lectures are requested for Ft. Wayne and Decatur, Ind., to which, God willing, I shall respond. It seems best that I go to Huntington and Indianapolis, Ind., before helping in Chicago work. Spring advances slowly, but God's promise is for seedtime and harvest, so we rejoice in future expectation.

Our Eastern Secretary recently made a visit to the headquarters of the American Luther League at Fort Wayne, Indiana. He found them actively pushing their work in opposing the secret lodge system. They recognize in this system the great enemy of the Christian school. The Ku-Klux-Klan claim to be Christian as well as patriotic, but antagonize both Christianity and the government. From the Masons to the Ku-Klux-Klan there is continued warfare on Christian education. Christianity and oathbound secrecy can not work together. The manuscript for a pamphlet setting forth these facts has been prepared by the well-known writer, Rev. Mr. Dau of St. Louis, and is soon to appear. Those wishing it should address the American Luther League, Fort Wayne, Indiana.

Knock and it shall be opened unto you. Matt. vii. 7.

My grace is sufficient for thee. 2 Cor. xii. 9.

Now, therefore, go, and I will be with thy mouth to teach thee. Ex. iv. 12.

LIZZIE WOODS' LETTER.

Dear CYNOSURE:

I do not have as much opposition now as I used to have; it is only from a few foolish ones who do not think. Honest-hearted, thinking men and women are getting their eyes open. They are beginning to see that the work of Satan in his secret lodge churches will even get good men into trouble.

I went from Marianna, Arkansas, to Brinkley, my old home. The white mothers in Brinkley are very much stirred up over the awful crimes of the Ku Klux Klan in Northern Louisiana. One little white lady told me that her boy is only eighteen years old and has been made a Mason and a member of the Ku Klux Klan. She said, "He went into both without letting me know."

I asked her how she found it out. She replied, "I saw his books and papers in his trunk. Aunt Lizzie, when I saw that my boy was a Ku Klux Klan member and a Mason, I almost fainted. Think of the crime in Northern Louisiana, and then think of my poor, little eighteen-year-old boy belonging to that awful secret order."

I was sorry for the little lady, and we both cried over it together. She asked me to pray that God would deliver her boy out of these snares of Satan. I was born and raised in the South, and when I visit my old home I go to see the white women I used to work for, both Jews and Gentiles, and like women will, regardless of color, we sit together alone and talk of these troublesome times. We each see how our white boys and black boys are alike carried captive into committing these awful crimes.

We know that strikes and the conspiracies of the Ku Klux and of the Knights of Columbus and all the other things are planned in some secret lodge hall. Poor mothers! Your boys are allured into these dark, closed, curtained places and are sworn to do they know not what, nor what will be the end until they are called out to commit some depredation or crime —and if he is true to his oath he will have to help do what neither he nor any one else, except a heathen, would have thought of doing. Think of it! Most of these people are church members, and some are priests and preachers.

I left Brinkley, Arkansas, for Jacksonville, Florida. I received the N. C. A. tracts there in time to distribute them. One colored man, a high Mason, said, "Madam, you are all right in teaching the sin of these secret orders." I said to him, "Does your order protect you against your white brother Mason? Don't you swear that you will protect a brother that comes within touch of your cable-tow?" He replied, "Yes."

"Does that keep your white brother, I ask, from killing you, or you from killing him? No, he will take his cable-tow and hang you to a limb with it. Look at the trouble near Helena, Arkansas. That occurred in a secret society, meeting in a church. Don't you think it would have been better if it had been a prayer meeting, or some kind of service in honor of our Lord? If it had been, it would not have been necessary to have had an outer guard. Then when the white men came, they would have gone in to the prayer meeting, and seen what was going on, and that would have been the end of it, but the poor lodge tiler at the door did not know any better than to kill any intruder. That was in accordance with his oath."

This colored man and high Mason said, "Lady, I have never been a member of any church, and I believe that if the preachers and members of the church would stay out of these lodges, we would have a better country."

I left Jacksonville, Florida, for St. Augustine, and stayed a few days. I gave organized secrecy such a rap last Sunday night that some of the members had to go out and cool off. I said to the people, "I am going to tell you the truth tonight if it kills you, and me, too"; the men laughed at first—you know the most of them think a woman is a child or foolish —but when I took the Word of God and showed them from It the different sins that are damning the human race some of them got up and backed out of the door. I said to them as they were going out: "As fast as you get your cart loaded, back out." Then I told them what were some of the oaths that these Masons swear to, and some of those men who were present buzzed like bees in a hive when they are going to swarm. I left yesterday, and I guess the swarm is about settled by this time. At the close of that meeting four came up for prayer; then gave up, and

took Jesus for their personal Saviour.

God bless the readers of the CYNOSURE and the officers of the N. C. A. I ask the prayers of all, for my health is breaking down, but I am going to wear out in the army of the Lord. Some day I will step off the stage of action, as did recently brother George Anderson of Philadelphia, and go to live with my Saviour. I do not want to rust out, but I do desire to do the will of my Heavenly Father.

This is my verse to all the readers: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is being brought unto you at the Revelation of Jesus Christ. * * * as He who called you is holy; be ye yourselves also holy in all manner of living" (I Pet. 1:13, 15).

Jacksonville, Fla., April 10, 1923.

This writing leaves me in Florida, where I have been laboring as far south on the eastern coast as Miami. I stopped at St. Augustine and Hastings, Florida, for three nights at each place and then went to Daytona. There I met a lot of opposition but I drove furiously against the Secret Empire. Two men in the rear of the tent got mad enough to fight but I told them if the secret societies are allowed to go on all the boys and girls will be captured in these God rejecting lodges. I said all the old heathen devilry that can be thought you lodge men are practicing and what makes it worse you steal from God's Word and put it into your ritual. Then the people who have no knowledge of the Word of God jump into the lodge thinking that it is good because they say you use the Bible. The Masons ought to know that Jubela, Jubelo, Jubelum is not in the Bible; the Shriners know there is no bunghole degree in God's Bible, and you seven degree Masons never saw in God's Bible where you are taught to have your skull smote off and your brains exposed to the scorching rays of the meridian sun. Jesus said in Math. 5:36, "Neither shalt thou swear by thy head, for thou canst not make one hair white or black." Then we read in the 27th verse—I always have some one read it so they will not think it my theory—"Let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." I said, Is that true? Some said, "Amen," others gnashed their teeth they were so mad. I said, You Masons want the Ku Klux Klan secret work broken up but you are just as bad and might as well check your baggage for Hell. Anybody who beats and lynches and burns human beings will go to hell where all murderers go.

One man in the audience whose hair was white as frost got so mad he said, I am sorry that woman exposed Masonry, for we "made" one of the men that heard her talk and it was all we could do to get him in. Now I am afraid he will leave. But his fear soon left him when the new member got mad, too, and said I ought to be killed. So you see he had got that much of the lodge heathenism in him to want to kill me for telling the truth, for that is exactly what heathens do. If you Masons are not hoodwinked now your spiritual eyes at least are blindfolded to righteousness.

One man came to me after the service and said, "If you were not a woman I would say you had been a Mason. You have told everything so straight. I am a Mason and belong to the Methodist church. I have always loved Jesus and I can see now that the lodge is not an organization for Christian people. I know the Lord sent you to show us the true way to salvation." The other poor foolishly newly made man who was mad enough to fight was sitting right in front of this Methodist when we were talking. He was so black he could not turn red, so he got ashey in the face, and though he was an intelligent looking man, yet he was foolish enough to get mad about his secrets being brought to light.

I told the people at the evening service that every secret work of the devil was being exposed right now just as God said it would be in Ecclesiastes 12:14, "For God will bring every work into judgment with every secret thing, whether it be good or whether it be evil." A man said to me, "Sister Roberson, why don't the preachers show the people the right way and expose all this secret work of the Devil?" I said most of the preachers are in sin themselves and so they cannot cast a stone at the other fellow. I said God needs holy ministers who are baptized with the Holy Ghost.

I shall write more about my trip in the land of God's beautiful flowers.

MRS. L. W. ROBERSON.

Was Washington a Mason?

By PRES. CHARLES A. BLANCHARD

10c per copy, postpaid

This is the best, as well as the most interesting, contribution yet written on the question of Washington's relation to Freemasonry.

ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

850 W. MADISON ST. CHICAGO, ILL.

WOODMEN OF THE WORLD

By BENJAMIN M. HOLT

The author, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dimission."

The present treatise, which concerns itself with the Woodmen of the World in particular, shows almost exclusively from quotations of prominent Woodmen, official publications, supply houses, and others, what the Woodmen teach and do, and points out wherein their teachings and practises disagree with Christian principles. The little booklet is sure to be of inestimable value in the hands of pastors and others that have occasion to warn a Christian brother against joining a lodge, and should be available also in persuading those who have already taken this step, to leave the lodge.

The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is 35 cents, postpaid.

Address NATIONAL CHRISTIAN ASSOCIATION, 850 W. Madison St., Chicago

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

PRESIDENTIAL CANDIDATES.

Henry Ford and W. G. McAdoo, two prominent candidates for the presidency, are Freemasons, according to the Masonic *Fellowship Forum,* of Washington, D. C., March 31, 1923, Vol. II, No. 41, p. 4.

FOR THE ELECT!

Scottish Rite Masons of Arizona have established a clubhouse for young men at the State University located at Tucson. It is the intention of these same bodies to erect a large clubhouse or dormitory for the sisters or daughters of Masons in attendance at the university as soon as this for the young men is completed.—*National Trestle Board,* March, 1923.

FASCISTI BAR MASONS.

Rome, Italy, Feb. 13.—The Grand Fascisti Council, at a meeting recently, presided over by Premier Mussolini, adopted a decision obliging all Fascisti who are also Freemasons to resign either as Fascisti or as Freemasons.

Charles Albert Adams, a Past Grand Master, of California, Vice-President of the Masonic Periodicals Corporation, publisher of the *National Trestle Board* of San Francisco, supposed to represent Masonic principles and to stand for those things, not only for the betterment of mankind, but for the advancement and maintenance of American institutions, particularly the public schools, holds some very peculiar views as the owner of all these titles.

He said:

"The *Fellowship Forum* makes me sick. If the *Fellowship Forum* does not cease its everlasting agitation against the Catholics, it will drive all the Catholics in Masonry back into the church."

—*The Kablegram,* February, 1923.

RECRUITING FOR FREEMASONRY.

Boys of the De Molay order, which has very evident connections with the Masonic system, were told at a vesper service recently held at Trinity Episcopal Church, Cleveland, Ohio, that "Freemasonry is the handmaiden of pure religion" and that it is important because it helps to further Christian ideals. The Episcopolian rector who spoke declared: "It is my firm opinion that any man who faithfully carries out the teachings of Masonry will find his way to the feet of the Great Teacher." All this sounds very encouraging and inspiring, until we pause to remind ourselves that, according to official declarations of Masonic officers, Masonry is not Christian and that, as no well informed Mason will deny, there is no small number of Jews in the Masonic orders who have risen to positions of distinction and eminence. What else can any organization do that tries to bind Christian and unbeliever together but work against the very fundamentals of Christian faith?

Walther League Messenger, May, 1923.

ELKS IN THE SENATE.

Over half of the members of the United States Senate are Elks. Pomerene of Ohio is a Past Grand Exalted Ruler.
—*The Kablegram,* February, 1923.

Dr. Henry Van Dyke, author, poet and former minister of the United States to The Netherlands, advises America not to assume too great an air of superiority as long as it hasn't the strength to banish the Ku Klux Klan, "a secret, organized conspiracy for violence," or cannot enforce the anti-liquor laws or mete out punishment to the slayers of Herrin.

—*Chicago Tribune,* April 28, 1923.

WHY STUDY THE BIBLE?

The Bible is interesting. Hall Caine has said: "There is no book in the world like the Bible, and the finest novels ever written fall far short in interest of any one of the stories it tells." Whether we read gripping short stories of the Old Testament, Ruth, Esther, Jonah, or study the plain narrative of the four Gospels, whether we chant the psalms of Israel's sweet singer or delve into the mysteries of Revelation, we are confronted by a book, which, in point of human interest and in the power of its simplicity, has no equal in all the religious books of all ages.

* * * *

The Bible is practical. "We keep Homer and Shakespeare in our libraries," admitted Victor Hugo, "but Jesus belongs in our shops and our fields, wherever man is." It is not only adapted to the very day and hour in which we are living, but it also meets the circumstances of all people, in whatever station, occupation, and condition of life they may find themselves.

* * * *

The Bible is moral. Charles Dickens wrote to his son: "I put a New Testament among your books . . . because it is the best book that ever was or ever will be known in the world, and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided." While it never teaches immorality, it offers a complete array of virtues and morals that surpasses in sublimity and grandeur all the dreams of all human reformers and teachers.

* * * *

The Bible is truthful. There is no real conflict between science and Scripture. As Sir John Herschel declared: "All human discoveries seem to have been made only for the purpose of confirming more strongly the truths that have come from on high and are contained in the sacred writings." When proud men have questioned or even ridiculed statements of Scripture, the very stones have cried out in startling corroboration of Biblical truth, and vast empires, uncovered by the excavator's spade, bear mute but convincing testimony even to some of the most insignificant details of the Scriptural record.

* * * *

The Bible is helpful. Sceptic though he was, Goethe was forced to declare: "It is a belief in the Bible which has served me as the guide . . . of my literary life." Celebrated men of many lands and ages have joined in bearing tribute to the Sacred Oracles. With its constructive appeal, it not only offers a great incentive and inspiration to a life of achievement and success, but it also contains counsel and sound advice in no small measure.

* * * *

The Bible is indispensable. Matthew Arnold recognizes this when he declares: "To the Bible men will return because they cannot do without it." A Christian without a Bible is like a ship without a rudder, yes, such a Christian is even more helpless, for ships have been saved after their steering apparatus had been destroyed, but no one has ever been brought from the raging seas of this life into the safe and sheltered haven of the life to come except by the guidance of Bible truth.

* * * *

The Bible is powerful. James Russell Lowell once told a gathering of London scoffers who spoke disdainfully of the Bible: "The men who live in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness of men who, but for Christianity, might long ago have eaten their bodies like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution." Wherever the Bible is read, institutions of mercy and charity spring up, wasted lives are developed into useful careers, and great miracles occur in boundless profusion. Does any other book do this?

MASONIC OUTRAGES

or

How Freemasons Regard and Treat Those Who Expose and Discuss Their Institutions.

By Rev. H. H. Minman.

[Owing to numerous requests for information as to Masonic atrocities, we print the following article written in 1886 by the Rev. H. H. Hinman, of Washington, D. C. For many years this article could be had in pamphlet form but it is now out of print. We would therefore suggest that copies of the Cynosure in which this article appears be preserved.—Editor.]

Introduction.

"He that doeth evil hateth the light." These words of the Great Teacher are not only true of every wrong-doer, but of every system of wrong-doing. All who are connected with any system of organized wickedness instinctively resist its exposure, as though it were a personal injury. The measure of evil in such organic wickedness will be its hostility and resistance to such opposition and exposure. The obloquy, hatred and violence visited on those who expose and make war on the sins of their age are but the reaction of the powers of darkness against the kingdom of light, and indicate not only the strength of the evil but also the faithful earnestness with which it is opposed. A single glance at the world's history makes this abundantly evident. The crucifixion of our Lord and the martyrdom of his saints were the Satanic testimony of the greatness of the mission of him who "was manifested that he might destroy the works of the devil." They indicated both his hatred and his fear. The resistance to the reformation of the sixteenth century was such as was to be expected from the gigantic and hoary iniquities it was destined to remove. The war of the great rebellion, with its terrible outlay of treasure, suffering and blood, was not only a Divine retribution for the sin of slavery, but was, in an important sense, a *measure* of that sin. Satan is intrenched in every system of iniquity; and his struggle for its defense and promotion will be in proportion to its importance to the realm of darkness.

Tried by this test, the system of Freemasonry, together with the myriad organizations that are its legitimate children, will be seen to be enormously wicked. In the resistance to all efforts of exposure, it has stopped at no duplicity, nor hesitated at any violence that gave hope of accomplishing its purpose. To a mere dissent it has made no objection. Its advocates have even not been offended when it has been caricatured and classed with follies; but to an honest, earnest exposure of its inherent wickedness it has presented the terrible and undying hate which its Satanic author has towards all that robs him of his power. I propose to briefly show some of these manifestations of violence and crime.

THE AUTHOR.

Chicago, April 27, 1886.

Masonic Attempts on the Lives of Seceders

Freemasonry, as it was instituted at Apple Tree Tavern in London in the years 1717-21, was doubtless regarded as a burlesque rather than an outrage. Certain old legends, which had themselves been manufacturered out of the older legends of heathenism engrafted on to the societies of operative Masons, constituted what has since become the world-wide system of speculative Masonry. It was to be expected that the manufacturers and patrons of such a system of fraud and folly would dread exposure. Its claim to a historic origin was as preposterous as its assumption of authority over the lives of men was arrogant and its oaths blasphemous. It had much to conceal, and concealment was a prime necessity. It was not without reason that the blind candidate was bound by the penalty of death in its most terrible forms, nor is it strange that a false sense of obligation should have combined with the fear of exposure and a dread of death to hold its victims in abject awe.

First Recorded Masonic Exposure.

Its mysteries did not, however, long remain a secret. The first exposure was made to the world by Sam Pritchard, an irreproachable citizen of London, in 1730. Masonic penalties were not then unmeaning. His body was found in the streets of that city with his throat cut from ear to ear. The book "Jachin and Boaz" contains the three degrees substantially as they are practiced today. Nevertheless, for the time, fraud and violence prevailed, Freemasonry spread over Europe, and five years later came to America.

Execution of William Miller.

The next noteworthy Masonic outrage was the execution of Wm. Miller at Belfast, Ireland. It was reported and sworn to by Samuel G. Anderton, a respectable merchant of Boston, his affidavit being taken by John W. Quincy of that city. Mr. Anderton was in attendance on the lodge where he had been a Mason. His friend, Wm. Miller, was also in attendance. What transpired is related as follows:

"Some time in the evening he was informed that there was to be a Masonic execution that night; that a Mason had violated his Masonic obligation by saying 'that a book entitled "Jachin and Boaz" was a true book' in connection with some other remarks, for which he deserved to die. Struck with horror, Mr. Anderton wished to leave the room, but was peremptorily denied permission to retire, being told 'that is never allowed on such occasions.' Lot was cast who should be the executioners. The lot fell on a Dane, on a Swede, and on Mr. Anderton. Learning that Wm. Miller was the person to be executed, by the most heart-rending entreaties Mr. Anderton was excused from the Masonic duty of being an executioner of his friend. The others plead no excuse. A cap of coarse cloth, to be drawn over the head, strung with a rope in the hem, to be drawn by the executioners round the neck, was the instrument which contained the machinery of death for the unsuspecting victim. The hour of midnight darkness arrived, the executioners took their stand near, and at the left hand of the presiding Masonic officer. All things being in readiness, Mr. Miller, mistrusting no danger, but with expectation of receiving a degree of Masonry, according to the promise made to him, was led into the room, hoodwinked, with his coat off, and in a slow march was conducted near the executioners. The question was asked and repeated, agreeably to Masonic custom—'Who comes there? Who comes there?' The answer was bawled out as the executioners seized him, 'A damned traitor who has broken his Masonic obligation.' As the cap of death came over his head, he had just time to cry, 'O, my God, are you going to murder me? O, my wife, my children,' when his cries were stopped short by the suffocating cord drawn round his neck, with the full strength of the undaunted executioners, and the victim fell to the floor in the agonies of death. The executioners, bracing their feet against his body, continued their tug at the rope with increasing violence, 'while others of the fraternity fell upon the body, cut the throat, and then his left side and breast open, so as to show his heart; during which horrid scene some of the thirty-five or forty persons in the room exhibited signs of sympathy; but the greater part,' to use Mr. Anderton's own words, 'using the most profane, revengeful language, with their fists clenched, grinned with horrid approbation."—(From *Masonry, a Work of Darkness.*)

This dreadful account is further sustained by the statement of Mrs. Agnes Bell, who made oath before the same magistrate that she saw the mutilated body the next day as it was drawn out, and that it was buried by Masons with mock Masonic honors.

(It may be added that the above statement has been very distasteful to the Masons and a vigorous denial supported by counter-statements has been made, but we see no reason for discrediting the account.)

Abduction and Murder of Morgan.

The abduction and murder of Wm. Morgan, a citizen of Batavia, New York, is, when considered in reference to its results, the most remarkable Masonic event in the nineteenth century. Upon Masonry's introduction into America it had rapidly spread. The war of the Revolution and that of 1812-14, with the attendant demoralization which war al-

ways brings in its train, had tended greatly to its increase. Such was the power and arrogance of pretention that the Masonic orator, Brainard, in an address at New London, Conn., in 1825, uses the following language:

"What is Masonry now? It is powerful. It comprises men of all ranks, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance; and it composes among other classes of the community, to the lowest in large numbers, active men, united together, and capable of being directed by the efforts of others, so as to have the force of cement through the civilized world. They are distributed, too, with the means of knowing each other, and the means of keeping secret, and the means of co-operating in the Desk, in the Legislative Hall, on the Bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends in one place as well as in another. So powerful indeed is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season, to counteract, defeat and punish."—(From *Freemasonry, Illustrated.*)

One year later the great crime as reported by a committee of the Senate of the State of New York, to whom it had been referred, and as taken from official records, is as follows:

"The annals of criminal jurisprudence furnish no parallel in many respects to the case of Wm. Morgan. The majesty of the laws and the powers of Masonry have been brought into conflict. What may be the result of the mighty struggle none can tell. But the events of the last two years, during which the conflict has been maintained, induce the belief that Masonry will be victorious. The history of Morgan's fate is short and simple: On the 11th day of September, 1826, he was taken by several Masons in broad day, by force, from the village of Batavia to Canandaigua, a distance of fifty miles, and there, upon a process originated for the occasion, confined in jail. While on his way from Batavia, one of his kidnappers who had him in charge said with an oath, Morgan should not be taken from him alive. After a short confinement in the prison at Canandaigua, he was taken out on Sunday the 12th, at evening, and amidst his distressing cries of murder, was forced into a post coach. He was then driven through a densely populated country, 110 miles to the United States fort, on the Niagara river, and there confined. The horses and coaches used in conveying him from Canandaigua were owned or procured by Masons. And the owner of a livery stable kept at Rochester, who at that time and now is a Royal Arch Mason, actually charged the Grand Chapter for the use of his coaches and horses to Lewiston. Pains were taken to obtain Masonic drivers. The last driver, however, accidentally was not a Mason. He was Corydon Fox. He drove the prisoner, attended by three Masons, to the graveyard, about eighty rods distant from the fort, and was directed to halt. The party dismounted, and Fox was told to return to Lewiston. This was in the night time. Shortly after Fox made some observations about his trip to the fort, which excited fears in the minds of the brotherhood, and within a short period a special lodge was called, and Fox was initiated as a member of it. An unusual number of Masons were at Lewiston and in the vicinity of the fort during the three or four days of Morgan's confinement there, and nightly visited the fort. The sufferings of Morgan were probably terminated on the night of the 18th of September, 1826.

"Morgan was fifty years old; in point of talents and manners was above mediocrity—had fought in the defence of his country at the battle of New Orleans; and immediately preceding his abduction from Batavia had, unfortunately for himself and family, been concerned in writing a book upon Masonry, disclosing its usages, oaths and obligations.

"It has been fully established by the testimony in the various trials that have been had, that a great number of Masons have been directly or indirectly concerned in the abduction and subsequent fate of Morgan. But notwithstanding the publicity of this transaction arising from the great number necessarily concerned in it —notwithstanding the thousands of dollars offered as rewards by the executive

of this State, as well as the governor of Canada, to those who would give information of his fate, and the thousands contributed and expended by humane and patriotic citizens to ferret out the iniquity; and notwithstanding, too, a commissioner has been sent by the legislature to add his talents and industry to that of the courts in the country, still no record tells us whose hands have been stained with the blood of this Masonic victim.

"The committee assume the fact that the life of Morgan has been destroyed; they are compelled to do so from the irresistible weight of circumstances tending to fortify that conviction."

This report stops short of the absolute facts. What the final fate was we learn from the confession of Mr. Whitney, as given and sworn to by Hon. Thurlow Weed, a Christian journalist and statesman, a few months previous to his death. There were also two other confessions made, all of them differing, as was natural, in some minor details, but agreeing in the essential facts. The confession is as follows:

"The idea of suppressing Morgan's intended exposure of the secrets of Masonry was first suggested by a man by the name of Johns. It was discussed in lodges at Batavia, LeRoy and Rochester. Johns suggested that Morgan should be separated from Miller and placed on a farm in Canada west. For this purpose he was taken to Niagara and placed in the magazine of the fort until arrangements for settling him in Canada were completed, but the Canadian Masons disappointed them. After several meetings of the lodge in Canada, opposite Fort Niagara, a refusal to have anything to do with Morgan left his 'kidnappers' greatly perplexed. Opportunely a Royal Arch Chapter was installed at Lewiston. The occasion brought a large number of enthusiastic Masons together. 'After Labor,' in Masonic language, they 'retired to refreshment.' Under the exhilaration of champagne and other viands the chaplain (the Rev. F. H. Cummings of Rochester) was called on for a toast. He responded with peculiar emphasis and in the language of their ritual: 'The enemies of our order—may they find a grave six feet deep, six feet long, and six feet due east and west.' Immediately after that toast, which was received with great enthusiasm, Col. Wm. King, an officer in our war of 1812, and then a Member of Assembly from Niagara county, called Whitney of Rochester, Howard of Buffalo, Chubbuck of Lewiston, and Garside of Canada out of the room and into a carriage furnished by Major Barton. They were driven to Fort Niagara, repaired to the magazine and informed Morgan that the arrangements for sending him to Canada were completed, and that his family would soon follow him. Morgan received the information cheerfully, and walked with supposed friends to the boat, which was rowed to the mouth of the river, where a rope was wound around his body, to each end of which a sinker was attached. Morgan was then thrown overboard. He grasped the gunwale of the boat convulsively. Garside, in forcing Morgan to relinquish his hold, was severely bitten."

It is a noteworthy fact that a large number of Masons of that day, while denying any personal knowledge of the abduction and murder, declared that Morgan had deserved such a fate, and fully justified the terrible crime. Among this number were some who were ministers of religion, some of whom afterward confessed with sorrow and shame the great wrong in which they were implicated. It was proved by testimony taken before the Legislature of Pennsylvania, that the abduction of Morgan was Masonically communicated to the lodges in Pennsylvania, and was generally known to the Masons. It was only the great reaction in public sentiment that induced some 45,000 out of the 50,000 Masons of the North to withdraw from the lodge, many making open renunciation, and all giving up all connection with the institution.

Partial List of Alleged Masonic Murder.

Without stopping to dwell in detail on numerous instances of alleged Masonic murder, all of which are supported with such evidence as secured the belief of those who were acquainted with the actual facts, we give a partial list of cases as reported in books and papers during the nineteenth century.

Noah Smith, of Manchester, Vt., re-

published an edition of "Jachin and Boaz," and is believed to have been murdered on his way to Kentucky about the year 1798. Ariel Murdick, of Rensselaer, N. Y., believed to have been murdered for his opposition to Masonry, in October, 1803. Wm. Michner, of Jenkinstown, Pa., was found with his heart cut out and in his hand. He had broken his Masonic covenant; this was about 1809. Loring Simonds, of Albany, N. Y., or vicinity, was murdered in 1809. Oliver Gavit of Ohio, in 1823, for making a Mason contrary to Masonic law. Job Hunt of Boston, a very aggravated case, who is believed to have been killed in the lodge, November 15, 1827.

Artemus Kennedy, a seceded Knight Templar, is believed to have been killed by his "brethren" February 27, 1830.

The Grand Duke of Tuscany died mysteriously in 1837 after taking measures to suppress the Masons. Alexander, the Czar of Russia, died suddenly and mysteriously December 1, 1825. His death was attributed to Masonic "vengeance" for having issued a ukase in 1822 closing all Masonic lodges.

Forgie, whose murder is attested by Rev. J. R. Baird, a Wesleyan minister and seceded Mason, and who was at the time (1854) a member of a lodge in Canada. Forgie came by letter to the lodge and was employed by the Master of the lodge to do some work, for which he received $113.00. He suddenly disappeared and was said to have been "Masonically disposed of." His money was voted to be lodge property and one-half was given to the Master of the lodge who sold Forgie's trunk and clothing and kept his carpenter's tools.

Mrs. Hanna Gregg, of Perry, Wyoming County, N. Y., swore on her death bed to having been the unconscious witness of a Masonic murder of an unknown man in the lodge at Bristol, Penn., under circumstances of great aggravation and horror. Her affidavit was taken by Jason Lathrop, a Justice of the Peace, March 11, 1861, and who also certifies to the good character of Mrs. Gregg. (See *Narratives and Arguments on Secret Societies,* by Francis Sample, Dover, Iowa.)

David Brounlee, a gentleman of an excellent family of Scotch Presbyterians, lived at Little York, Ills. He was a Freemason and professed great fear that Freemasons would murder him for he said he had revealed some of their secrets. He was found on the prairie with his throat cut and his tongue cut out. He is believed to have been murdered. The case is fully attested and transpired about 1840.

(Continued in the July issue.)

According to the Constitution of the United States, the Church and State must be kept under separate control. The Church is not taxed for the State, nor is the State called upon to support the Church. Our nation was founded on Christian principles, and with Christian ideals.

The lodge system is making an attempt to put the Bible in the public schools as a fruitful act for the coming young men of America, from which they expect to reap a harvest for their institution. Recently a public demonstration was held in the East, when four high school boys carried a Bible from the lodge hall to the high school building. Great crowds participated in the parade, and the godless organization was lauded to the sky by men who bear the name of Christian. What an opportunity for the Christian Church to raise her voice against the secret lodge system getting control of our public schools.

The National Christian Association is capable of wielding an immeasurable influence for good in the church. Let us not fear to declare the whole counsel of God, even if we cannot move in the society of the multitude.

Our object is to exalt the Only Name given among men whereby they must be saved, and we earnestly request the prayers of our friends that God may use our Association in its endeavor to free men who are bound by the fetters of the secret lodge system, and to warn those who may be tempted to join.

Open thy mouth wide and I will fill it. Psa. lxxxi. 10.

VEILED KLANSWOMEN AT CHURCH SERVICE

Hooded and robed figures visited Grace Methodist Episcopal Church last night (April 29th). This time there was a difference. Of the twenty who came disguised fourteen were women, members of Newark Council No. 1, Ladies of the Invisible Empire. This is the first time any women in the Ku-Klux Klan auxiliary have appeared publicly.

Six men, also hooded and robed in red, acted as escort. The men were members of the Newark Council, Royal Riders of the Red Robe. Three men preceded the women as they entered the church and three followed them.

The pastor of the church, Rev. Parris C. Greenly, expressed himself as glad to see them and declared he considered it a privilege to receive them. Pews had been reserved for the robed visitors.

About seventy persons were in the church when the hooded men and women appeared. Rev. Mr. Greenly had announced that during the singing of "Onward, Christian Soldiers," patriotic organizations would enter. As the singing was started, a side door opened and three figures in red entered, single file, followed by the women, also in single file.

The women wore white silk dresses bound with a red, white and blue girdle and head veils bound with a fillet of red, white and blue ribbons. The robes of the men bore on the collar the letters "R. R." in brown, and over the heart was a large "R" in circle.

Pastor Feels Honored.

In part, Rev. Mr. Greenly said:

"Ladies of the Invisible Empire, Royal Riders of the Red Robe, Junior Orders, Ku-Klux Klan and Masons. It is again a privilege of mine to have you visit my church. While this is the fourth time in about five weeks, it is a new joy. I understand, Ladies of the Invisible Empire, this is the first appearance of your order in public, which is a greater privilege to me.

"What a great thing this kinsmanship between your orders of the Invisible Empire, Royal Riders, Ku-Klux Klan, Junior Order and Masons is. I am greatly pleased that you ladies feel that it is your duty to work for the same American ideals.

"At no time in the history of this country have our ideals been so tested. No, there is no other issue today before the country so great as Americanism. It is the dominant issue and never before were these ideals so undermined. In 1860 and 1914 war was evident. The minds of the people were ready for war. They are not talking war today, openly, but invisibly the great foe of Americanism, that crowd which threatened to engulf America, is every day undermining the principles of our country.

"In the next ten years New Jersey will hear much from your organizations and if American ideals are to be preserved they must be preserved on religious basis. You are all in this fight to keep alive the spirit of Americanism."—*Newark (N. J.) Evening News,* April 30, 1923.

"It is our judgment that pastors and congregations who allow hooded Klansmen to invade the sanctuary, even for the purpose of giving a contribution to the work of the church, are encouraging the Ku-Klux as well as permitting defilement of the House of God." We think "that the Pittsburgh pastor who peremptorily ordered the hooded fanatics to remove their masks or get out of the church, was fully justified. We have been informed that certain congregations are now threatened with disruption because some of the officers are members of the Ku-Klux Klan, and are evidently subordinating the interests of the Church of Christ to the claims of that oath-bound organization. We believe that the Klan was conceived in sin and born in iniquity, and the present legal squabbles among their supposed leaders foretoken, we hope, its early dissolution. It has no proper place in American life, and those who have been deceived with regard to its real character should be awakened to a realization that membership in this organization is no credit to any member of the Christian Church. We hope their eyes will be opened before their connection with this suspicious gang implicates them in some scandalous and shameful activity of the 'Invisible Empire' of Klansmen."—*Reformed Christian Messenger.*

KLAN KNIGHTS PUT OUT OF CHURCH.

In driving Ku Klux Klansmen out of church, when they come in mask and gown, the Bellevue Methodist Episcopal Church in Pittsburgh set an example, says the Brooklyn *Citizen,* which "may well be followed." It was a lone and particularly irate trustee who started the retreat of the Klansmen, which ended in a rout. The hooded men came unheralded, according to newspaper accounts of the affair, breaking in on the Easter services being conducted by the pastor, Dr. R. B. Urmy. The visitors divided into three groups, one of which started up the main aisle, while the other two headed for the pulpit from the opposite sides of the church. Six of them were approaching Attorney Elmer L. Kidney, trustee, who was taking up the collection at the time, when he planted his "six feet and 200 pounds" in front of them and effectually barred their further progress. "Get out," he ordered tersely, "and be quick about it." From the pulpit came the voice of the pastor: "Gentlemen, you are disturbing the services here, which is a violation of the law. You will be perfectly welcome to remain if you remove your disguises. Otherwise you must go."

The Klansmen, thus rebuffed, turned to go, and as they reached the exit Mr. Kidney, we are told, got into action. When he had finished, he had the robes and masks of six Klansmen as spoils of war, and the visitors had incontinently and ingloriously fled the scene. Mr. Kidney, the son of a Methodist Episcopal minister, is said to be prominent in the work of his church. In 1921 he presided over an international conference of Methodist laymen in London. He has no feeling against the Klan, the Pittsburgh *Post* quotes him as saying, and he understands that the organization has "some very good principles." But he does think that "this thing of interrupting church services and handing a few dollars to the preacher ought to be stopped." Some newspaper editors agree with the redoubtable Pittsburgher. "If other pastors were to adopt the rigorous course of Dr. Urmy," says the Jersey *Journal,* "there would be less of this sensational tomfoolery, and a lot of Ku Klux advertising might prove very unprofitable." Nobody can object to the Klansmen going to church, in the opinion of the Baltimore *Sun.* "They will be welcomed in their individual capacity as saints or sinners in any church, so long as they observe religious proprieties and conventions." But, in this case, submits *The Sun:*

"The Klansmen apparently had not come to pray, but to create a sensation. They seemed to value their hoods more highly than their souls, for they declined the good pastor's invitation and departed hurriedly.

"It is a new thing for honest, 100 per cent Americans to be ashamed of their faces. The Ku Kluxers profess to specialize in piety and patriotism. Pious and patriotic people generally do not hide their countenances under masks or their light under bushels when they attend church. They have nothing to be afraid of or ashamed of. The Ku Klux church fashion is not only a piece of cheap and ill-mannered melodrama, but it is in direct conflict with the honest Americanism that is not ashamed of its patriotism and of the honest humility that never wears a mask over head or heart in the presence of God."

If the Klan wishes to give money to a church, remarks the Fort Wayne *News Sentinel,* "the mails are still open, or representatives may call upon the pastor in his study and quietly make the donation. But the minds of men who go about their activities hiding their faces from the world, are the minds of swashbucklers." And the Newark *News* thinks it will do no harm to repeat what has often been said: "In the life of America there is no room for a band of men who are ashamed to show their faces while engaged upon what they insist is work of humanity. All the high professions of the Ku Klux Klan are of no avail as long as the mask and gown are retained in their ritual. And the height of impropriety is reached when, so attired, they invade churches, hoping to win condonation of their impertinence by a gift of money." To the Columbus *Ohio State Journal* "the effrontery of the Klan is amazing. It does not seem as if an organization which countenances such impudence could live very long among persons of good sense and respect for sacred things." "Down in Louisiana, where the evenings are dark

and the country is wild," remarks the Baltimore *American,* "knighthood prospers better; but Mr. Kidney of Pittsburgh has demonstrated with startling vividness what knights will do when they meet a he-man in the day-time." And "when it is borne in mind that the Klan has never officially condemned the outrages which culminated in the Mer Rouge butchery, nor any other outrages of which men wearing the Klan regalia have been guilty," says the New York *Globe,* "Mr. Kidney's action seems warranted."

"Before the Klan is received in church it may well be required to give evidence that its purposes are those of which tolerant and law-abiding citizens may approve. So far the evidence has run the other way. The Klan is certainly hiding something under a bushel, but it is darkness rather than light."—*The Literary Digest,* May 5, 1923.

There are two classes of preachers: Those whom God has called, and those who enter the ministry as they would enter into the legal, medical, or any other profession, merely as a means of securing a living. These latter fear to offend their hearers lest their support be withheld. I would that the church might be rid of such barnacles. She would then make great strides in the business of winning souls for Christ. The true minister of the gospel is a soul winner and not an entertainer.—B. P. Hogan, in *Free Methodist.*

One reason why the Bible is disliked by many people is that it is such an extreme book. It never advocates compromise. It says, "No man can serve two masters," "Come out from among them, and be ye separate." It is not given to the use of euphemisms. It says, "The wicked shall be turned into hell."—G. H. C. Macgregor.

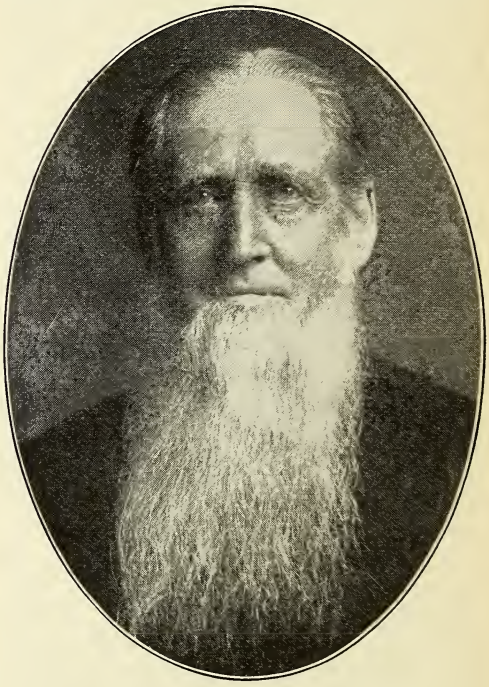
"Got a hacking cough and a headache?" said the woman to her tramp caller. "Well, I've a little wood you could hack, and it might cure your headache."

"Much obliged, mum, but my headache ain't of the splittin' variety. Good day!" —*London Opinion.*

A TRIBUTE TO ELDER I. J. ROSENBERGER

By Secretary W. B. Stoddard.

Elder I. J. Rosenberger of Greenville, Ohio, was a man among men. With but a few hours of sickness, he departed this life April 13th, last. He was nearly eighty-one years of age. It was my privilege to form his acquaintance about thirty years ago and to meet him quite frequently as the years have been passing.



ELDER I. J. ROSENBERGER.

Our last visit at Sebring, Florida, was somewhat extended. In early life, he was a successful farmer, and later he became a forceful preacher and successful evangelist. He attributed his financial success to his wife, who greatly aided him in her care for the home while he labored in the churches. His delight was in meditation on the law of the Lord. As an evangelist, he was eminently successful, winning hundreds for the church.

As Brother Rosenberger came to know the National Christian Association, he was naturally enlisted in its aid and attended and addressed State Conventions, which were held under its auspices. His farms were sold at an advantageous time and the money thus obtained was invested on

the annuity plan with the Church of his choice, and the NATIONAL CHRISTIAN ASSOCIATION. In a recent conversation, he referred to the satisfaction and joy that had come to him through the money invested with us. He doubled his investment of $1,000 to our Association and suggested to friends that they do as he had done. The interest provided by these different Annuities was promptly paid and met his need, so he had no special concern regarding his earthly requirements. I believe he regarded the lodge system as the greatest organized enemy of the Church and was ever solicitous for the welfare of our Association. Naturally optimistic, he was cheerful and brought cheer in conversation. His Home going was sudden and unexpected. He now enjoys the eternal reward of a long and faithful service for his Master.

"Every good man is a preacher, but not every preacher is a good man."

FAILED TO CONVICT.

The Williamson County jury has acquitted another group of union coal miners charged with the murder of non-union miners at Herrin. This is the second lot to go free. It is evident that it is useless to try to convict one of those men under indictment, for it is very plain that the sentiment is strong in favor of the men charged with the atrocious murder of over a score of their fellow beings. The *Chicago Tribune* says of the situation:

"Public sentiment at the scene of the crime approves and protects the murderers by favoring the organization which promoted the crime.

"Still the world knows that more than twenty men were shot and tortured to death at Herrin simply because they worked in a coal mine without belonging to the miners' union. The Herrinites cannot escape the inevitable result—the fixing of responsibility upon the group. The courts cannot convict its residents of murder and punish them physically, but the civilized opinion of the entire United States convicts them of wholesale murder and perversion of justice. There is no appeal from that verdict of community guilt so long as the actual murderers escape." — *The Free Methodist,* April 17, 1923.

HERRIN CASES DROPPED.

The state has given up the attempt to convict any of the men charged with the inhuman butchery of over a score of non-union miners by the mob at Herrin. Two attempts to convict some of them, and the jury having acquitted the persons tried, has convinced the prosecuting attorney that it is utterly useless to try any further and he has nol prossed the indictments against the rest of them. Such is the power of the labor unions in the mining region that it is impossible to administer the law against the perpetrators of the dastardly outrages committed by them.

—*The Free Methodist,* April 24, 1923.

When we read that an Episcopal church debases itself far enough to conduct an Egyptian service in which the rector himself chants a hymn-prayer to Amen-Ra, the ancient sun-god of the Nile country; when we hear of not one, but of dozens of incidents like the following, reported in the newspapers of New York state: "The members of the Congregationalist and Universalist congregations at Carthage, at a numerously attended meeting last Friday evening, voted unanimously to consolidate the two churches"; when the president of a Rhode Island Christian college sends statements to the press, claiming that "evolution is a powerful aid to faith" and thus sets up the theory that we can all be better Christians by dethroning God and setting up a grinning gorilla in His place; when the Jew and the Protestant of Milwaukee's lower East side unite with Unitarians to worship in a synagogue; when—space alone forbids us from piling up further criminating evidence—Christ is being determinedly removed from modern "Christianity" and we may well say with Mary, "They have taken my Lord away," we must prepare ourselves for the fact that if God gives us the grace to live during the next two or three decades, we shall be destined to witness a period of severe trial for the Church of Jesus Christ. — *Walther League Messenger,* May, 1923.

The influence of a good deed is great upon the world, but the reflex influence upon the doer is a priceless thing.

The Union Labor Question Debated

I hope one thing that will be straightened out at the General Conference of the Free Methodist Church, will be the free admittance of the union man when he has answered the questions satisfactorily, as required in the Discipline. We have had too much bushwhacking at the union man that was not warranted and to the point. No man in the church has objection to the union as a union, for the church is on the very same footing.

The objection in the past to the admittance of the union man into the Free Methodist Church has been the secrecy enjoined on the members in being initiated and in its affairs, but this secrecy is not like the secrecy of the lodges. There is nothing in the secrecy against one's conscience; it's to stand by your craft and fellow members of that craft to better their working and financial conditions. The highest penalty invoked is a fine and if the member is guilty of a greater crime, as theft, etc., then he is in a spot where he is liable to be turned out of the union. . . .

We ought to get our vision straightened out. Does any one contend that if a union man commits a crime that the union is to blame? As well say, with equal truth, that if a Free Methodist commits a crime the Free Methodist Church is to blame. It is too absurd to follow such reasoning.

But some say the union advocates violence. I can not say for other unions, but for the Mine Workers of America I know the reverse is the case. It always counsels no violence. I have been in close connection with the miners and their union the past twenty years and this has always been the advice of the leaders when a strike was called.

The last strike last spring, this was the injunction from Mr. Lewis, international president of the miners, and from Mr. Farrington, state president of Illinois miners. I was also talking with State Senator Sneed, who is also sub-district president of Williamson County Miners, and he said that the moment the miners attempted violence they were losing, and yet we hear so much parrot talk of violence by union leaders, etc.

As regards the miners, except for small district in Pennsylvania (and we have a report of one field investigated by the New York Commission investigating the Berwind White plant in Somerset County, this report must be relishing to open shop advocates) all the miners north of the Ohio River and east of the Mississippi are 100 per cent organized. This would also take in Iowa, Missouri and Kansas. . . .

A man is not less a Christian because he is a union man; in fact, he is more of a Christian; he proves out that all the benefits he has he had to fight for and the same in his Christian experience. While humanity is what it is we can not expect operators to give more than they have to for labor. The union is a necessity to the working man, unless we are to take the European and Japanese standard for our living.

Then we shouldn't lose sight of the force of the union for peace. With all the miners out last summer what disturbances were there? Half a million out nearly five months. Wasn't it remarkable how little law breaking there was and the strike coming on the worst winter known in the country? Before the scale terminated for employment, many couldn't get a job of any kind and so many who were employed were only working one and two days a week at the mines.

Consider the men in the unions who can not read or talk American, and the Socialists, bolsheviks, etc., and the peace of such a long strike was remarkable. The union is a mighty force for peace. . . .

Objection is also made that the union as far as it is possible compels the laboring men to be in the union, when the Constitution, etc., gives him the right to work for whom he likes and for what he likes and as long as he likes. Why is it that the Free Methodist Church does not join officially in union revival services? Isn't it from the fact that other churches lower the standard, and naturally if the Free Methodist Church joins in we weaken our issues and in fact acknowledge that by joining in and sanctioning the

cheap track, sawdust trail, etc., we thereby prove by our works we have no excuse for a church, we might as well shut up shop and join some other church. In fact, we keep separate so that our standard will be kept high and that our church will be a Spirit-filled church, and being united in our own issues we can go onward in strength, expecting God to honor us with His presence as we are walking in line with Him. It's the very same idea that the union does their level best to have 100 per cent of laboring men in the union, because naturally every man out of the union weakens it that much, but being united they can make their successful fights for better conditions both financially and working condition and laws affecting the same.—*The Free Methodist,* Feb. 13, 1923.

W. L. MORGAN, Greenville, Illinois.

A REPLY TO LABOR UNION QUESTION.

BY REV. H. B. LUCK, EDMONTON, ALBERTA, CANADA.

In the *Free Methodist* of February 13, under the above title, a plea is made for the labor union and we wish to draw attention to some of the statements made and arguments presented.

1. The writer says, "There is nothing in the secrecy against one's conscience; it's to stand by your craft and fellow members of that craft to better their working and financial conditions." Ah, that's where the rub comes. To stand by your fellow members of that craft, and by some of those members some of the foulest crimes on record are committed, and with the sanction of the union which has paid "sluggers" for doing the work, a man going along to see that the job was well done and that the union was not cheated. We doubt if there is a secret order in existence that has a greater catalogue of crime and bloodshed recorded against it, outside of the Jesuits. How can a saved and sanctified man stand by such a craft and such members? A man must surely have a scared conscience indeed if there is nothing against his conscience.

2. Again we read, "The highest penalty invoked is a fine and if the member is guilty of a greater crime [than what? Not standing by your fellow members?] as theft, etc., then he is in a spot where he is liable to be turned out of the union." Yes, he is *liable* to be turned out, but is he? Were the men turned out who blew up the *Los Angeles Times* Building with its awful loss of life? Nay, verily, the union stood by them to the last and when the leaders confessed and were sent to prison, as soon as their term had expired and they were released, one of them was elected to office again, if the newspaper report was correct and we have seen no denial of it by the union. Have the members who committed the cold-blooded murders in the Herrin riots been expelled? Or are these crimes not as great as the former whose penalty is a fine?

3. Again, the writer says, "Does any one contend that if a union man commits a crime that the union is to blame?" We answer, no, not if they discipline that member and expel him or compel him to confess and make his wrongs right. But when they keep him in the fold and shelter him they are equally guilty with him. The man who takes stolen goods, knowing them to be such, is guilty of crime as well as the man who stole them. No union or church is responsible for the acts of individual members, but they are responsible as to how they deal with those members when their wrong-doing is disclosed. Thus, there is no comparison between the labor union and the Free Methodist Church. Our vision is so straight on this point that we feel like saying, "First cast out the beam out of thine own eye and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

4. Once more the writer asserts, "But some say the union advocates violence. I can not say for other unions, but for the Mine Workers of America I know the reverse is the case. It always counsels no violence," and further on, "The last strike last spring this was the injunction of Mr. Lewis, international president of the miners." Well, if the president gives such advice his lieutenants do not follow it and Mr. Ryan, vice-president of district No. 18 of the United Mine Workers of America, is now awaiting trial in this city for stirring up the striking miners to acts of violence and taking part in the same; in the miners' strike now going on,

Counsel against acts of violence! Why, the police arrested nearly one hundred striking miners at one haul armed with sticks and clubs assaulting the non-union miners and they have been tried, found guilty and are out on suspended sentence. If Mr. Lewis has become a "preacher of righteousness" he certainly seems "like one that mocks" unto his followers and it is time he was making his escape to the mountains for he is too good to be in such bad company. Why, the union tried to tie up the mines in the Edmonton district, in the dead of an Alberta winter, when the thermometer is liable to drop fifty or sixty degrees below zero in a single night, when a city of over 60,000 inhabitants with its homes and hospitals, as well as the outside territory were dependent on those mines for fuel. Talk about heartless and soulless corporations, the labor union (and the miners' union in this particular case) can compare favorably with any of them.

5. Read again. "Then we shouldn't lose sight of the force of the union for peace." We have heard that before; why, some defenders of the union have told us that in some places there would have been a strike only for the Free Methodist union members whose influence prevented it. Therefore, the union should have our members in it. If such reasoning has any weight, then it is too bad there were no Free Methodists in the Masonic lodge in Morgan's time. They might have prevented the murder of that poor man, and following the same line of reasoning we ought all to join the order now so as to curtail their devilment in the future. Strange logic this when our Bible says, "We are not to do evil that good may come." But to come out from among them and be separate and to have no fellowship with the unfruitful works of darkness but rather reprove them.

6. The writer of the article referred to asks, "Why is it the Free Methodist Church does not join officially in union revival services?" and answers it by saying, "We keep separate so that our standard will be kept high and that our church will be a Spirit-filled church." Granted. Now if our church can not remain a Spirit-filled church and keep the standard high and join in with those who lower the standard and strike the sawdust trail, how can any man keep Spirit-filled and hold the standard high when he joins the labor union and by his money and influence supports the most selfish, unreasonable, and brutal organization in existence? Have we not as a church preached and maintained that a person who stayed in a worldly church and supported its preachers was a partaker with them of their evil deeds though he might not attend a single sociable or go near the church entertainment or fish pond? He might even protest against the preacher's ridicule of holiness and holiness professors, yet as long as he remained a member and paid in his money he was upholding that thing. We would say, "From such turn away." "Be not unequally yoked together with unbelievers." "Come out from among them and be separate." Now can we with the next breath tell our members they may stay in or join the union if they do not take the pledge of secrecy or attend its meetings but pay in their dues to its support, carry the union card, have their names on its membership roll, have the privilege of voting, be entitled to its password, sick benefits, strike benefits, etc., and yet say they are not responsible for the deeds of that organization or a partaker of its evil deeds, even though they do protest against its lawlessness? Is not this a complete right-about-face on our part? Does it not savor strongly of compromise? "O Consistency, thou art a jewel!" We agree heartily with the brother when he says, "We ought to get our vision straightened out."

When the General Conference of 1915 closed we were attending a camp meeting in Michigan and the district elder, who was a delegate to that conference, returned, and preached on Sunday morning. Referring to the General Conference he said there was no spirit of compromise or disposition to let down the bars, but, on the contrary, where the bars were a little too far apart and the labor union men were squeezing through, an extra rail had been put in, making it an offense for a Free Methodist to belong to the union and remain in the church. When he said this the blessing of the Lord fell on the congregation and the saints shouted for joy and praised the Lord. That was proof to me that the Lord not only indorsed

what the preacher was saying but also the action of that General Conference. Such being the case was the Lord pleased with the action of the last General Conference when by a majority of one, on the second vote (the first vote was a tie) that rail was taken out? I trow not and we are praying that the coming General Conference will put that rail in again and thus wipe off the stain of four years ago. We weaken our position by beating around the bush. The question resolves itself to this, Is the labor union as it is organized and conducted at the present time a good institution? If it is, let us say so and give it the right hand of fellowship and help it on. If it is not (and by their fruits ye shall know them) then let us wash our hands of the whole thing by making it a test of membership and though we lose some members or whole societies we had better stand foursquare for God and "have a clean church rather than a big one."

The Free Methodist, Mar. 20, 1923.

We often think that if we had that man's means or that man's ability or that man's opportunity we could do something worth doing. Yet God does not want us to fill any other man's place, or to do any other man's work. God wants us to improve our own opportunity with the possessions and the powers that he has given us. It is a very great thing for us to do the very best we can do, just where and as we are. God asks no one of us to do more than this, nor has any one of us a right to do less.—*M. D. Babcock.*

Advice should be gently given, for hearts are like flowers, which open to the softly-falling dew, but are closed to a violent downpour of rain.

If in this life we are too proud to take our cross and follow Jesus, we should be ashamed if we were permitted to sit with Him in glory.

Profession does not make one a Christian, but a humble walk in the steps of the lowly Christ will make one a Bible Christian, approved of men.

THE GOSPEL PILOT.

This is the name of a new monthly publication edited and published by Rev. L. A. Turner, a Bible Evangelist. The magazine is devoted to Bible teaching and interpretation, general religious reading and evangelism and lays special emphasis on the fundamentals of the Christian faith. It is non-sectarian and interdenominational. Though starting out small, eight pages, with the low subscription price of fifty cents a year, it is the plan of the publisher to improve and enlarge the magazine as rapidly as possible. Two series of articles are now being printed in *The Gospel Pilot,* one on "Prophecy and the Last Days" and the other, "The Church and the Lodge," which are of special interest. A thousand new subscribers is the immediate goal and those who are especially interested in the lodge question would do well to subscribe at once in order that they may receive the previous issues containing the above mentioned article on the lodge. When requested, back numbers containing the article "The Church and the Lodge" will be sent to new subscribers, until the supply is exhausted. Address: The Pilot Publishing Company, Festus, Missouri.

Just how far a secret organization can or will go nobody can safely predict. The "irregulars" in Ireland have been able to defy the regular government and defy the entire population for so long that civil war seems a normal condition there.

You wonder about our new Ku Klux Klan in America when you read of 12,000 men gathering to watch the initiation of 900 at a lonely farm in New Jersey, under a flaming cross sixty feet high. You know that the same Ku Klux has carried elections in various states. What are their plans? How far will they go? What conditions are responsible for them? There is a cause for everything.

ARTHUR BRISBANE.

—*Chicago Herald Examiner,* May 4, 1923.

If your heart is not set on God's work it is on the devil's.

If the world fails to see humility in your life, they fail to see Christ.

THE STORY OF AN OATH.

BY REV. A. M. EASH.

This is a true account of what recently took place in an old land. It involves one of the most powerful and inclusive oaths the people of that land know. It must not be construed to be a discussion of the oaths of that land, their merits or demerits, as that would be presumptuous for one who lived in it only a few short years and whose business while there was feeding hungry boys and girls rather than studying the subject of "oaths."

The land in which this strange story is set is the one in which many years ago One, who lived within its confines and walked over its hills, brought to men a new message. It was a message calling men to lives of service to their fellowmen. It bade them to deal in love where once they hated, to forgive wrongs instead of seeking revenge. It told them that no more was it necessary for men to seek to give weight to their statements by oaths in the name of powers beyond their control but rather that their words be reinforced by such true and noble lives that the simple "yes" and "no" could supplant the oaths of earlier times. The setting of this story is in a little village in the Judean hills, about twelve miles distant from the city of Jerusalem.

The people involved are of the sons of Ishmael. Strange, dark-skinned men they are. Their life is a free one, not encumbered by the restrictions of civilization, for their boys school has neither a terror nor charm. During the summer time their home consists of a small one-room mud house; during the rainy season they live in the black goats-hair tent of the wandering Bedouin. While they till small patches of soil, they love rather to lead their flocks of sheep and goats over the barren hills and into the watered plains and though they live in the land where many years ago that One came with His strange message, they have never heard the message. Though they live in a land where government has been established, they know no law except the customs that have been established by their fathers. They love their friends and hate those who hate them. For them revenge is sweet.

There lived in the little Arab village of Hismeh two girls, Fatmeh and Miriam. At the age of ten or twelve these girls became wives and soon after they were mothers. Their work was in the house and in the field. In the homes of their husbands they were an asset only as they were able to bear sons to perpetuate the family name, or as they performed the manual work for the family. By the time they were twenty they looked worn and wrinkled. Beauty they had none but for this they cared not as their lot was like that of all the other women in the village. They were neither loved nor hated because of their good or homely looks. It happened that Fatmeh and Miriam were sisters-in-law.

One day as they stood by the village spring awaiting their turn to draw water Fatmeh repeated to her sister-in-law the oftmade boast that she was the most honored woman in the village. "Look," she cried, "at my illustrious husband and my noble son. Ours is the most distinguished family in all Hismeh." Now the other Hismeh women did not agree with Fatmeh but heretofore no one had dared to openly contradict her. On this occasion, however, Miriam ventured the assertion that there were many other women in the town quite as highly honored as Fatmeh. Then a spirit of boldness led her to claim that she herself was even more highly honored than was Fatmeh. A quarrel followed and soon the other women at the spring took it up. Before they returned to their humble mud homes the highly-pitched angry voices warned the men of a serious quarrel among their women folk. Now it happened that in this particular village there were only two family groups and that the two women, Miriam and Fatmeh, represented these groups. There had always been jealousy and rivalry between them and this new quarrel found the men quite ready to participate. Angry words were followed by throwing sticks and stones. Suddenly there was a great hush in Hismeh. The fighting stopped more quickly than it began. Someone had fallen. It was Miriam. She was carried into her small dark mud hut. That afternoon she died and before sundown her remains had been laid in the nearby cemetery. Across the open grave of Miriam the men of her family solemnly swore that her death must be avenged.

Seven years passed by. Ahmed, the son of Fatmeh, had been arrested, tried and convicted as the man who threw the fatal stone. During these seven years he had languished in a Turkish prison. He only saw the light of day on occasions when, chained to other prisoners, he was led out in work gangs. Finally there came a day when his chains were removed, the prison doors opened and Ahmed went forth a free man. There was a twelve-mile walk home across the Judean hills and the warm welcome from his family assured him that once more he could live as a man among men. The killing had been a mistake. His sentence for murder had been a light one because there was some doubt as to the actual thrower of the stone. At times during those seven years he had felt bitter toward the Government and all who had a part in his punishment, but all that feeling was now gone as he received the assurances and restoration in the family group.

In the family of Miriam, however, there were those who were not satisfied. True, Ahmed had been imprisoned for a short term, but otherwise his family had not been made to suffer. On their own part there was a continual loss. Had not Miriam been their bread maker? Was it not she who had milked the sheep and goats and looked after the vegetables in the field and the fruit in the orchard? For seven long years they had missed her help and they were not now satisfied that her murderer should so lightly escape. More than that, the honor of their family name required that Ahmed should make financial remuneration for the loss they had sustained. There was no peace between the two families. To them it was essential that the old Arab custom be followed of either avenging the death by killing the murderer or someone of his family, or else making adjustment by the payment of a heavy fine. This was far more essential than any penalty which the Turkish Government could inflict.

Then there came another day. All the honorable men from the surrounding villages were called together to make peace between the estranged families. Abou Musa, the Sheik of Lifta and the most honorable of all the honorable men in the Judean villages, presided. The story of the negotiations in that meeting is a lengthy one. There was much talk. Proposals and counter proposals were made. Finally both sides agreed that Abou Musa should act as a r b i t r a t o r and decide whether or not peace money should be paid by Ahmed, and determine the amount. It was his decision that Ahmed should pay the sum of thirty pounds Egyptian, $150.00, to the family of Miriam. The setting was a strange one. Before daylight on a raw April morning Ahmed was called before this group of sober honorable Arab men as they were seated about the campfire. There was an expectant hush and then Abou Musa announced the decision—that he, Ahmed, must satisfy the family of Miriam by paying them the sum of thirty pounds Egyptian. There was a moment of quiet as Ahmed's thoughts went back to the seven years of prison life. He thought of the damp, musty cell; of the stale food; of the chain gang and, then, of the day when he was set free from all of these and the Government had pronounced him a free man. The new demand for the payment of an additional fine was more than he would endure. Then, to the consternation of all present, and particularly the three American guests, he broke out in a tirade against Abou Musa, against the village of Hismeh, against the Government and against his family and his enemies. This outburst was followed by the most solemn oath known to the Arab mind. He swore by all that is good and holy, by all the powers of evil, by his own head, by the head of his dead mother, by Monsour (the honored patron saint of Hismeh), by the holy mosque in Jerusalem, and by Allah above that he would never pay a single piaster of the fine imposed. Though we did not understand the oath until interpreted by our guide, we were impressed by the solemnity of what the man had done. He had made a solemn oath, the most forceful oath of a land abounding in oaths, and had made it before the most honored Arab gathering of that part of Palestine. * * * Lacking one detail this is the story of the oath. The lacking detail is simply this—fifteen minutes later he paid twenty pounds of the prescribed fine and agreed

to pay the additional ten pounds within a period of ninety days.

How binding oaths are!

—Chicago, Ill.

SECRET SOCIETIES.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret"—(Eph. 5:11, 12).

The purpose of this article shall be to set forth in good faith the principles in which secrecy is fundamentally wrong, and then to show the proper attitude of the Christian Church toward the Lodge is that of absolute separation. It will not be possible in this brief compass to point out every evil in modern secrecy. Neither is it needful to discuss the initiations, obligations, and rates of the three hundred or more secret orders of the world. It will be sufficient for our present purpose to observe the more apparent evils of the more common orders.

Accepting as true the testimony of hundreds of seceding lodgemen; accepting as correct the printed rituals of the leading lodges; accepting as a witness the testimony of lodgemen themselves relative to the nature and character of their lodges; in a word, suspending judgment until the evidence is all in; we unhesitatingly make the proposition that no man can be a consistent and true Christian and at the same time be a true and consistent member of any of the leading secret, oath-bound fraternities.

When we say "leading fraternities," we mean such as the Freemasons, Odd-Fellows, Knights of Pythias, Modern Woodmen, the Elks, the Red Men, and others. The above proposition we propose to defend upon the ground that the character, spirit, and workings of modern secrecy are fundamentally anti-Christian.

The Foundations of the Lodge.

The foundations of secrecy are fundamentally anti-Christian. The Christian Church is founded upon Jesus Christ and upon Him alone (1 Cor. 3:11; Matt. 16:18), while the Lodge is founded upon something else. Take Free-masonry, for example: In Mackey's Masonic Ritualist, page 68, Albert G. Mackey, General Grand High Priest of the General Grand Chapter of the United States, says in giving the charge at initiation into the first degree: "No institution was ever raised on a better principle or more solid foundation; nor were more excellent rules or useful maxims laid down than are inculcated in the several Masonic lectures."

For the foundation on which the superstructure of Masonry is erected, we quote from the by-laws of the Canton (Ohio) Lodge, No. 60. In speaking of the seven liberal arts and sciences, *The Monitor* says: "Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected" (page 56). In giving the moral advantage, it says: "By geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machinery" (page 57).

Taking the verbal testimony from the lips of Masonry herself, the most humble person can see that she claims geometry for her foundation as well as her means for finding God. The Christian Church has Christ for her foundation and the Holy Spirit for her guide.

But we are advised at once by lodge men that their institution is founded upon the Bible. In answer to this apology, we need simply to quote George W. Chase, one of the oldest and best Masonic authorities. He says in his Digest of Masonic Law, page 206, on this point: "To require that a candidate profess a belief in the divine authenticity of the Bible or a state of future rewards and punishments, is a serious innovation in the very body of Masonry. . . . It is anti-Masonic to require any religious test, other than that the candidate should believe in a god, the creator and governor of the universe. . . . The Jews, the Chinese, the Turks, each reject the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not

founded on the Bible; if it was it would not be Masonry, it would be something else."

Again, Mackey says, in giving the XXL Landmark of Masonry, that "It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly, a Book of the Law, because it is not absolutely required that everywhere the Old and New Testament shall be used. The Book of the Law is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence in all lodges in Christian countries the Book of the Law is composed of the Old and New Testaments; in a country where Judaism is the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faiths of its disciples. . . ." (Masonic Juris-prudence, page 33).

So it is at once clear from the words of the greatest Masonic authorities that the Bible is not, and never was, the foundation of their institution; that Jesus Christ is not their chief corner stone, and that the Holy Spirit is not their guide into the truth. What is true concerning the Masonic lodge is to a great extent true of all leading lodges.

Lodge Secrecy Anti-Christian.

The secrecy of the Lodge is anti-Christian. Secrecy is among the first obligations laid upon the initiate. Mackey says again in his Masonic Ritualist, page 30, "The duty of an Entered Apprentice is embraced in the virtues of silence and secrecy." Christ said, "I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort; and in secret have I said nothing" (Jno. 18:20). Again Jesus said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Paul said: "Provide things honest in the sight of all men" (Rom. 12:17).

The secrecy of the Lodge is diametrically opposed to the Gospel spirit of publicity. The whole spirit of the Gospel is that of honesty and publicity, rather than that of deceitfulness and secrecy. Every act and deed of the Christian should stand the test of light and publicity.

Respecter of Persons.

As a respecter of persons the Lodge is anti-Christian. God says, "Look unto me, and be ye saved, all the ends of the earth" (Isa. 5:22). Jesus says, "Him that cometh to me I will in no wise cast out" (Jno. 6:37). Again Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). With God and Jesus Christ all men stand on a common level. The Christian Church refuses no man, rich or poor, white or black, old or young. The Church has an open door for all who need help. "Whosoever will" may come to the waters of life and drink freely. The Lodge has an open door for a select few who can pass a given physical examination. The Lodge has an open door for a select number who can quite comfortably care for themselves and pay their dues. The Lodge is a respecter of persons.

To carry this point a little further, we will take for example the obligation of the Royal Arch Mason: "I do furthermore promise and swear, that I will espouse the cause of a companion Royal Arch Mason, when in peril, so far as to extricate him from immediate danger."

On the same point ex-President Finney of Oberlin College, says: "Let it be distinctly pressed upon their conscience that all Masons above the first two degrees have solemnly sworn to conceal each other's crimes, murder and treason alone excepted, and all above the sixth degree have sworn to conceal each other's crimes without exception. All above the sixth degree have sworn to espouse each other's cause and deliver them from any difficulty, whether they be right or wrong" (Character, Claims and Practical Workings of Freemasonry, page 267).

The Lodge is a respecter of persons in extending its charity, so called, to only a select few; she is a respecter of persons in preferring her own members to any one else of equal, and in many cases, higher and nobler qualifications. She is a respecter of persons in standing by and defending her own members, whether they be right or wrong, and in so doing she establishes two standards of

morals. How then, may we ask, can a Christian be faithful to his calling, and at the same time be a faithful and consistent member of the Lodge? The thought of such a thing is absurd.

The Lodge's God.

The god of modern secrecy is not the God of the Christian. When the Christian speaks of God he means: "The personal Spirit, perfectly good, who creates, sustains and orders the universe according to the wise, holy and loving character and purpose revealed in Jesus Christ; and who, through His Spirit, indwelling in man, is ever at work in the world, calling men out of their sin and misery into the kingdom of God, and, by His redemptive grace, transforming individuals and society into the likeness of Christ. The name which best expresses His character, and which, since Christ, has become the characteristic Christian name for God, is Father" (Brown, page 98).

The XIX Landmark of Freemasonry says: "Every Mason must believe in the existence of God as the Grand Architect of the Universe" (Mackey's Jurisprudence, page 32). Chase says: "It is anti-Masonic to require any religious test, other than that the candidate should believe in *a god,* the Creator and Governor of the universe" (Digest of Masonic Law, page 206).

It is evident that the god of modern secrecy is deistic. He is a great carpenter, a bricklayer, or stone mason, who built the universe and then went away and left it practically alone. The god of secrecy is not the imminent God of the Christian who is ordering and controlling the universe in its utmost details. The god of secrecy is not the God of love, not the Father of our Lord Jesus Christ, not the Good Spirit who is leading men out of sin and misery into His Kingdom. How, then, can a man be faithful to the god of secrecy and the God of the Christian at the same time? Is it not absurd for a man to undertake such a thing?

Lodge Oaths.

The oaths, obligations and penalties of modern secrecy are anti-Christian. The Entered Apprentice Mason takes the following or a similar oath: "I ————, of my own free will and accord, in the presence of Almighty God, and this worshipful lodge, erected to Him and dedicated to the Holy Saints John, do hereby and hereon, most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such, to any person or persons whomsoever, except it be a true and lawful brother Mason, or within a regularly constituted Lodge of Masons, and neither until him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I, furthermore, promise and swear that I will not write, print, paint, stain, cut, carve, make nor engrave them, nor cause the same to be done, upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness.

"To all this, I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under a no less penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly and willingly violate this, my solemn oath or obligation, as an Entered Apprentice Mason. So help me God and keep me steadfast in the due performance of the same."

The Fellow Craft Mason repeats the above and takes in addition a number more under the following penalty: "To all this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my left breast torn open, my heart plucked out and

given as a prey to the beast of the field and the fowls of the air, should I ever knowingly violate this, my solemn obligation of a Fellow Craft Mason. So help me God and keep me steadfast in the due performance of the same."

In the Rank of Page, the Knight of Pythias says: "I solemnly promise that I will never reveal the pass word, grip, signs or any other secret or mystery of this rank, except in a lodge of this order, recognized by, and under the control of the Supreme Lodge, Knights of Pythias of the World, or when being examined by the proper officers of the lodge, or by one whom I know to be a member of this rank. . . ."

"I furthermore promise that I will obey the laws and so far as possible, comply with the requirements of the order. I furthermore promise that I will heed the teachings of this rank and seek to profit thereby, and as I meet the members of this order, I will endeavor to exemplify, in my conduct and my demeanor toward them, the principles of friendship embodied in the lesson of tonight. To the faithful observances of this obligation I pledge my sacred word of honor. So help me God and keep me steadfast."

These are but a few of the oaths and obligations of two of the lodges; a hundred more might as easily be given. But these are sufficient to reveal the character of such oaths and obligations and to show their anti-Christian nature. When compared with the call and duties of the Christian, it again reveals the absurdity of a Christian allowing himself to be led into a lodge room, stripped of his clothing, blindfolded and finally allowed a pad lock to be placed upon his lips, to remain there through all his natural life.

(To be continued in the July issue.)

"The vine that has no trellis loses its beauty in the dust, and dies because it cannot climb. It is even so with the spirit of man. If it cannot climb, it dies."

"Life is a great opportunity, but it is a tragically brief one; today is ours and no other day."

ON GROWING OLD.

BY ROLLIN J. WELLS.

A little more tired at close of day;
A little more anxious to have our way;
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old,
A broader view and a saner mind,
And a little more love for all mankind;
And so we are faring adown the way
That leads to the gates of a better day.

A little more love for the friends of youth,
A little less zest for established truth,
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen,
A little nearer to those ahead,
With visions of those long loved and dead;
And so we are going to where all must go,
To the place the living must never know.

A little more laughter, a few more tears,
And we shall have told our increasing years;
The book is closed, and the prayers are said,
And we are a part of the countless dead,
Thrice happy, then, if some soul can say:
"I live because he has passed my way."

Bringing men into personal relation to the Lord Jesus Christ is the most vital and most highly multiplying work which a man can do, because Christ is the great Fountain Head of vitality. Such work is likewise the most enduring because in linking men to Christ, we relate them to the One who is the same yesterday, today and forever.—John R. Mott, General Secretary, International Committee, Young Men's Christian Association.

Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 31.

"THE SOCIETY OF THE OPEN BIBLE."

A new organization recently sprung up in Whitefield, New Hampshire, called "The Society of the Open Bible." May this organization increase until its influence is felt around the world. Too long the Bible has been a closed book. Our lodge friends use it as part of the lodge room furniture. I never heard of a lodge using the Bible in the opening of their meetings and then searching for Divine truth. If they would give the Holy Spirit half a chance, through the reading of the Bible, conviction would follow and many would "come out from among them." But the secret societies do not belong to "The Society of the Open Bible," hence they are groping on in the darkness of sin and degradation.

Men seek pleasure in the things of this world, but true happiness comes only through having our treasures laid up above.

He that endureth to the end will receive a crown of life, but he that is unfaithful is without a single promise.

WANTED—THREE THOUSAND MEMBERS!

Why not enlist as an Associate Member of the NATIONAL CHRISTIAN ASSOCIATION? Our aim, as you know, is to point to Jesus Christ as the world's only Redeemer and to warn men of the paganizing influence of the Lodge which destroys the soul. Thousands of members all over the country are needed to spread and continue the good work. Will you not become a co-worker in this great task? The membership fee is $3 per year, which amount includes subscription to CHRISTIAN CYNOSURE for one year.

Among the many visitors whom we have had the pleasure to welcome at our office the past month, were Rev. T. H. Vander May, Educational Secretary of Calvin College, Grand Rapids, Michigan; Rev. S. G. Brondsema, of Baldwin, Wisconsin, and Eastern Secretary W. B. Stoddard. We are always happy to see our friends and appreciate their calling upon us when in Chicago.

News from Workers

LETTERS FROM FRIENDS.

How many ministers there are throughout the United States that are being crucified because of their faithfulness to God and His Word, no one knows. Undoubtedly, the number is great. Modernists and lodge ministers generally are aggressive and in the limelight, and one gets the impression that of the faithful there are not even "seven thousand" left. This thought came to us as we read in a recent letter that Rev. ———, a Presbyterian pastor of Iowa, had been induced to join the Masons. He was a good Christian, and his conscience troubled him, and though he had a Board of Masonic Elders, he gave the church to understand that he was through with the Masonic institution, and that "put the fat in the fire." Of course he was crucified, and had to move on, but he was following his Master, and also the example of the great apostle who said: "We preach warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." (Col. 1:28).

The working of the Spirit of God among lodge ministers is shown by another letter recently received from a pastor in a state bordering upon the one mentioned above. He writes: "I used to be a lodge man; was a member of the 'Knights and Ladies of Security;' 'Woodmen of the World;' 'Independent Order of Odd-Fellows;' and of the 'Masonic Lodge.' But God opened my eyes to the evil of them, and thank God I have been delivered. It breaks my heart to see the preachers and church officers working so hard for their lodges by pulling young men into them."

An Eastern business man writes: "I have been reading a number of your tracts, lately, and, as I am a former Mason, I appreciate them very much. I was only a member of the lodge long enough to receive my degree and attend one 'communication.' I could stand it no

longer, so I 'came out from among them,' and separated myself."

A Lutheran minister of Pennsylvania joined the Odd-Fellows before his conversion to Christ, but wrote that he had to leave the lodge as soon as he was converted. He urges the churches to be on their guard against receiving lodge members into fellowship.

A soldier in the late World War, from the State of Kansas, was a College graduate and able to speak several foreign languages, and soon became an expert in the "Signal Corps" and was also made use of by the government in committees sent during the war to Germany and Italy. He opposed the Masonic propaganda which was being carried on in the army, and the lodge saw to it that he did not receive any promotion.

Such lodge persecution has been the history in all the wars in which our beloved country has had part, from that of the Civil War to the present day. It was especially evident even in the Y. M. C. A. army organization during the late World War.

Our readers have become very favorably acquainted during the past few months with Rev. J. P. Aurelius, pastor of the Evangelical Lutheran Church, Fremont, Kansas, through his articles in the late numbers of the CYNOSURE. The secret lodges used to treat him with great disdain, but they lost out, because their very attitude made him popular among all true Christians, and members of the church, so they changed and showed him special outward respect. A friend of his asked a high Mason one day what was the cause of their change, and he answered: "We follow the admonition of the apostle in Romans 12:20 by 'heaping coals of fire' on our enemy's head, and so 'overcome evil with good.'" We should smile!

We quote from a letter from Rev. J. B. Van den Hoek, of Hills, Minnesota: "Received the CYNOSURE today. Expect to get at least one dollar's worth of information or encouragement out of this month's issue. That means $12,000 a year, doesn't it? Well, I got more out of it than that? You bet, I do, "as the Western farmer would say."

One of the most indefatigible and self-sacrificing laborers in our field of work is brother J. T. Cullor. He writes under date of April 22nd, 1923, from Sabinal, Texas:

"I wish to thank the Secretary of the NATIONAL CHRISTIAN ASSOCIATION for the way in which he has kept in touch with me for the last five months—writing me, and sending literature to many different places.

"I have labored in and through North Carolina, Florida, West Georgia, Alabama, Mississippi, Louisiana, and thus far, in Texas, viz., to Sabinal.

"My way of laboring, as a rule, is with individuals. It is not every one that will allow me to talk to him of the sin of organized secrecy, of the righteousness required by the Lord Jesus Christ and of the judgment to come.

"One day in a drive of 120 miles, I talked with 17 persons and sold three CYNOSURES and gave out tracts. The next day I drove about 150 miles, and talked with 18 persons, sold five CYNOSURES, and distributed tracts. The average number talked with face to face, per day, however, has been about four.

"Much of the country through which I have travelled is largely settled with Catholics, and I found them as a rule hard to talk with.

"A farmer who rode part way with me one day, said: 'I am a Catholic.' I told him that I pitied him. If I were sick and lying out in that timber I could turn my face heavenward and ask Jesus directly for my recovery, but I said you could not do that because you must have an intermediary, and a priest present through whom to direct your prayers and probably it would cost you money also. I directed him to feed upon the Word of God, and then he would have a healthy spiritual body. I warned him against the false teaching and teachers of the present day and against the evils of organized secrecy. He thanked me for my talk very heartily, which he said had done him very much good. He then bought a copy of the CYNOSURE, and gave me a hearty handshake, and said: 'God

bless you in your good work.' I might mention many similar cases. I remember one colored man, J. D. Wilson, of Baldwin, Louisiana, who said that he was a Mason, and a member practically of all the different secret orders in the state. He became very much interested in my exposition of the truth. He wanted me to stay with him a week and promised me successful meetings, but I told him that I could start the fires in different places, but those that became interested must keep them burning. Another man in the same town said: 'I thank you very much for the talk you have given me.' "

"From the depths of my heart I am reluctant to stop this work, even for a short time, but as I pay my own traveling expenses I must stop for a while and earn some money.

"I dare not stop my letter without mentioning my old and tried friend, Mr. F. J. Davidson of New Orleans, where I stayed for three days, and I spoke to his people at different times. They are few in number but seem to be fervent in spirit.

"You may send me fifty late numbers of the CYNOSURE, and some tracts to Sabinal, Texas."

The Superintendent of a Rescue Mission in one of the tenement districts of Chicago called at my office recently for advice relative to some Christian work he was doing. In the course of our conversation he told me the story of his conversion—how God had come into his life and wrought a marvelous change and how His blessing has been added daily to his efforts in leading men to Christ.

I asked him what was his relation to the lodge and his opinion as to the stand a Christian should take in regard to this matter. He replied, "When the Lord came into my life I became completely changed. I was convinced and still feel that it is wrong for a truly converted man to retain membership in a secret organization, for to be a soul winner and a lodge worker is incompatible. I belonged to three secret societies and my greatest objection to them was their denial of the Lord Jesus Christ. In the lodge there is only man worship—Christ is ignored. When I committed my life into the hands of Jesus Christ I was compelled to withdraw from secret associations and since I have cut loose and "come out from among them," as the Lord has commanded, I find a sweet peace in my soul that I never before experienced. I am growing in grace and He has been pleased to use me for the salvation of precious souls."

My friend also mentioned that since giving up the lodge and because he believes in the simple story of the Cross and the cleansing power of the blood from all sin, he has been persecuted and even his own people have ignored him.

A. H. LEAMAN.

I met a number of men recently who have given up the lodge, and who now have a clear testimony for God. To such men let me say a word of encouragement. The secret of victory lies in the decision we make. Deciding that we are through with the lodge settles the matter. There is no struggle until we make this decision; then the fight begins. It is our part to choose to do right. It is God's part to furnish the power and give us the victory. And He will never fail.

When we are willing to withstand the enemy that battles against us, even unto death if necessary, the victory is ours. God gives us many promises which are full of encouragement and comfort. Let us have faith in God in our struggle for right. The Lord would send all the mighty hosts of heaven to our rescue rather than allow one of His struggling saints to be overcome by the Confederacy of Evil.

A. H. LEAMAN.

EASTERN SECRETARY'S REPORT.

By REV. W. B. STODDARD.

My travels become more pleasant as the sun gets higher and the flowers increase. The belated Spring has arrived at last. It is perhaps more difficult to think of darkness loving things when there is so much of light and beauty. The daily papers as usual are revealing much concerning the lodges. On may 12th, we read in the *Chicago Daily News,* that certain Indianapolis, Indiana, people petitioned the court for an injunction to

restrain certain others, whom they mentioned, from publishing the grips, passwords, rituals, pledges, names of members, etc., which they allege are in their possession. It would seem that the people belonging to this so-called "one hundred per cent American Christian institution" do not wish to have even their names known! The finding of the supposed remains of a former Northwestern University student is also filling columns of the various papers with accounts of investigations of the hazing of students and the activities of secret fraternities. In Masonic language "So mote it be!"

Following my last report, I spent a very pleasant Sabbath with friends at Huntington, Indiana. The College student body gave me a fine attentive hearing in the morning, and a Radical United Brethren Church in the center of the town a hearing in the evening. As there were four invitations to dinner at the close of the morning services, I thought best to remain a day longer. Bishop Johnson told of a Christian Workers' Convention at Tipton, Indiana. He said their association had twenty-two churches and about five thousand members. I was glad to accept his invitation and address those who gathered. Before I was introduced, or perhaps by way of introduction, he told the people he must have fifteen dollars for the speaker, and proceeded to gather the amount. It was a new experience and of course quite interesting. The offering might not have been so great had it been taken after I spoke. Two days with my sister and brother and our good friends at Indianapolis, Indiana, passed all too quickly.

Chicago has been the center of my activities for the past three weeks. I have been privileged to bring messages to three Mennonite Missions, the Humboldt Park Free Methodist Church, the Englewood Christian Reformed High School, and the First and Second Christian Reformed Churches of Englewood (Chicago), addressing the Men's Bible class only at the latter place. I also addressed the students at Wheaton College; three hundred young men in Concordia College, River Forst, Illinois, where they are training to become teachers of Lutheran Schools, and the Churches of the Brethern at Batavia, and Elgin, Illinois. A delightful visit with our Lutheran friends at Glenview, Illinois, helped much. Arrangements for addresses in Lutheran Churches at Oak Park and Elgin, Illinois are being made. The 27th of May, God willing, I am to address audiences in Christian Reformed Churches in Roseland, Illinois.

We pray God's blessings to rest upon our Annual Meeting, convening May 28th, as important decisions will be considered.

I have just come from Elgin, Illinois. Calling on friends living near a monumental factory, I paused to read the inscription beautifully carved on a granite stone. It read "Masonic Temple," etc. "5,923 A. L.," etc. A voice back of me said "Are you going downtown?" I stepped into the proferred auto and found myself with an ardent Mason, who said they were to lay the stone to-night, May 14th, and inquired if I was a member of the Masonic fraternity. I replied that as a Christian, I could not be. This seemed to surprise him, and I was soon giving reasons and tracts. He spoke as if he thought belief in a Supreme Being was all that was required to be a Christian. I credit him with more intelligence as they date their organization from the "year of light" and supposedly have been getting light for over five thousand years. If the date on the stone is correct they should soon be filled with light. So mote it be!"

—Wheaton, Ill.

We regret our failure to publish in the May CYNOSURE a portion of Eastern Secretary W. B. Stoddard's report for March. We give it herewith and though the news comes late, it will be of interest to our readers.—Editor.

I almost forgot to relate my bank experiences while in the South. I wished a check cashed. At the first bank I found a Mr. Green was cashier. He cashed my check without question. At the second bank I was referred to a Mr. Coleman, who proceeded to investigate. He wished to know if I had a Masonic or other identification slip. I told him I was not a Mason and if he had any doubts he better not cash my check. He gave me the money. However, men don't have to

get the Masonic tab on them to get help when traveling. Had I presented all the Masonic signs to be had and had no other evidence of honesty I would likely have gone without the money. My hurry to the East was because of an invitation sent me to address the Men's Bible Class of the Madison Avenue Christian Reformed Church, Paterson, New Jersey, on the evening of March 5th. I accepted the invitation and the contribution they gave me in aid of the work. It was thought several young men were prevented from joining lodges by that address. Some expressed their intention to keep out. The alligator looks different with mouth open than when he sleeps in the sunshine.

The Free Gospel Church of Corona has a new pastor in the person of Rev. S. G. Payne. Brother Payne gave me a kindly hearing and commended my work to his people. Brother Lagville was found in usual sympathy and his "Prophets Chamber" was again at my disposal. Several Christian Reformed and Holland Reformed churches in this section are arranging to give me a hearing. My address for next Sabbath afternoon is with the new church meeting in the Holland Y. M. C. A. building, Paterson, N. J., Rev. Mr. Bouma, pastor. Yesterday I met in conference with Lutheran pastors of the Missouri Synod in 145th Street, New York. Time was given me to speak of lodge conditions and my recent trip South. Much interest was manifest though the audience was not as large as is usual. There have been many funerals. I learn our good friend Rev. L. Larson, president of the National Lutheran Council, died suddenly at Erie, Pennsylvania, while pushing his work. He was a CYNOSURE reader and seemingly died too young. God knows.

I was glad to learn our good friend and former N. C. A. representative, who is now pastor of a large Presbyterian Church in Brooklyn, New York, Rev. Edwin D. Bailey, D. D., is recovering from a very serious sickness which took him close to the other world. Christ saves to the uttermost all who come to him. Bless God for the light that outshines the darkness!

"LIZZIE WOOD'S LETTER."

Dear CYNOSURE:

This letter is written at my home in Omaha, Nebraska, after a long absence —since the 24th of November last year. I have been spending the winter in Florida, the beautiful land of flowers.

My last letter told of my experiences at Daytona, Florida. I left that city the 19th of March for Hopkins, Florida, where I stopped for two evenings. We had good services in Hopkins but the Devil got mad as usual when I began to uncover his sins. Some of the men went out while I taught against the sin of secret societies and all other sin. A man said to me, "The Ku-Klux Klan ought to be broken up." I said, "Well you will find there are Masons who are members of the Ku-Klux Klan and if a man is a Mason and not a K. K. K. he will have to help his brother who is a Klansman for he has promised to protect his brother Masons. He said, "Yes that is a bad mess! Some time ago a white evangelist came from Indiana and held services here. They invited the Negroes to come out to the meetings but the Klan came and told us to get out of the tent. Then the white minister had to leave Hopkins. The Ku-Klux Klan told that white minister that we were genuine Florida 'crackers' and that they would not stand for Negroes and white people worshiping together." I said, Now don't you see the great sin? They have sworn to do such things as that, but God is not pleased. They do not protest when white and colored people get together for wicked purposes but when they come together to worship God they are told it isn't allowed.

I left Hopkins for the town of Gifford where only a few people came out on account of the rainy weather but those who did come bade me Godspeed and said "You are right!"

My next stop was at Fort Pierce where I stayed two nights and then left the Devil raging while I continued my way to Miami, where I held services in a big tent. We had all kinds of Devils out at Miami—little devils, big devils, white devils and black devils. When I talked about lodges they all began to get restless. The pastor said, "Sister, I

have been all the way to the 33rd degree of Masonry. Black Masonry is the most wicked thing I ever went into." I asked him, "What do you mean by Black Masonry?" He said, "Well, the white people say we are nothing but clandestine Masons, and that we do not have the secrets of the white man; but I know this much—we have enough, if we stay in, to curse us all. I quit the Masons years ago. Every degree I entered they said they would show me real Masonry and when I took the last degree I was a bigger fool than ever 'couse I didn't know a whit more. There are bad folks down here in Miami and I like your pluck in telling the people of their sins." I said to him, "You black folks have just what the white people have—they have Hell and you have the same. Now, if I haven't the white Mason's secrets why do some of them get so mad about it? Why at Bogalusa, Louisiana, they became so ripping mad they put one of our workers in jail because she gave out anti-secret tracks to the people."

I left Miami for Orlando. Here I stayed two nights. At one meeting a woman got up and said, "I am a member of the lodge and a member of the church. Why can't a person be a member of the Church of God in Christ and stay in the lodge? I joined the lodge when a member of a Baptist church and no one ever told me it was wrong." I said, "If you read 'Hitchcock's Baptist Directory' you will find that the Baptists have gone away from their old landmarks. Many years ago their members were forbidden to belong to secret orders, to go to theaters, to dance, to drink whiskey, or even raise tobacco. But now the church has let the Devil in and God has given them up to their idols" (Hosea 4:17-18). She said, "I am willing to give up the lodge tonight," and I answered, "That's right, sister. Churches of all denomination must please God and do as he says or check their baggage for Hell. 'God cannot lie' (Titus 1:2) nor 'change not' (Mal. 3:6) for 'God is not a man, that he should lie, neither the son of man, that he should repent: hath He said and will He not do it? Or hath He spoken and will He not make it good?' (Num. 23:19). Then we read in 2 Cor. 6:17, 'Come out from among them and be ye separate.'" I was glad to see the woman break down in tears and give up her lodge that night.

After leaving Orlando I stopped at Tampa, Florida. The people said, "We are glad to have you come back to Tampa." People usually like me better the second time they hear me. I took the Word of God and hit the Devil such a blow until the people could not stand it and began reading the Bible for themselves to learn the truth.

I then left Tampa for Valdosta, Georgia. I was in this town last year. The pastor did not want me to speak about the lodges. I got down on my knees and my Heavenly Father put words into my mouth. I said, "You know Lord, there are more Negroes than white people here in Georgia—more than in any other southern state, but Lord you can take the fear of man away from me." I got up off my knees with a song of victory in my soul, and that night without fear I took God's Word and stripped that preacher and his congregation and all the white folks of all the things they thought were good in the lodge. There are always some white folks out to hear what the Negroes are talking about and so they found out that night that God is no respecter of persons (Acts 10:34-35). The Lord's Word emptied them out (Nahum 2:3). After I closed my sermon the preacher looked as if he was sick. He did not know what to talk about, so he took an offering which amounted to twenty dollars and gave me $15.

I left Valdosta, Georgia, the 16th of April for Atlanta. One night I hit the Devil a hard blow and then went on to Birmingham, Alabama, the next night and after a short stop continued my way to Joplin, Missouri, to attend the Holiness State Meeting.

We met the Ku-Klux Klan at Joplin. This State Meeting is held by the colored people but there many white people attend and worship with us. One night a white man, an engineer, whose home is in Moberly, Missouri, stood up and testified how the Lord had saved him from sin. There were two hundred or more white people present that evening and they heard his testimony. The next evening some officers came out to the meet-

ing with pistols buckled on them and after all had entered the Prosecuting Attorney came up on the platform and drove this white brother off and said that they would not allow white and colored people to worship together. The white brother got off the platform and wept with many tears. He left the city the next day but all the other white people, most of them women, stayed and they prayed and testified. The next evening another officer came to the tent and called the preacher aside and told him there were thirteen men outside the tent the night before waiting to take that engineer and give him a beating. While this officer of the law was talking I looked at him and said, "Well what good is the law in America, if our officers will stand by and know and see thirteen men waiting for an innocent man to harm him just because he was worshiping God together with colored people?" You see they are trying to keep the white people away from our meetings.

The Ku-Klux Klan sent a message to this same church last year signed by them in which they commanded the pastor to put out a sign, "No White People Allowed," but the pastor told them that he wouldn't do it, for Jesus said, "If I be lifted up from the earth I will draw *all* men unto me."

This pastor told the officer after I had talked to him that there were many nationalities, and both black and white people attending this Holiness State Meeting in Joplin and as the Lord did not tell him to just preach to Black people but to *all* nations (Math. 19:20), he was going ahead and do what the Lord wanted. Then after he had preached this little sermon to the officer he said, "If you want the white people to stay away you'll have to put up the signs. There are some mighty nice white people attending our services and *we* don't intend to drive them away. Anyway, Joplin is the first city where we've ever had any trouble because white and colored folks worshiped together." Then the officer told him to come down to a certain place and he would receive a good offering. I told this pastor not to accept any offering from the K. K. K. God's church is able to get along without their help.

I had a chance to speak that very night and asked an officer of the law who was present and looking right at me, "What is the matter with the folks in Joplin? Don't you know that you can't make people stop from worshiping God in the beauty of holiness?" Then I told the people, "I am going to talk to the colored Masons tonight. Let the white Masons hold their peace for you say the Negroes are clandestine Masons. So I'll expect no kick coming from any of you when I show my people the sin of Masonry." I showed them the sin of the oath to which all Masons swear. Then I told the Odd-Fellows that "I am talking to the black United Odd-Fellows, not the Independent Order of Odd-Fellows, as the white men call themselves. So there'll be no fuss from any of you white folks!" Well, I told my people of the sin of these lodges, the white lodge-men stood by and stared at me with their mouths open wondering what would come next. One white man met a colored friend on the street the next day and said, "That lady sure did give the white people a roasting as well as the Negroes!"

I thank God for every opportunity of testifying for Him.

Mrs. L. W. Robertson.

By the time our readers receive the June issue of the Cynosure, our Annual Meeting will be a thing of history. We wish our many friends could have been present and enjoyed the fine spirit, and the Christian fellowship. Everyone spoke in tones of appreciation of God's blessings upon the work during the past year and of their hopefulness for a successful future. Our July issue will contain a number of interesting reports. Especially will you enjoy the report of Secretary Wm. I. Phillips.

We bespeak good things for our readers in our next number of the Cynosure.

SOUTHERN AGENT'S REPORT.

By Rev. F. J. Davidson.

March was a very trying month for my family, as Mrs. Davidson and two of our children were very sick. They are well again for which we thank the Lord.

We had a Mr. G. W. Chandler of Montgomery, Alabama, in New Orleans, recently lecturing and setting up new

lodges of the "United Order of Good Shepherds of the United States of America." He spoke one day to the Interdenominational Alliance of ministers in New Orleans and was highly commended. The President of the Alliance introduced him as one of the great leaders and educators of the Negro race, a Notary Public and a Justice of the Peace in the State of Alabama. In his talk, Mr. Chandler told of the benefits to be derived by joining the Good Shepherds which he declared own 4,000 acres of land in Alabama, and have some 3,000 members in Ohio and about 2,000 in Pennsylvania. Membership in the order, he declared, will greatly help solve the Negro problem and enable the Negro to vote by making him a property holder by virtue of being a stockholder in the Good Shepherds. He assured the Alliance that he would make each minister a member free of charge and equip him with all necessary prerequisites, while it would cost $2 cash for all other joiners initiated into the Order. This offer lasted only while Mr. Chandler was in the city; after he left, the fee to join would be $8 per capita, he said. His brother, a Rev. Mr. Chandler, pastor of the First M. E. Church (Colored) of Mobile, Alabama, accompanied the Good Shepherd promoter and founder. He urged the ministers to support the movement. It is strange indeed to see ministers of the Gospel who are readers and supposed-to-be doers of the Word of God, so very easily beguiled and led into these secret slum pits of iniquity.

During the month of April, I attended the 60th Annual Session of the First District Baptist Association made up of some eighty churches, 10,000 communicants about 125 ordained preachers. This Association owns and supports an Old Widows' Home with twenty-two inmates. They also recently voted to purchase a square of ground in the suburbs of New Orleans to erect a theological seminary and training school. I was privileged to conduct devotional exercises and deliver an address before this Association. I was Recording Secretary of this Association from 1890 to 1903, when I resigned to go to Tacoma, Washington. During that time, there were not more than six or eight lodge preachers in its membership. Alas, Ephraim is now joined to his idols and 65% of the entire membership of this Association is now lodge adherents. Though my attitude toward the Lodge is known, I was very courteously received and entertained by the Association.

I have preached in several New Orleans Churches the past month, and at each place, I explained the wicked influences of secretism and urged obedience to the Bible.

Brother J. C. Cullor of Unionville, Missouri, who has been spending the winter down in Florida, spent three days with me here in New Orleans. He spoke twice in my church to the delight of my people. Brother Cullor is a true Christian and a believer and doer of the Word of God. His visit was a source of great encouragement and inspiration to me.

During the month of April, I visited sixty homes, where I read the Bible, prayed and discussed the lodge question. Rev. F. E. M. Hercules, D. D. conducted a ten days evangelistic service in my church. He showed from Bible authority that Hiram and Solomon, Jesus Christ, St. John and the Apostles were not Freemasons, as has been claimed. Although he denounced the lodge system, the rum element and every other sin, his audiences were large each night. He is a powerful man of God and fearless in defending the truth and condemning sin.

Attention is called to a typographical error on page 15 of the May number of the CYNOSURE. In the article by Rev. Dr. Aurelius the quotation from Murrman's "Threefold Indictment of Secret Orders," which follows, lacked the quotation marks:

"The Devil has a wonderful success in persuading men that there is a saving virtue in merely being religious. The Spiritualist, the Theosophist, the Christian Scientist, the Mormon, the Buddhist, and the Hindu are all of them intensely religious, and perhaps the most religious of them all is the Mohammedan Turk who is more cruel, barbarous and devilish just because he is so intensely religious."

Sin makes the countenance guilty, but salvation makes the downcast face to shine with innocence.

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

Thirty-two pages; Single copies three cents, per hundred, $2.00 postpaid.

Address

NATIONAL CHRISTIAN ASSOCIATION,

850 West Madison Street, Chicago Ills.

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

NOBILITY

True worth is in being, not seeming;
In doing each day that goes by
Some little good things—not in dreaming
Of great things to do by and by;
For whatever men say in their blindness,
And spite of their fancies in youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We cannot do wrong and do right.
Nor can we give pain and feel pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

'Tis not in the pages of story
The heart of its ill to beguile,
Though he who makes courtship to glory
Gives all that he hath for a smile.
And when from her heights he has won her,
Alas! it is only to prove
There's nothing so royal as honor,
And nothing so loyal as love!

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses
Helps more than the things which it gets;
For good lieth not in pursuing,
Nor gaining of great or of small,
But just in the doing, and doing
As we would be done by, is all.
—Alice Cary.

We learn from the *Chicago Evening Post* of April 18th, that the Illinois House of Representatives have taken action looking towards the suppression of the Ku-Klux Klan. Representative Roberts, Republican, Chicago, delivered a long speech in which he said: "We must destroy the Ku-Klux Klan,, or it will destroy us." We infer that he meant will destroy the Masonic supremacy in the Illinois House of Representatives.

SPECIAL COURT FOR SHRINERS.

Washington, May 28.—(New York Times).—A "special court" to try the cases of Shriners who are arrested for misdeameanors during Shrine week, June 4 to 10 inclusive, has been established and enters upon its duties today. Nineteen "justices" will preside with Isaac R. Hitt, former United States Commissioner, as the "Chief Justice." There will be fifty "Judge Advocates" or prosecutors and the clerical force will number 23 and be in charge of William S. Adkin, assistant clerk of the District of Columbia Supreme Court.

The police have been instructed to turn all Shriners over to this tribunal after ascertaining that the Shriners prefer the "Shrine Court" to the regular court. The new tribunal will be housed in the National Guard Armory."—*New York Times*, Washington, May 28, 1923.

Have you read this carefully? Read it again! "A Special Court to try the cases of Shriners." These amiable men, the best the country can produce; these morally upright men, who respect the laws of God and man want a special court to try the cases of Shriners! What, are these men capable of misdemeanors? Did you ever read of a Christian Church in convention who wanted a "Special Court" to try the cases of the Christians who might be arrested for misdemeanors?

Lest we forget, what do these men want? They want a "Special Court." Can it truly be? Do not these Shriners tell us that they obey the laws of God and the laws of their country? Why, then, do they want a special Court? If they obey the laws of God, they need no court, and if they do not obey the laws of the country, why then should they not be satisfied with the courts of our country?

The answer is obvious. They fear that justice will be meted out to them, they fear that certain penalties may be imposed, and that the newspapers may expose some of their "misdemeanors." The police must, therefore, first learn of Gentleman Shriner what court he prefers. Naturally he will prefer the "special court" conducted by the Shriners who have already foresworn themselves to protect one another. A sort of a "mock trial" will then be conducted, perhaps amidst laughter, and then the Shriner is free to commit another misdemeanor. These are the men who respect the laws of their country, and at the same time object to the courts of their country, whose sacred duty it is to punish the culprit and protect the innocent!

Oh, when will the bootlegger, the automobile thief, the murderer, and all others who are ever defying the laws of our country rise up and in each band of outlaws demand a "Special Court" or insist upon establishing their own courts?

When will our people learn to look upon the Shriners and all secret orders in general and brand them as a malicious law-defying aggregation of evil doers?

I see not how any man who has an ounce of manhood in him can longer want to be affiliated with such an organization. May God give us strength to fight the good fight of faith, and by the preaching of the gospel save many from the deadly lodge octopus.

REV. H. R. LINDKE.

Pittsburgh, Pa.

ANCIENT ORDER UNITED WORKMEN

Fargo, N. Dak., March 7th, 1921.

Mr. Albert O. Nelson, Route 2, Box 19, Maddock, N. Dak.

Dear Mr. Nelson:

I have for acknowledgment your favor of the 1st instant, and take great pleasure in answering your questions in the order in which asked.

Question No. 1: "Is membership in the A. O. U. W. for good, healthy young men?"

Answer: Any good, healthy person between the ages of sixteen and sixty years of age is eligible for membership.

Q. No. 2. "Is the Order a Christian institution?"

A. It is founded upon the 13th Chapter of I Corinthians.

Q. No. 3. "Does it use a Bible?"

A. It does.

Q. No. 4. "Has it a burial ceremony?"

A. It has, and a beautiful one.

Q. No. 5. "Has it a ritual in compliance with the insurance laws of the states in which it operates?"

A. It has.

Q. No. 6. "Are its ceremonies intended to teach some Bible lesson, if so, what?"

A. The great lesson of charity. A charity which consists not alone in the giving of alms, but in every commendable virtue.

Trusting this information will be of interest to you, I am

Sincerely yours,
(Signed) E. J. MOORE,
Grand Recorder, A. O. U. W.

There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say "Arise"
To dying captives bound in chains of might;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place upon some distant shore
Where thou canst send the worker or the word.
There is a place where God's resistless power
Responsive moves to thine insistent plea.
There is a place—a simple trusting place
Where God Himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O, soul, it is the secret place of prayer.

"I will bless thee, and thou shalt be a blessing." Such was the promise of God to Abraham. God blesses people in order that they may be a blessing.

MASONIC OUTRAGES

or

How Freemasons Regard and Treat Those Who Expose and Discuss Their Institutions.

By Rev. H. H. Hinman.

[Owing to numerous requests for information as to Masonic atrocities, we reprint the following article written in 1886 by the Rev. H. H. Hinman, of Washington, D. C. For many years this article could be had in pamphlet form but it is now out of print. We would therefore suggest that copies of the Cynosure in which this article appears be preserved.—Editor.]

Attempts to Kill Rev. D. P. Rathburn.

There are other instances which are simply attempts which did not result in actual murder. The following are of this description:

Rev. D. P. Rathbun has been for more than twelve years a minister in good standing in the Wesleyan Methodist connection. He was formerly a member of the Masonic fraternity, but some years since made public renunciation. Since then he has given much time to lecturing on Freemasonry, and has labored to show its un-Christian and anti-republican character. For these reasons he has been an object of hatred and violent persecution. Several times he has been assailed and his life seriously endangered. At one time he was enticed from his house by a great noise being made at the stable where his horse was kept. He was seized by a party of men, carried to a pond, into which he was thrown after being severely kicked and bruised. His faithful wife heard his cries, came to his rescue, and the valiant (?) crowd disappeared. Some time afterwards, in October of 1872, he was lecturing in Bradford county, Pennsylvania. The object of the lecture was to show that Masonry had for its object the overthrow of Christianity and good government.

"The road runs up a very steep hill about three-fourths of a mile, with a piece of woods about forty rods in length on the south side of it, interspersed with underbrush of hemlock and beech skirting the road. Just as we had fairly entered the woods and were moving slowly up the hill, the flashes and reports of fire-arms were seen and heard just opposite Elder Rathbun's buggy, about ten or twelve feet distant at the right in the thicket. We were between two companies who were also going up the hill. Mr. Pepper's team was some five or six rods in front, and Mr. John Ayers and wife were some ten rods in the rear, who saw the flashes and heard the reports of fire-arms from the thicket. Mrs. Pepper and her daughter, also the writer, who was in the buggy with Elder Rathbun, saw and heard the same. The first shot passed through the right side of the buggy-box and lodged in a small box under the seat used for carrying books, papers, etc., and was extracted from it the same evening. The second shot passed through the right side of the oil-cloth top of the buggy, and pierced the right sleeve of Elder Rathbun's overcoat, and left its mark upon his wrist about an inch and a half from the joint, as he drew up his reins upon his frightened horses. Bro. Rathbun immediately exclaimed 'I am shot, I am shot' I asked hurriedly, 'Where are you shot?' 'I am shot in the arm,' he replied. I caught the reins which had fallen from his hands thinking to hurry on the horses as quickly as possible from the scene of danger. After two or three jumps the horses came up to Mr. Pepper's team and stopped. Elder Rathbun leaped from the buggy, and running ahead, cried, 'Surround these woods. Surround these woods.' He then got into Mr. Pepper's wagon and we hurried to our destination.

"Eld. James L. Andrus, Warren E. Ayers, Eld. D. P. Rathbun, Daniel Pepper, Myron Bronson, Sardania Pepper, John Ayers, Emma Pepper, Harriet Ayers, Mary Pepper.

"Susquehanna Co., S. S.

"Before me, the subscriber, one of the Justices of the Peace in and for the county aforesaid, personally appeared the above named, who being duly sworn ac-

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cording to law, do declare that the above statement of facts are true according to the best of their knowledge and belief.

"S. H. CANFIELD,
"Justice of the Peace."

Subsequently to this, Mr. Rathbun, while on board a propeller on Lake Ontario, became engaged in argument with a Mason, who finally presented him with a fine looking apple. He received it gratefully, was taken at once violently sick, and obtained relief only from an emetic given him by a physician on board, who did not doubt that the apple was poisoned.

The Kelleton outrage, of which our brother, D. P. Rathbun, was the victim, the following account has been taken from *Our Banner,* and is by Rev. M. A. Gault:

"The first attempt made by Masons on the life of Elder Rathbun was at Kellerton, Iowa, on June 21st, 1881. Shortly before the time when he was to lecture in that place, he was engaged in conversation with a Masonic lawyer named W. H. Brown, in the store of a United Presbyterian named D. Hague, when a notorious saloonist named Ed. Gale approached Elder Rathbun from behind, and with a heavy blow on the back of the head felled him to the floor. He then sprang with both knees upon his prostrate victim, and struck him a succession of heavy blows on the head, which rendered him partially insensible. Rev. S. Smith, an aged Wesleyan minister who had driven with Elder Rathbun to town, then came to his rescue, but was seized and held back by two men, one of them a Mason named Dan Collard, who was the leader of the mob, and who shouted, 'Kill him. Kill him.' The bloodthirsty, cowardly mob which then numbered forty or fifty, crowded around the prostrate form of the lecturer, and with fiendish oaths kicked him out of the store and across the sidewalk into a pond of water in the street. Here Brother Smith was permitted to come to his assistance, and with difficulty he was supported into a doctor's office, where he vomited blood and was found to have sustained very severe internal injuries. He was assisted into Brother Smith's carriage by Harmon Patrick and L. O. Shaver, while the mob pelted them with eggs, until the horses were literally smeared. The mob stood around with many oaths and curses, and as they started out of town, the leader, Dan Collard, flourished a revolver and began swearing vengeance on those who would dare to speak against Masonry. Elder Rathbun, covered with blood and mud, was driven nine miles to a place of safety.

"But, what was most humiliating, when Ed. Gale, the chief actor in this outrage, was brought before the mayor at Mt. Ayr, the only result was lionize the desperado, and heap abuse upon the lecturer and his friends.

"It should be added that subsequently an able lawyer was employed to investigate the facts and take further legal proceedings, by whom the occurrences were found to be as above stated. The writer has a letter from the Magistrate before whom Gale was tried, in which all the facts are admitted; but such was the power of the Masonic prejudice, that further legal proceedings had to be abandoned.

Masonic Slanders.

Mr. Edmond Ronayne, whose name will often appear in these pages, is a reputable Christian gentleman, for some years a resident of Chicago. He was born in Ireland, and brought up in the Roman Catholic faith. Before leaving Ireland he became a Protestant and received his education in a Protestant school in Dublin.

On coming to America he was persuaded to become a Mason, and took the seven degrees of the York Rite in Montreal. On coming to Chicago be united with Keystone Lodge 639, and soon became its Worshipful Master. He was also chosen to represent his lodge in the Grand Lodge of the State. In October of 1871 occurred the great fire in Chicago, and there was severe suffering among Masons as well as others. Mr. Ronayne was a member of the Masonic board of relief chosen by the Grand Lodge. He had long been in doubt as to the utility or propriety of the order, but the disposition made of the funds sent to Chicago to relieve distressed Masons convinced him that so far from being a benevolent order, it had no other objects than to aggrandize itself and its officers.

Of the $90,000 sent to Chicago for the relief of distressed Masons, but little more than one-third was appropriated to the purpose for which it was designed, and the remainder was used either to build up Masonic lodges or to enrich those who had not suffered from the fire.

Mr. Ronayne renounced Masonry, and has since then been an object of bitter hatred and persecution. He has several times been threatened with violence and death. As his name will appear hereafter, we simply note a Masonic Slander by the most distinguished Mason in America.

In the book published by Dr. Robt. Morris, Past Grand Master of Kentucky (1883), giving the Masonic version of the Morgan abduction, Mr. Ronayne is spoken of by the author, who in a single paragraph tells five and malignant and slanderous falsehoods, with purpose to destroy his influence. It is as follows: "Leader among these (Anti-masons) is a Jesuit priest, who, commencing life in Ireland, came to America, renounced Catholicism under instruction from the Jesuit General, and took orders in the Protestant Episcopal church. This gave him a status to enter the Masonic Order, and he became a Master of a Lodge. The Episcopalians, finding him more than they had bargained for, he next became a Congregational preacher, and under the tuition of the now offered candidate for President of the United States, renounced Free-Masonry, and is now employed by the association aforesaid to give dramatic representations."

Now the facts are that Mr. Ronayne was never a Jesuit priest, or a priest of any sort; never renounced Catholicism, under instructions from the Jesuit General; never took orders in the Protestant Episcopal church; never became a Congregational preacher, and never was employed by any association to give dramatic representations. All this is a sheer fabrication, invented to hurt a Christian gentleman, who has repented of his Masonry and has devoted his energies to the enlightenment of his fellow men. It is a singular evidence of the terrible power of Masonic perversion, that the man who could write this mean and malicious falsehood is an officer in his church, and has been president of a college.

Slander of Ministers.

One of the most peculiar and marked of the outrages of the Masonic system on those who have felt called to oppose it consist in the slander and persecution of ministers of the Gospel. We give a few examples:

Rev. W. W. Ames was an honored pastor at Menomonie, Wisconsin. He had been an untiring opponent of the Masonic system, and his influence could only be destroyed by the destruction of his reputation. He was accused of an infamous crime; a witness was suborned, who swore to his guilt. After six months' delay and great expense the case was submitted to a jury, which stood eleven for acquittal and one for conviction, the one being a prominent Mason. The case was nolle-prosequied; and the prosecuting witness afterwards admitted that she was hired to swear falsely in this case.

Another case is that of G. W. Howe, who was pastor of a Baptist church at Starrucca, Pa., and had made himself obnoxious to the Masons by persistent testimony. He was tried by a council, when 100 miles away, deposed from the ministry, and expelled from the church, on purely trumped up charges. He was and is highly honored and beloved by those who know him.

Other ministers, particularly in the M. E. Church, have been made victims of persecution because of their opposition to what they felt to be 'the abomination that marketh desolate," and have found all appointments closed against them, except in the hardest and poorest fields. After a long and painful struggle they have either succumbed to Masonic influence and agreed to keep silence, or have left the church of their choice to labor in other fields. Among the latter were Rev. B. T. Roberts, Rev. John Levington, and Rev. J. T. Michael, who were leading ministers in the Free Methodist Church and the Wesleyan Connection. All of these were subjected to repeated trials for imaginary offenses, and vain efforts were made to destroy their ministerial and private character. Mr. Lev-

ington, who has written several Anti-Masonic books, was put on the list of superannuated preachers, contrary to his earnest protest and in spite of the fact that he was one of the most vigorous men in mind and body in the conference.

Nor should the honored names of Woodford Post, Rev. Joseph Williams, and Rev. E. Wheeler (the two latter seceding Masons) be omitted, who bravely testified to the truth and received the full measure of Masonic vituperation. Nor has it been any one religious denomination or particular class of ministers whose reputation has been thus wickedly assailed. Elder David Barnard, author of "Light on Masonry," was persistently maligned and his life repeatedly threatened.

Rev. Nathaniel Colver, D. D., was threatened with death, in the Masonic R. A. Chapter, for refusal to take the Masonic oath; and all through his subsequent life he was traduced. Rev. Joel Austin was, because of his opposition to the lodge, subjected to continued persecution. On one occasion a large stone was thrown against him, as he was riding in a buggy, and he received severe bodily injury. Even the exalted reputation of President Charles G. Finney did not escape. He was charged with falsehood and perjury, and letters threatening his life were sent him through the mails.

Probably no man connected with this movement has ever done so much to oppose the secret orders, withstand their influence, and challenge their right to exist as Rev. Jonathan Blanchard, late president of Wheaton college, formerly president of Knox College, Ill., and from its commencement senior editor of the Christian Cynosure. Born among the mountains of Vermont, he inherited in a marked degree the mental characteristics of the old Puritans. His early manhood was largely devoted to the cause of the slave, and he was often pursued by mobs and his life in imminent danger. He visited Europe in behalf of the anti-slavery and peace reforms, and was vice president of a World's Peace Convention.

During his pastorate at Cincinnati he was faithful to his convictions, amidst abounding opposition, while so many were false or faithless. More than thirty years ago he commenced speaking and writing on the subject of the secret orders, and since then his name has become a synonym of opposition to Free-Masonry.

When called to take charge of Wheaton College, it was with the distinct understanding that the reform principles of its Wesleyan founders should be maintained; and he has most religiously carried out that agreement. Nevertheless, the most persistent and determined efforts have been made to change the character of this institution in this respect. Not only popular prejudice but the courts of law have been invoked, and every effort has been made either to get rid of the Anti-Masonic testimony of the college or supplant the "Blanchards." Various plans were devised, but the following was finally adopted. Some difficulties in the college faculty and in the church (which had been fomented, if not inspired by the lodge) were taken advantage of, and charges were preferred against President Blanchard. He was tried before the church, of which he was a member, which was the only body to which he was amenable. After a full and careful investigation he was honorably acquitted. The prosecuting party having failed before its chosen tribunal, contrary to all law and precedent, appealed to an ex-parte council, which was made up plainly of those personally opposed to the Blanchards, and was engineered by a Masonic lawyer, an officer in the Wheaton lodge, and a prime mover in the conspiracy. This unauthorized council, after listening to partial, perverted and false testimony, reached the conclusion that the accused was guilty of all the charges, which the church had dismissed as unauthorized and void. They accordingly recommended that he be admonished to repent and make confession. They also decided that he, together with about one hundred and fifty others, were members of and amenable to a church to which they had neither acknowledged allegiance nor attended any of its meetings. This little church

summoned President Blanchard before them "for confession and restitution," and on his failure to appear excommunicated him.

Nor did the madness stop here; for the Elgin and the State Associations, of which President Blanchard was one of the oldest members, dropped his name from their rolls, against his protest and in spite of his demand that the facts should be investigated before action was taken. A more deliberate and high-handed outrage on ministerial and personal rights and Christian principles has rarely been consummated; and though, in the judgment of charity we must conclude that many, perhaps most of those connected with it, were quite unconscious of any Masonic influence—simply sought to protect the church from what seemed a disturbing element—yet, to the thoughtful, the spirit, methods and workings of Free-Masonry were abundantly evident.

The church and college with which President Blanchard was and is connected have heartily sustained him; and, churches have been disowned by some of its sister churches, it has been greatly blessed of God and has been a faithful witness for the truth.

The Bible is comforting. Professor Hegard of the University of Copenhagen wrote: "The experiences of life, its suffering and grief, have shaken my soul and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the mooring, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of, the Bible with its repeated expressions of comfort and consolation. The combined literature of the whole world has not held out as much promise for time and eternity as this single volume."

We do not know how cheap the seeds of happiness are, or we should scatter them oftener.—Lowell.

WANTS BIBLE TAUGHT "IN EVERY PUBLIC SCHOOL."

Writing in a similar vein, P. H. Murphy, Grand Master, Mississippi, voices his faith "in the free and compulsory education of the children of the nation, and that the public schools should be supported by taxation." But this is not his only belief; he expresses his faith in the Towner-Sterling Educational Bill, and continues by saying: "I believe that the Holy Bible, that great light in Masonry, should be taught in every public school in the whole nation, especially in the state colleges and universities." But his profession of creed does not cease with this, because he goes on to state: "I believe that every public school teacher should be required by law to qualify to teach the Bible."

In the light of such statements the demand that education in the public schools should be made compulsory takes on a new meaning, and when we read that Herman Held, Grand Master, Minnesota, contends that "Masons should interest themselves in school elections," we cannot help but feel that it is not so much the interest of the child the members of this sect have at heart as their own ends.—*Catholic Record.*

MISSIONARIES NEEDED.

The auto-wagon colporter-evangelistic work of the Utah Gospel Mission is in special need of more volunteer men, without family responsibilities, who can serve for a year or more. Few of the 500,000 Mormons are reached in any other way. In the last two years the Utah Gospel Mission has held 48,000 meetings and visited 22,000 homes, using two and one half million pages of free Gospel literature. Men who can consider helping are urged to write at once, with full details about themselves. Address: Utah Gospel Mission, 9277 Amesbury Avenue, Cleveland, Ohio.

"There is no fun in trying to keep a society from skidding." The Modern Woodmen, with over a million members, initiated over 100,000 new members last year. Yet it suffered a net loss of 3,034 in 1922.

—*The Kablegram* of March, 1923.

THE NATIONAL CHRISTIAN ASSOCIATION'S BOARD OF DIRECTOR'S ANNUAL REPORT

By Wm. I. Phillips, Secretary of the Board.

May 1st, 1923.

Another year of adventure has passed, filled with some surprises, some disappointments, and many victories.

The members of the Board of Directors, chosen for service for 1922-23 were: Rev. W. H. Davis of the Radical United Brethren Church; Prof. J. W. Lear of the Church of the Brethren and the Bethany Bible School; Rev. A. M. Eash of the Mennonite Church; Rev. A. H. Leaman of the Mennonite Church and the Moody Bible Institute; Rev. Walter Wietzke and Rev. M. P. M. Doermann of the Lutheran Church; Rev. G. W. Hylkema of the Christian Reformed Church; Rev. W. P. Ferries of the Free Methodist Church; Rev. Dr. Charles A. Blanchard, Mr. Geo. W. Bond, and Rev. A. W. Safford of the Congregational Church. The denominational relationship is given only as an item of interest to some. The past year it happened to be as related. In the past it has been the privilege of the Association to be served by Baptists, Methodist Episcopal, Reformed Presbyterians and others.

At the beginning of the year, after electing members of the "Board" on Committees of Finance, Field Work, Publications, and Building, it appointed the following available help as Field Agents and Lecturers: Messrs. W. B. Stoddard, F. J. Davidson, S. W. Bond, J. B. Van den Hoek, Geo. W. Anderson, Mrs. L. W. Roberson, and later Mr. H. F. Tuurling as CYNOSURE subscription agent in his city. Mr. J. T. Cullor, a volunteer agent, has given months of his time to this work, paying his own expenses and receiving from the Association literature only for free distribution. We honor such devotion.

The completion of a good set of sixty stereopticon slides and a lecture to go with them, makes it possible now for any church or Young People's Society to have an informing and very valuable exposition of Modern Baalism, at very little expense.

A Ford Sedan was purchased for the use of our Western Secretary, Mr. Silas W. Bond, which greatly facilitated his movements from place to place, as well as reduced traveling expenses.

The six months for which Professor Bond was engaged expired in October, and he entered at once upon an important position with the Howard, Severance Company of Chicago, work which he had been looking forward to for several months. He made warm friends and has the best wishes of the Association in his new enterprise.

One of the outstanding figures in the Church today is Hon. Wm. J. Bryan. His prominence in Secret Societies, being well known, the Board appointed a Committee of three, consisting of President Chas. A. Blanchard, of Wheaton College, President John F. Heemstra, of the National Christian Association, and Secretary Wm. I. Phillips, to interview Mr. Bryan on the Lodge question. This interview was held in Chicago on July 27th, 1922, at the University Club. Mr. Bryan received the Committee with great courtesy, but refused to take up with them the question of Secret Societies, saying that he was a member of a large number of lodges, and would not consider the question with the committee. He, however, accepted as a gift, a copy of "Modern Secret Societies" by President Blanchard, and promised to read it. Mr. Bryan has been doing a great work for the truth and he remarked in this interview that great harm was being done to the common people by the teaching of Darwinism. Mr. Heemstra replied: "I have laboured with the common people for twenty-five years, and have never labored with any others. Most of the people are 'common people' and the good, or detriment to them of any movement in society is of vast consequence. I am fully in accord with you, Mr. Bryan, in your position on Darwinism, but it is my conviction from experience that the Lodges are doing the common people infinitely more harm than Darwinism."

There was a time, not so long ago, that Mr. Bryan's picture was seen in most of

the saloons. His latest utterances on the saloon would make such a display now impossible. Let us pray that his eyes may be opened to follow his Master in this more important matter of Secret Societies.

The publication of the CHRISTIAN CYNOSURE has gone forward successfully. The publication of a sixteen-page booklet for Rev. L. O. Sunde, and a tract for Rev. C. F. Paushert, were approved, as was also the reprinting of some 30,000 N. C. A. tracts, from 4 to 32 pages each. Some hundreds of ministers have been supplied with our literature, without charge.

The Board wishes to give public expression on its behalf, and that of the Association, to the kindly service rendered the Cause by Editor Beets, of *The Banner;* Editor J. L. Logan, of the *"Free Methodist";* Editor of *"The Gospel Messenger"*; for the extended article on the Association and its work, as published by them. There were doubtless others who have given similar kindly aid, but which has not come to our notice. To one and all of our co-workers in the newspaper and tract line, we extend our thanks and best wishes. These newspaper notices have borne good fruit in many instances, as have been evidenced by the letters received by us.

At an important meeting of the Field Work Committee, it was recommended that during the coming year a State Conference be held so far as possible in each state. It was also their judgment that while the distribution of tracts is not a spectacular work and hence does not make a public impression, it is nevertheless one of our most important lines of work, and our efforts ought to be increased in this branch of the service. They recommend also that a four-course program should be prepared for use in Young Peoples Societies. It should be so planned that when the course of four sessions, one each week, shall have ended, the young people would have obtained an intelligent knowledge of (1) The origin of Secret Societies; (2) their religious teachings; (3) their obligations; (4) the relation of the minor to the major Secret Orders.

The Board commended very strongly the plan of the Iowa State Christian Association to place a copy of the CHRISTIAN CYNOSURE, for six months into the hands of every pastor in Iowa who is willing to accept it. Under President Rev. M. A. Malcolm, and Secretary Rev. John S. Dykstra, the state is now, as it has been for years, a live and progressive force for righteousness.

The conference at Omaha, last October was helpful to many even though not able to attend, but who learned of the addresses through the press. It was a disappointment, however, to the speakers, and others because of the small attendance, and to the speakers also because they expected a better and fuller report of their addresses. They certainly deserved a better report, but our Editor did the best he could under the circumstances. It is, as a rule, a great sacrifice for such speakers as Prof. Th. Graebner of Concordia Seminary, St. Louis; Rev. Dr. J. J. Daniels, of Lindsborg, Kansas, and Rev. M. P. F. Doermann, of Chicago, to take the time necessary to attend and speak at conventions. We wish to express our gratitude and great indebtedness for their services.

While we are profoundly grateful to God that there have been no deaths among the General Officers, yet we have been bereaved in the departure to his Eternal home of one of our missionaries, Rev. George Anderson of Philadelphia. No one could have been more devoted and constantly faithful in his work for the Master than was our brother Anderson.

Last Fall we looked for a visit with one of God's great men of Brazil, Rev. Eduardo C. Pereira of Sao Paulo. He was honored by the civil rulers of his state as well as loved and followed as the acknowledged leader of the Independent Presbyterian churches. It was from New York City, we believe that Rev. Dr. Pereira wrote to our office that sickness was preventing his anticipated visit which he very much regretted, but he sent us his last book just issued on the "Church and the Lodge."

We have been in touch with this church, of which Rev. Dr. Pereira was the godly and eloquent leader, from its beginning. The missionaries sent out from this country forbade any discussion of the Lodge question in the Synod or

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Presbyteries as it would be an offense to Masons and the rich, who wanted no disturbing element. The Independent Presbyterian Church was then organized opposed to secret societies, and while its membership is largely among the poor, it has been wondrously blessed of God. It has five congregations in Sao Paulo alone, and at the Annual Conference of all their churches last year it collected an offering for evangelistic work of $30,000. As a mark of gratitude and fellowship, Dr. Couto Esher, one of its charter members, has sent each year a contribution to the work of the NATIONAL CHRISTIAN ASSOCIATION.

In January of this year, Rev. Dr. Pereira underwent a surgical operation as advised, but on the 28th of February, 1923, he fell asleep in Jesus.

We thank God for having raised up such a statesman-minister and reformer, and to his people in Brazil we send our heartfelt sympathy, and would if possible place a loving wreath of immortelles upon his resting place.

It is fitting at this point to call attention to the change found necessary when our General Secretary-Treasurer and Editor found his strength unequal to his burdens. The Board relieved him of the Editorship, appointing in his place, Rev. A. H. Leaman, who has gotten out the April and May numbers of the CYNOSURE, and it is hoped will continue as Editor for the coming year.

It is probable that only a very few ever write to the Association acknowledging what it has been to them. It is always very interesting to hear from such, and the progress and success of the work generally may be gauged by the reports that we do receive.

A pastor writes of using the "Knights of Pythias ritual with good effect in seeking to save a young man. The Word of God and the Spirit of God did the rest." A young woman's brother and an aunt, members of the "Order of Beavers," were urging her to join. Her faithful pastor learned of it just in time to save her. The pastor wrote to tell us that testimony is not in vain, "and in this way we may keep many a one from going into the Lodges." The gratitude of such pastors for such an Association as ours is a great encouragement in keeping the N. C. A. work going.

"I am glad for the stereopticon slides which you are getting out," says a Pastor. "A set of slides illustrating lodge work will go far in exposing these anti-Christian orders, and keeping our people out of them. I think this is a step forward in the right direction."

Another minister writes how the "Spirit of God" called him out of the Elks and Odd-Fellow Orders. He said that God called his attention to the fact that the Elks kept their lodge rooms open on Sunday, played cards, and danced. This was the beginning of his conviction, and led to his immediate action in separating himself from them. He said: "Your literature has helped me much in enabling me to speak intelligently on the subject, and to warn Christians against belonging to Secret Lodges."

One of the features of the CHRISTIAN CYNOSURE for the past year has been the experiences of our old friend and co-worker, Mr. S. F. Proctor of Wetumka, Oklahoma, a seceding Mason.

A business man of Cleveland, Ohio, wrote: "I am very much interested in your exposure of Secret Societies; I was a member of two secret orders."

A Canadian wrote: "I am glad you sent me 'Modern Secret Societies.' It is one of the best that I have found on the evils of the Lodge. The tracts are also good. I had been looking for this kind of literature, and am very glad, therefore, that I have formed the acquaintance of the NATIONAL CHRISTIAN ASSOCIATION."

A South Dakota pastor writes: "The CYNOSURE is eagerly waited for, read, and then kept for reference. A person needs it handy in our day in the fight against the great apostasy, 'Modern Heathenism.'"

A minister writes for a brother minister, asking whether the obligations of Freemasonry were legally attested in any court. He was told that in Volume XIII, Wendell's Report of New York, pages 9 to 26, he will find his answer. A committee of the Legislature of Rhode Island brought out the obligations of ten Masonic degrees, as avowed to be practiced in the Lodges, Chapters and Encampments of that state. So overwhelming was the testimony of adhering Masons,

as well as of seceding Masons that the state of Vermont passed a law in 1833, (see also revised "Statutes of Vermont," 1880) in which the penalty for administering a Masonic obligation was $200 as a maximum and $50 as a minimum.

A Lutheran minister of Wisconsin writes: "Perhaps some rich man or woman would be willing to pay the expenses of sending the CYNOSURE for one year to every minister in this country. I believe money used in this way would bring big interest. God bless you and your good work."

A correspondent in Arkansas writes: "It is heavily upon my mind that I ought to be more outspoken against the evils of Secret Societies than I have been, and, therefore, I am planning to do my whole duty. I am wanting the very best and latest information that I can possibly obtain on this subject, and hence I am writing you."

A Methodist-Episcopal pastor in Ohio writes: "I am interested in your publication; I am not a lodge man, but have considered joining the Masons. Send me tracts, etc."

A Theological Student in Massachusetts writes: "Because I have taken off my lodge badges I am not so popular with the minister of my own church. Brother Phillips, your interest taken in me, has made me a better man for this work. The fight is getting hotter, but thank God we have a Commander that never has lost a battle."

A Wesleyan Methodist pastor in the South writes for information that shall help him to prepare a paper against the lodges, which he has been appointed to write, and read at his Annual Conference.

A Colorado minister had a conflict with the lodge in his congregation, but writes joyfully, as a result: "Not a single lodge member in my congregation today."

We believe that the Church of God in Christ of which our dear friend and co-laborer, Mrs. Lizzie Woods Roberson is a member, is second to none in its comparative growth in numbers and in its spiritual power. Hence we are especially interested in calling attention to a few things that she has reported:

She says: "It is the tracts of the N. C. A. which put the Devil out of business. The distribution of tracts in Gulfport, Miss., by Eliza Hollins, led to her arrest and being put in jail for twenty-seven hours. She had broken no law and had had no trial (outside of the lodge). This action of the lodge simply helped to intensify the teachings of the tracts, and opened the eyes of the people. Some would take the tracts and throw them down on the ground, but others stood under the street light and read them. One man said: 'I am as high as a Mason can go; my heart is honest, and God knows, sister, that you are right. The people who send out these tracts are right. America is fast going into heathenism on account of these secret societies.' Elder Harry Bell of St. Joseph, Missouri, said that he had several members in his church who were lodge members, but that when I showed them the sin of such fellowship, and gave them those N. C. A. tracts, all of them came out from the lodges. An Elder Curtis testified: 'That woman made me so mad that I would have killed her, could I have had my way, but I went off and thought of what she had said—that it was not her word—but God's Word. Now, I am all right.' And he showed his change of heart by putting a dollar in the offering that was taken up.

This report is not minute and full of detail, but it is a flesh and blood report and for anyone reading it through, full of living interest. It is intended to be suggestive and stimulating.

In closing we have one paramount request to the various testifying denominations, viz.: A more lively co-operation with this Association. The Christian Reformed Church on its own initiative appoints one of its members to report on the Association annually. It favors its churches placing in their budget an annual offering to this Association and the results have been to us no small aid and encouragement.

First, then, we wish so far as church policy permits, that the Synod or Conference of all testifying denominations would appoint a delegate to attend our Annual Business Meeting, who shall advise us as to ways in which we may be more helpful to the denomination and who shall also report back to his church body the results of his observations.

In the second place we desire your financial support, in order that we may more adequately serve you. The white secret orders have begun a very active campaign to enlist girls and boys into secret societies. They have not as yet gone as far as our Negro citizens. We heard a colored woman say that she had under her the little children of her secret lodge called "The Twelve Signs of the Zodiac" of which she was "the Queen Mother," but the Masons have their "Rainbow girls" and "De Molay" for boys and the Odd-Fellows and others are fast falling into line. It is Satan's center attack upon the spiritual life of the young and the future hope of the Church of Jesus Christ.

We need a more lively interest in the financial support of our work!

Is there a denomination in sympathy with the NATIONAL CHRISTIAN ASSOCIATION which can not find at least twenty-five members, who if asked would each give $10 per year to this cause? But that would mean some $7000.00, and would more than double our efficiency, which would come back in fourfold blessings on the churches.

A more lively or living co-operation! Are you for it?

MINUTES OF ANNUAL BUSINESS MEETING.

Minutes of the Annual Business Meeting of the National Christian Association held at 1:30 in the afternoon on May 28th, 1923, in the main auditorium of their building, 850 W. Madison street, Chicago.

Art. 1. The meeting was opened with prayer by Rev. W. H. Davis of Wheaton, Illinois.

Art. 2. Rev. A. M. Eash acted as President in the place of Rev. Mr. Heemstra who notified the Association that he could not be present.

Art. 3. The following committees were appointed to report to the Association at this meeting:

Committee on Enrollment: Chairman, W. B. Stoddard.

Committee on Nomination: Chairman, Walter Wietzke.

Committee on Resolutions: Chairman, W. H. Davis.

Committee on Memorials: Chairman, W. B. Stoddard.

Committee for New Members: Chairman, Mrs. W. H. Davis.

Committee on Plan of Work: Chairman, A. W. Safford.

Art. 4. In the absence of the Recording Secretary the minutes of the previous Annual Meeting were read by Mr. Silas W. Bond and approved by the Association.

Art. 5. The Recording Secretary arrives and takes up his work.

Art. 6. The Secretary of the Board of Directors, Wm. I. Phillips, read the report of their work during the course of the past year. This report was accepted and approved and its publication in the CHRISTIAN CYNOSURE ordered.

Art. 7. The reports of the Treasurer and of the Auditing Committee were read and approved by the Association.

Art. 8. Chairman of the Committee on Enrollment reported the following members present: Rev. W. B. Stoddard, East Falls Church, Virginia; Rev. A. M. Eash, Messrs. G. Huisjen, Rev. Walter Wietzke, Rev. A. H. Leaman, Rev. H. Moes, Rev. Charles G. Sterling, Miss Anna Hamstra and Rev. George W. Hylkema, of Chicago; Mr. and Mrs. J. K. Graybill of Harvey, Illinois; Mr. John Meeter and Mr. G. J. Ellen of Lansing, Illinois; Mr. George W. Bond, Mr. and Mrs. W. H. Davis, A. W. Safford and Wm. I. Phillips of Wheaton, Illinois; Rev. M. P. F. Boermann of Blue Island, Illinois, and Prof. Silas W. Bond of Miltonvale, Kansas.

Art. 9. The Committee on Nominations recommended the following:

President, to be suggested by the Association. (See Art. 10.)

Vice-President, J. P. Aurelius, Fremont, Kansas.

Recording Secretary, Rev. G. Doermann.

Secretary-Treasurer, Wm. I. Phillips.

Members of the Board of Directors: C. A. Blanchard, M. P. F. Doermann, George W. Bond, G. W. Hylkema, Walter Wietzke, W. P. Ferries, A. M. Eash, J. W. Lear, Herman Moes, J. Kuite and W. H. Davis. The report was accepted and the proposed members unanimously elected.

Art. 10. Rev. J. W. Hylkema suggested that Rev. Braak of Lansing, Illinois, be our choice as President of the Association. So decided.

Art. 11. The Committee on New Members recommended the following for Membership in the Association: A. Huisjen, Chicago; G. J. Ellen of Lansing, Illinois, and Rev. John Kuite, 11623 Perry Avenue, Chicago.

Art. 12. Rev. W. B. Stoddard read the report of the Committee on Memorials, which was adopted and ordered to be published in the CHRITIAN CYNOSURE.

Art. 13. Rev. W. H. Davis read the report of the Committee on Resolutions. The resolutions were adopted and ordered to be published in the CHRISTIAN CYNOSURE.

Art. 14. On account of lack of time it was decided not to have the reports of the Field Agents read at this meeting, but to have them published in the CHRISTIAN CYNOSURE.

Art. 15. The meeting adjourned to enable the Board to hold its meeting before the end of the afternoon.

REV. HERMAN MOES, *Recording Sec'y.*

RESOLUTIONS.

Your Committee on Resolutions would respectfully report as follows:

I. Resolved, That the Secret Lodge System is a great power for evil in the social, political, and church life of our nation.

II. Resolved, That the obligations imposed upon members of secret societies to conceal the teachings and practices of the Lodge, from husband, wife or child, are contrary to the divine constitution of the family, and tends to discord, divorce and disintegration of the home.

III. Resolved, That lodge oaths and pledges frequently nullify the civil oath, and defeat justice in civil courts. This has been manifested repeatedly from the trial of Morgan's abductors to the Ku-Klux Klan of the present day.

IV. Resolved, That secret fraternities, in their rituals and burial services, teach a way of salvation without repentance, confession and reliance upon the atonement of the Lord Jesus Christ, and also teach a code of morals not in accord with the Word of God, and hence are hostile to the soul's highest interests.

V. Resolved, That Christian ministers who practice the secret lodge religious rites and are identified with these secret orders, are not only making shipwreck of their own lives but are leading others to spiritual destruction.

VI. Resolved, That the affliction which has come to our loved and honored brethern in Brazil through the death of their great leader in the Independent Presbyterian Church, calls for some special notice at this time. The field in which these friends labored was one of particular difficulty and danger. The work has been hard, but the success of the Church under the leadership of this man of God, Rev. Eduardo Carlos Pereira, has been marvelous indeed. We send to the immediate family our sincere sympathy and prayers that they that mourn may be comforted, and to the Independent Presbyterian Church of Brazil our hope that God will bless them with a renewed spirit of unity and consecration for the extension and purity of their Church.

VII. Resolved, That we express our sympathy to Brother Wm. I. Phillips, who on account of bodily infirmities saw himself constrained to turn over the Editorship of the CYNOSURE to Brother A. H. Leaman. We unite in praying for Brother Phillips an early return of his strength and commend the action of the Board in asking Rev. Mr. Leaman to take over the work of editing the CYNOSURE.

W. H. DAVIS,
M. P. F. DOERMANN,
JOHN MEETER,
Committee on Resolutions.

MEMOIRS.

Each year brings to us the reminder that the work we do here must be done quickly. To the long list of our co-laborers who have received the call to their eternal reward, others have been added during the past year.

Rev. Eduardo Carlos Pereira, of Sao Paulo, Brazil, was a great leader of a staunch people. As editor of the Southern Independent Presbyterian church paper, as well as that of pastor, he exerted a great influence throughout that denomination. He ably advocated the anti-secrecy principles held by the church of his choice. His departure is

greatly mourned by many who looked to him as leader.

Rev. Wilber F. Crafts, the well-known advocate of reforms centered in his Washington, D. C., bureau, left a monument to his life of service by providing for the future maintenance of the work he began. While engaged largely in other lines of reform work, he frequently expressed his opposition to the lodge and also his favor of the NATIONAL CHRISTIAN ASSOCIATION'S efforts.

Rev. George Anderson, a seceding Mason and well-known advocate of our reform, passed suddenly to the larger life when leaving his Philadelphia, Pennsylvania, home to carry a gospel message to a waiting congregation. He abhorred evil and sought to cleave only to that which he knew to be good. His effective testimony given at so many of our conventions will be remembered.

Elder I. J. Rosengerger, for years an honored Elder in the Church of the Brethren, was active in anti-lodge service up to the time of his death. He wrote of his pleasure in our work but a few days prior to his Home-going. His financial contributions to our Cause will aid in carrying forward the principles he so much loved.

Rev. Lammert J. Hulst, an aged father in the Christian Reformed Church into which he came because of its anti-secrecy testimony, died at his home in Eastmanville, Michigan, at the advanced age of ninety-seven years, much loved and respected by the church which he served.

Rev. J. C. Voorhis, of Bogota, New Jersey, lived to an advanced age. For a time his ministry was in the Christian Reformed church. He was the Pastor of a Holland Reformed church in New York city at the time of his death. He was a reader of the CHRISTIAN CYNOSURE, and an advocate of its teaching. His sympathy in our Cause was backed by cordial support.

Rev. J. C. French, as an honored pastor in the Church of the Covenanters, gave forth much anti-secrecy truth. His life service counted much for the church of his choice.

Rev. H. L. Hoelter, D. D., for over forty years the beloved pastor of Emmanuel Lutheran Church (Missouri Synod), Chicago, Illinois, was much honored by his brethren, being at one time President of the Synodical Conference, the largest anti-secrecy Lutheran body.

Rev. A. J. Van Lummel, of the Holland Reformed Church, was a minister of exceptionally fine address and was much respected by those to whom he ministered. His strong anti-lodge message delivered at a Paterson, New Jersey, convention is well remembered. His sudden death at his home in Grand Rapids, Michigan, where he ministered in his last days, was a shock to his many friends.

Rev. J. D. Marsh, Pastor of the Free Methodist Church at Glen Ellyn, Illinois, had been selected by his brethren for many years to serve as District Elder. He was a man of strong faith and his ministry of light was a great blessing.

Preacher Christian Reeser, who died at his home, Eureka, Illinois, in his one hundred and fourth year, deserves special mention because of the long service rendered. For fifty-six years he ministered in the Mennonite Church. Born in Alsace, Lorraine, September 15, 1819, he was brought to America as a child. He was the father of thirteen children. His grand children numbered eighty-two and great grand children one hundred and one at the time of his death. He expressed his sympathy and interest in our work to the writer of these lines.

Rev. John Robberts, of the Christian Reformed Church, was helpful in our work. As "Domine" he served several churches. A successful convention of our Association was held in the church to which he ministered in Kalamazoo, Michigan.

Preacher Moses Brenneman, of Elida, Ohio, was another of the Mennonite ministers we shall miss. He was helpful in the holding of meetings in churches to which he ministered. He lived to an advanced age and during his last night on earth sang, 'I am his and he is mine."

Rev. Fred Wambsganss, of Columbus, Indiana, was noted for his oppo-

sition to secret societies. At one time he excommunicated the Mayor of that city from his church because he united with the Masonic lodge.

Mr. J. J. Porter, Church Extension Secretary for the United Presbyterians, was a supporter of our work for many years, making annual contribution in our aid. As an Elder and leader he was highly esteemed and trusted.

Professor Charles A. Fischer, of Hartford, Connecticut, stood by the anti-lodge truth as a young man among young men. He was a teacher of unusual ability. His taking in the midst of life's duties is one of the mysterious providences.

Mrs. Samuel Plumb, of Streator, Illinois, was a helpful member of our Association. With her late husband she shared a disapproval of all secret organizations.

We would also remember Rev. H. Wickemeyer, Michigan City, Indiana; Rev. H. Lutz, Dubuque, Iowa, and Rev. H. Meyer, Lincoln, Illinois. All three of these pastors were members of the Ohio Synod; they were in the ministry over fifty years; they were staunch, life-long opponents of secretism; they were pioneers of the Lutheran Church in their respective neighborhood; and all were over eighty years old when called Home.

These all died in the faith of the Christian, redeemed by the blood of the Lamb, having a good hope for a part in the first resurrection. While we may not have their help in the labors of earth, if faithful we have the good hope of greeting them again on the other side.

W. B. STODDARD,
Chairman of Committee on Memoirs.

A darky asked for an afternoon off on the ground that he was an officer in a lodge. "What office do you hold?" inquired his employer. "I is the Supreme Sovereign Judicious Omnipotent Omnipresent Exalted Grand Ruler," meekly explained the supplicant for a half holiday. "Well! Well! you must be at the head of it." "No, boss, there is eight above me."

IOWA CHRISTIAN ASSOCIATION'S ANNUAL REPORT

The following is our report from May 17th, 1922, to May 21st, 1923:

Received—

From Ex-Treas. C. Maring	$226.27
From Christian Reformed Churches.	87.34
For Anti-lodge tracts	3.00
Interest on savings account	4.66
Total	$321.27

Expenditures—

Stamps, etc	$ 4.69
Rev. Malcolm's expenses to Omaha Convention	14.00
Nat'l Chr. Assn. for tracts	20.00
Nat'l Chr. Assn. General Fund	30.00
Total	$ 68.69
Balance	$252.58

Activities

The Association through its Secretary has distributed some 350 tracts to ministers and laymen, whereas the former Secretary had distributed tracts to almost all the ministers in Iowa and a further distribution would be duplication. We have therefore decided to give a six months free subscription to the CHRISTIAN CYNOSURE to every minister in Iowa. This is the ideal objective for which we are working.

JOHN S. DYKSTRA, *Treasurer.*

SOUTHERN AGENT'S ANNUAL REPORT.

To the NATIONAL CHRISTIAN ASSOCIATION in Annual Session.

I am again pleased to submit for your prayerful consideration this, my Annual Report, from June 1, 1922, to May 1, 1923, as follows:

Sermons delivered, 91; lectures delivered, 75; calls made, Bible read and prayer, 695; CYNOSURE readers secured, 96; receipts from all sources and for all purposes, $288.94; traveling expenses, $81.31. I have traveled by rail, water and automobile about 1,500 miles.

My health has not been very good and the enemy to all truth and righteousness has given me many a trial the past year. The Secretists will resort to any measure to wreak vengeance on an anti-secretist. Please offer special prayer for me.

Yours in brotherly love,
F. J. DAVIDSON.

New Orleans, La.

EASTERN SECRETARY'S ANNUAL REPORT.

Dear Friends and Co-Workers in the Master's Service:

As the years roll by and we come together to listen to the reports of progress, we necessarily not much of sameness for our object is one and mode of operation similar from year to year. As lodgery has its varied manifestations there is always variety in our efforts to withstand its baneful influence. With Jesus Christ as pattern and guide we seek to bring these "man made" organizations to the test set forth in God's Word, "To the law and testimony, if they speak not according to this Word, it is because there is no light in them" (Is. 8:20). All thinking people acknowledge our age to be unusual We are moving, and that very rapidly. Can anyone look upon even the surface manifestations as brought to notice in the headlines of our great daily newspapers and question that a tremendous power is working in the dark! Timid souls, as well as those who know no greater motive than personal gain, are naturally drawn by the under currents in their efforts to secure. They imagine that to know the concealed power will bring the special pull, and lead to ultimate success. Thus lodges make their appeal and have their chance.

It would seem that the masses in their efforts to obtain are figuring less on help Divine and more on earthly combinations. Naturally as men loose their hold on God they become blinded by a mixture of truth and error as we find combined in the usual lodge presentation. When the Ku Klux Klan comes forward with the declaration "We are for Christianity" and burn the Cross in evidence, some who do not think things through as they should, are caught with the new spectacular and exclaim this is just the thing! They would seek the right, but find themselves tied to the wrong. People have become so bewildered by the methods of the multiplied lodges that the masses drift with neither compass nor chart. With no anchor, their life boats are driven by the angry waves. Can anyone read a daily paper without knowing that this is the time when iniquity abounds and for this very reason the love of many waxes cold? Has anyone heard of a great revival of the Christ spirit? Is not cold formalism everywhere in evidence? There must be a reason for this; may it not be found in the anti-Christian education of the secret lodge system? In our age of advanced scholarship and understanding, Herod and Pilate are becoming friends. Associations naturally allied are combining and vaunting themselves against our Lord and his Christ. Does anyone for a moment believe there is any serious disagreement between the Knights of Columbus and the Freemasons? They are two of a kind, and will naturally ally. Is there anything but rivalry that keeps them apart? The secret lodge system is one in character and nature whatever may be its form! The preacher who said to me the other day, we must organize the Protestant secret societies because the Catholics and Jews have theirs, was not speaking wisely. Men who fight prairie fires with other prairie fires will find all fire ends in destruction. As light differs from darkness, so Christian methods differ from lodge doings.

My record for the year ending May first shows advance to have been made. I have been privileged to deliver 197 lectures and other addresses to audiences much the same in size as those of former years. The approximate number of calls made in the interests of our Cause is 2,588. The number of CYNOSURE subscriptions obtained is 1,332, amounting to $1,916.10. Collections on the field, $559.91; traveling expenses, $897.70. In addition to the field usually assigned to my care I have visited Wisconsin and Michigan in the north, and Florida and other states in the South. The usual presentation of the facts have brought results in the known conversion of some and the strengthening of others. As my monthly reports have designated Churches, Seminaries, Colleges, Leagues, Men's Bible Classes and other Associations reached, I need not speak of them in detail. All, I trust, have contributed something to the general good. My message, as always, has been that the Christian life is radiant with gospel beauty, that no child of the King should put this light under a bushel, that the lodges are squarely opposed to that openness and beauty that everywhere characterizes the

Christian. My exhortation has been to "come out from the unfruitful works of darkness" and identify yourself with the children of light.

Any success which I have attained may be attributed to the Divine help granted. No efforts backed by the eternal Almighty God can be a failure. Success is just ahead! The victory must be ours!

W. D. STODDARD.

LIZZIE WOOD'S ANNUAL REPORT.

St. Joseph, Mo., May 22, 1923.

Mr. President, Officers and Members of the NATIONAL CHRISTIAN ASSOCIATION.

Greetings to you all in Jesus' dear name!

I beg leave to make my twelfth annual report of my work since becoming a member of this blessed National Christian Association. I never think that I have done much but I am always encouraged to know that the officers of this grand and good work of the Lord are pleased to hear from me.

I can say of a truth, my trials have been many since the last Annual Meeting, but none of these things move me. I want to hear Jesus say, "Let her alone, she has done what she could."

I have lectured in fifteen states since our last Annual Meeting. They are: Pennsylvania, Alabama, Georgia, Florida, Arkansas, Oklahoma, Tennessee, Kansas, Missouri, Nebraska, Illinois, Michigan, New York, Virginia and Ohio. Many people were saved from the secret orders and from all sin. Many honest hearts are in the lodges but they do not see the sin that is in secret societies. I have distributed tracts and sold a few rituals in all the towns and cities I have gone to. My life was threatened in many places, but the Lord God of Heaven has spared my life. Some times those with whom I stopped were afraid while I was in their home, lest some one would burn their house. Then I would entreat the Lord to spare their house even though they harm me; that He would spare them, even if I had to go; that they would take me and leave the people alone.

I am often in much danger, but I get alone and say, "Lord, if I am going to fear to speak about these secret orders, don't let me say a thing, but if you are pleased to have me expose them and help the people, then help me to go and stand and speak in the Temple to the people all the words of this life (Acts 5:20). When I see what others have endured for the sake of the Gospel I am encouraged to go forward. I beg the prayers of the NATIONAL CHRISTIAN ASSOCIATION that God, my Heavenly Father, may give me grace to conquer and keep me to the end.

MRS. L. W. ROBERSON.

The Family Altar has a story of an unusual conversion. A young woman came before the session of a Presbyterian church and said she wished to unite with that church. No one present knew her; she made an unusually clear confession of faith, impressing the minister so much that he asked her how she had been led to Christ. "Through Dr. S.," she replied. "Is Dr. S. a friend of yours?" she was asked. "No," she said, "I have never met or even seen him." She was a telephone operator, and had had night service, from 9 p. m. to 3 a. m. Receiving many calls for this physician, Dr. S., she had more than once rung his bell by mistake. Always he answered, not only with courtesy, but in a voice that showed no trace of impatience. It was such a grateful relief from the surly, sleepy voices of others awakened at midnight, or the harsh expressions directed at her when she called a wrong number by mistake, that she finally became deeply interested and wanted to know the secret of the difference between Dr. S. and other men. She made inquiries about him, until she learned that Christ was supreme in his heart and life, and that what she was so admiring in him was simply Christ living in an earnest Christian. Soon Dr. S.'s Saviour was her Saviour. Herein is a suggestion for those who have telephones and are sometimes annoyed by untimely calls.

If we look for our joys anywhere but to Jesus Christ, there will always be some bit of nature which, like the sulky elder brother in the parable, will scowl at the music and dancing and refuse to come in. —Alexander MacLaren.

Wheaton College Library

THE OCINGANJI

In the Missionary Herald, February, 1923, is an article, "The Grand Old Order of Inganji" by Henry C. McDowell, from which we give below copious extracts. The striking parallels between heathen secret societies and those of our own land will be noticed. There is the death penalty, which we also find among the Masons and some other secret orders. It will be noticed also that the African secret order members "strongly deny everything" just as they do in our own country.—Editor.

Africa is full of native secret orders, and they play a large role in the life of the raw villagers.

The "Ocinganji" is the symbol of all the secrets and spiritual force of "The Grand Old Order of Inganji." It appears in a peculiar garb, has a distinctive stride, eats specially prepared food, spends about three days in a village, during which time the whole village must worship it or pay the penalty—death. They have all-night dances, pots and pots of native strong beer, and after spending a day getting worked up, engage in all sorts of practices the remaining two days. The women fear and worship the order—it is a men's organization and does not seem to have a corresponding organization for the sisters. The "Ocinganji" itself is nothing more than one of their group who mysteriously disappears for a few days. Sometimes a representative or a group comes from the headquarters —state office—and things happen then in great style.

The initiation is by circumcision. The young boys are taken to the camp and remain there for three or four months. They are given a new name, circumcised, and initiated into all the mysteries of the great order.

Some boys of the school at Dndi, who were inclined to accept the Gospel, are members of the order, but no longer care to worship or engage in the dances, brawls, etc., of this secret society. Some of these boys went to their village to visit relatives on a certain Saturday afternoon. It happened that the whole village was celebrating the advent of an "Ocinganji." These boys refused to join in the celebration.

They were informed that they would either partake of the game or suffer the penalty—death by poisoning. The boys held out. That night the leaders of the order conferred on the situation. They decided that there were too many to kill at once, but that they would kill three of the older ones as an object lesson to the younger ones and give them a chance to "come across." They tried their "dope" on one of the boys, and before it was successfully administered he "took to the tall timbers." The boys cautiously avoided them and they decided to kill some of their parents instead. About five hours later the father of the boy who fled to the woods became desperately ill. His family came to me for medicines, but native poisons are beyond me. The boys were afraid to tell me everything. I did a little detective work and got the whole story—for unfortunately or fortunately, the African likes to talk and is easily pumped. I got all my information from villagers themselves, so that they could not accuse the boys.

On Monday morning I decided to make a bold stroke. It was fraught with great dangers, but something needed to be done and that quickly. I went directly to the king and asked that he assemble all his old men for a "tribunal." In a few moments I was face to face with about 120 old men. I again told them the why and the wherefore of our coming among them, and as tactfully as possible led up to the question of the day. I laid down two general propositions that they had to accept. Firstly, that I had no authority to destroy their order, and that was not my immediate intention. Secondly, that in case, however, an individual or individuals desired to withdraw from the order and did it honorably they had no authority to kill them, as their order was not recognized by the Government, and their killings would in the eyes of the law be murder.

In native style they strongly denied everything. I, of course, expected them to do that. You do not get anywhere with a raw heathen by mere persuasion; you must show him that he is hedged in and then he will confess. When the hearing was growing a little warm, I picked my chance and arose from my seat (it is the custom to sit at such hearings) and made one of the most daring moves of my life.

I went directly to the king, his chief counselor who was seated on his right, and the "onganga" (the man who admin-

isters poisons) to the right of the king's prime minister. The following dialogue ensued:

McDowell (in low, clear cut tones). "Where is Mucoca?" (the father of the boy who fled to the woods).

King. "He is at his house."

McDowell. "Send for him. I want to ask him a question."

King. "He is sick and cannot come."

McDowell. "What is his ailment?"

King. "Just a little ordinary ailment."

McDowell. "His ailment is not ordinary. He is sick unto death. I have facts and witnesses to prove that on this site a tribunal was held last Saturday night. It was decided to kill three boys as an object lesson to those who did not worship and fear the 'ocinganji.' Your servant, the 'onganga,' attempted to poison Antonio, but the boy was too wise, and fled out of the house to the woods. Your servant, the chief counselor, advised the poisoning of his father instead.

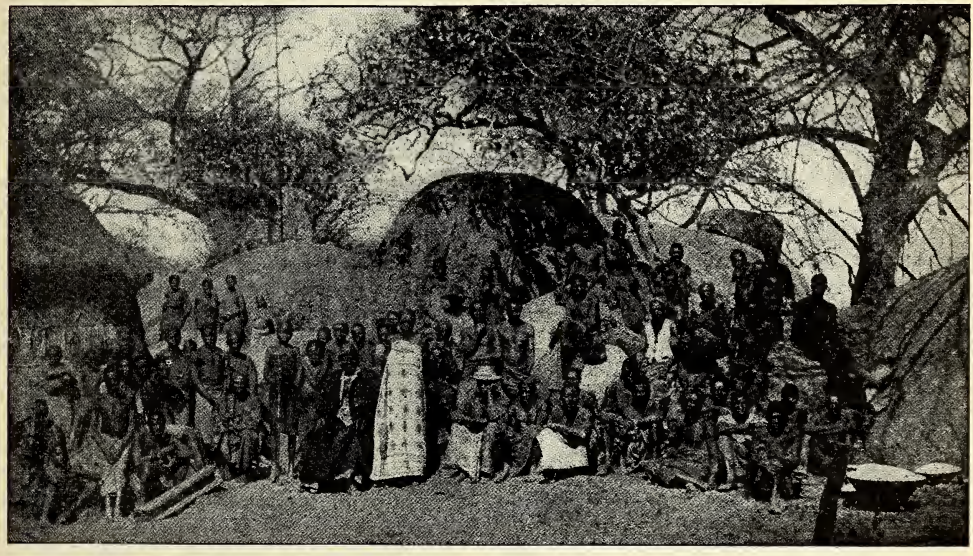
"As your 'onganga' knows poisons he also knows antidotes; if you are wise you will send him immediately to cure Mucoca. If Mucoca dies I shall take the dead body to the Fort as a mute witness of the murder planned and executed by you three.

"I came among you to co-operate with you in the development of your children (subjects) and your country in general, but from this day even forever it must be recognized that when one desires to withdraw from certain evil practices, which unfortunately you and your children have inherited from times remote, they shall not be considered fit subjects to die.

"I have never derided your institutions and shall not encourage others to do so. I encourage the younger to revere and obey their king and elders, and shall continue to do so, but when the light breaks and they recognize a better way, they are not to be killed.

"I shall not go to the authorities unless forced to do so; I would rather amicably settle the affair here, and we come to some working agreement; but if you care to go to the Fort, I am already on the way."

About that time they were all around my feet, begging me not to go to the Fort, and pledging co-operation. The next day Mucoca began to recover, and is all right now. The other boys have not been molested, and now the king brings gifts—which is strictly native. So long as I talked gently and admonished them in pious platitudes, no gifts came; but



THE CHIEF AND HIS COUNSELLORS.

now I am to be appeased, and gifts come from kings all around. I am told that there is an average of a death per day at the big Ombala—the majority from poisoning.

We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—II Cor. 4:18.

ONE THING MR. FORD FORGOT

By Rev. Walter A. Maier, St. Louis, Mo.

Few agitations have created so much comment and caused such general excitement as the anti-Semitic campaign of Mr. Ford, instituted about two years ago, and continued in the columns of *The Dearborn Independent* until comparatively recently, when, for some reason or other, the anti-Jewish articles were rather abruptly discontinued. In the long series of these articles Mr. Ford's editor showed how the Jews were securing a strangle hold upon some of the industries of our country, how they controlled the financial world, the publishing industries, the theatre business in all of its phases, including the motion pictures, and how by these and similar means, Jewish capital and Jewish brain were combining to carry through the program laid down in the *"Protocols of the Learned Elders of Zion."*

The deluge of printed material that flooded the country in the newspapers and popular magazines in the attempt to counteract the claims of the Detroit automobile manufacturer has not yet subsided. Yet, in spite of all that has been said and written, the significant fact remains that no one has yet been able to disprove the existence of the genuineness of these *"Protocols,"* which claim to reproduce the resolutions accepted at the first Zionist Congress which was held in 1897, at Basil, Switzerland, and which for very obvious reasons were kept secret until by accident different translations were secured and published by people who recognized their importance.

Most of the very plain and alarming utterances of these *"Protocols"* received detailed comment in Mr. Ford's paper. One very important, yes, essentially vital part of these *"Protocols,"* however was not published, and it is difficult to understand why the series should be completed without mention of perhaps the most vital fact of the whole disclosure. Difficult, we say, unless, indeed, the Ford presidency boom is something more than the newspapers would lead us to believe and Mr. Ford, anxious to be elected, realizes that he cannot overcome the combined opposition of Jews and Masons. The part of the *"Protocols"* that the Ford Weekly has not discussed is the relation between the International Jew and the Freemasons.

It is true, the man who wrote the series of anti-Semitic articles in *The Dearborn Independent* knew that the *"Protocols"* specifically mentions and discusses Masonry, because when he comes to the part of the *"Protocols"* which deal with secret societies, he says, very significantly:

"The remarks under this head are curtailed by the present writer, because the *'Protocols'* make reference to a very important secret order, the mention of whose name in this connection might lead to misunderstanding [because Mr. Ford is a Mason] and which is therefore, *reserved for future and fuller attention.* It will, however, be of interest to the members of that order to see what the *'Protocols'* have to say of it, and then to check up the fact and see how they correspond." (The International Jew, Volume I, page 120).

Three years have passed since the promise of "future and fuller attention" was made, and while we have not the slightest doubt that the promise made in the columns of *The Dearborn Independent* will be kept, we do not feel that there should be any further delay in presenting to the readers of the CYNOSURE the attitude of the International Jew toward the Masonic order as it is outlined in the *"Protocols."*

This attitude is nothing short of startling. But lest the reader consider the

expression of the *"Protocols"* too drastic and too startling to be true and historical, we simply emphasize the fact that if this part of the *"Protocols"* is rejected then all that Mr. Ford has published heretofore must be consigned to the limbo of newspaper imagination and sensationalism. But if what Mr. Ford has written is correct—and it would be difficult to suggest any possible motive that might lead the wealthy genius to risk his name, fame, and fortune by supporting a mere will-o'the-wisp fancy—then what he has neglected or forgotten to write about Masonry is also correct.

Jews Claim Control of Masons

If the attitude of the Elders of Zion toward Masonry is startling, they are in no degree ambiguous in defining just what this relation between the Jewish and the Masonic world is to be. The *"Protocols"* state quite clearly, as Mr. Ford's paper neglects to record:

"It is self-understood that we [that is, the Jews] alone and no one else direct the activities of the Freemasons. Only we know what the ends are toward which they are striving, and we alone recognize the ultimate end of their every action. The Gentiles, on the contrary, have not the least conception of these things."

Here, then, is a startling situation. These Free and Accepted Masons with their pompous titles, their imposing degrees, their ostentatious regalia—all described as tools of international Judaism! Masonry with its two million adherents in our own country, with the wealth that it represents and controls, and the authority which it commands and exercises, serving knowingly or unknowingly the ambitions of Jewish world dominion!

If it were not for the cold facts in the case and for the clear and unbiased records of recent history such a situation, at first glance would appear as humorous as it seems impossible. Yet, even if the *"Protocols"* were the purest fiction, and even if this reference to the control of the actions of the Masonic orders were entirely invented, there can be little doubt as to the truth of the implications, when we consider the circumstances that confront us today, not only in our own country but throughout the civilized world.

In one of the following issues we shall speak of the control which Jewish leaders are exercising over Masonic lodges in European countries, where the Jews are either in actual control and direction of Masonic affairs, or are earnestly striving—and not without success—for this control and direction in those countries where their plans have not fully matured. At this writing, however, it will be shown that even in our own country the Jewish propaganda for the supreme direction of Freemasonry has assumed larger proportions, and is working with more success, than most of us realize.

Jews Make "Very Good Masonic Material"

There was a time in our country when Freemasonry made a semblance of being a Christian organization. Masonic orators used to wax eloquent in describing the truly Christian character of their organization. Even today there are no few deluded and uninformed Masons, especially in those parts of the country where there are few or no Jews, who really think and who claim that Masonry is a support and pillar of Christianity. They point to the open Bible; to the profusion of Biblical terms that are bandied about in the lodge vernacular; they make much of their temples and point with pride to the many thousands of "Christian" ministers who have affiliated themselves with secret orders and who do not hesitate to champion Masonry's cause. They remind us of all these things and then cap the climax by telling us that their Masonic connections are helping to make them better Christians.

Aside from the fact that such people do not know what the Christian religion really means and implies, we note that according to Albert G. Mackey's *"Encyclopedia of Freemasonry,"* "Freemasonry is not Christianity, nor a substitute for it." The position of Freemasonry is clearly described when the same authority, in correcting the mistaken ideas of other Masonic writers is constrained to say in the oft-quoted words:

"Hutchinson and Oliver have fallen into great error in calling the Master Mason's degree a Christian institution. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahmin and the Buddhist, could not conscientiously partake of its illumina-

tion. But its universality is its boast. At its altars men of all religions may kneel; to its creed disciples of every creed may subscribe."

Today Masonic officers frankly admit not only that Jews are eligible for all, including the very highest of Masonic honors, but also that they are welcomed into the Masonic ranks and that they prove to be among the most zealous and untiring workers for the furtherance of Masonry. Significant is the statement in Henry Ward Dana's *"History of Freemasonry"* which states:

"The higher degrees began to be added in France and were introduced from France into the United States through the channel of the Jews."

History shows that the Jew who introduced the Scottish Rite degrees in our country was the Parisian Etienne Morin and experience shows that his countrymen of today have made large and liberal use of his importation. The Grand Secretary of the Grand Lodge of Oregon states:

"There are quite a number of Masons of the Jewish faith. Many of these have joined the Scottish Rite and the Shrine." Any person who uses his powers of observation will come to the conclusion that the Oregon Grand Secretary is speaking not only for the domains of his Grand Lodge, but also for the whole country.

Whatever rank or degree the Jews may hold, they are welcomed into Masonry with wide-spread arms. The Grand Secretary of the Grand Lodge of Baltimore is enthusiastic enough to admit:

"We have quite a few members in our Grand Lodge of the Jewish faith, and will say that they make very good Masonic material." There is, therefore, no doubt as to Masonry's over-zealous welcome to Jewish brothers, and there is still less doubt as to the Jewish desire to accept this welcome, as we shall see.

Masonry Makes Very Good Jewish Material

Both of the Grand Secretaries quoted above are anxious to stress the fact that there are not isolated instances of Jewish Masonic affiliation, but rather that there are "quite a few" Masonic Jews. If we stop to realize that the entire Jewish population of our country is relatively very small, this emphasis becomes significant. The fact of the whole matter is this, that proportionately no church or nationality is as strongly represented in the Masonic ranks as the Jews!

Perhaps it was this fact that caused the Grand Secretary of the Grand Lodge of New York to withhold all information when he was asked to issue a statement as to the number of Jews in the territory under his jurisdiction. In New York City, where according to the latest issue of the city directory there are more Cohens than Smiths, the Jews have a strangle hold upon Masonic activity. There are about 200,000 Masons in all ranks and degrees in this, the greatest Jewish city of the world, and there are not only lodges which are entirely composed of Jewish Masons, but there is scarcely any lodge or any activity of any lodge in that city which is not influenced by Jewish leadership or propaganda.

The same conditions prevail proportionately in our other American cities. At least half of the Chicago Masons are Jews, according to the statement of a Chicago Jew who is a high-degree Mason. The Old Keystone Lodge in Chicago from which Edmond Ronayne seceeded, has as many Jews as Gentiles. And here, too, there are lodges, like the Pilgrim lodge, which are entirely composed of Jews.

There is especially one branch of Freemasonry which the Jews in America control practically without limit and restraint, and that is those lodges which are composed of German Americans—lodges that have succeeded in snatching some weak-kneed and misinformed members away from their church which they had not learned to love and appreciate. To cite just one example, which is illustrative of conditions as they obtain elsewhere: The Germania lodge in Boston is evidently under the direction of Jewish officers. A glance at the society roster is enough to convince a skeptical reader of this fact. If there should be further doubt, the reader is asked to consult the records of other German American societies and to find the names that are recorded in Dr. Friedrich Wichtl's recent revelation: *"Weltfreimaurerei, Weltrevolution, Weltrepublik,"* to find the list of leaders in German-American lodges represented by Bernhard Hertzbach,

Charles Schmiel, W. Tutlemond, A. Mailaender, Adam Licht, M. Goldschmidt, Eugen Cohn—all recorded as Jews.

In addition to all this, however, we must realize that the "Independent" Jewish lodges, for example, the B'nai Berith, the Berith Abraham, and the Independent Order of Free Sons of Israel, which were founded in America, are closely related to the Masonic system. Of the B'nai Berith, for example, the *"Cyclopedia of Fraternities"* states that this order was of "Masonic inspiration." The Berith Abraham is characterized by the same authority in this way: "Like all similar Hebrew organizations, it embodies the features of Freemasonry." Similarly, the Independent Order of Free Sons of Israel is said to employ "Masonic nomenclature and outward forms." Indeed, so close is the relation of the Masonic bodies with these Jewish organizations, that the Vienna Grand Lodge expressly permits its members to become affiliated with the B'nai Berith! And the B'nai Berith in order to return the compliment, declare emphatically: "The Idea of Freemasonry originated among the Jews."

What All This Means.

When we are thus confronted with the evidence of increasing domination of the Masonic orders by the Jews, we realize—entirely apart from the question that may be raised as to the genuineness of the *"Protocols"* that the international program of the Jews is using these secret orders to further its own ambitions and that the greater their degree of success, the more dangerous their aggression will be to our own country.

In addition to this, however, we also realize that the anti-Christian character of Masonry also increases to the extent that the Jews are successful in carrying through their proposed dominion of Masonry. The fact that the policies and plans of this organization are being shaped by men who are anti-Christian in word and deed should be a powerful and compelling reason for everyone who is moved by the Spirit of Jesus Christ to flee from this polluting iniquity forever.

What we gather of earthly goods we leave behind; what we gain in moral and spiritual character we keep forever.

LODGE MEN UNFAIR TO CHURCH.

At a meeting some time ago in a country church an evangelist made the statement, "If a man belonged to the church and also to the lodge he would favor the lodge and neglect the church." A man sprang to his feet and denied the statement of my friend, but by Scriptural teaching and experiences of many a seceder he was able to prove to the satisfaction of his hearers that his statement was true. And is it not true? This can be proved by many men who once loved darkness rather than light and are now working for the salvation of many who are yet in darkness.

Men are unfair to the greatest institution of modern civilization. This is manifested by the empty pews today. Government and Church statistics show that for years in this country church membership is on the decrease, including Protestants and Roman Catholics. Sixty per cent of our population have no church relation whatever. Forty per cent of a nation surely is not the maximum conquest of the Gospel of Him who said, "And I if I be lifted up will draw all men unto Me." On the other hand, the lodges are increasing daily in members as well as in power.

A man who neglects his church on account of the lodge is unfair to his family. His wife and children go to the prayer meeting while he goes to the lodge meeting, thus neglecting the best possible chance for growing in grace.

We will all agree that a plant thrives better under more favorable conditions than in a cellar where it is hidden from the light. It might survive for a time after a sickly fashion, but it will soon die. The same is true of the man and the lodge. He is weak and has no testimony for Christ and the Kingdom; while his family is feasting on the good things he is eating the husks. At the church with his family he would receive his highest aspirations and find hope when every day life has tended to make him hopeless.

Then again he is unfair to himself. He becomes accustomed to a type of thinking that his lodge is the only

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agency which has the truth. He believes in her ritual and the oath. He trusts her teaching sufficiently to risk his soul to her ordeals and has the assurance that the lodge will land him in the grand lodge above. But how disappointed he will be when he comes to the brink of the river and his listening ear can almost hear the boatman calling. Then in the darkness and mystery of loneliness there will be nothing to sustain and sooth him as his misled faith fails and the light disappears. His cries will not be "O! Worshipful Master," but "O! Christ I am lost." I say a man is unfair to himself in neglecting the enrichment of his life for service by a low, shallow stream offered by man.

Then, again, a lodge man is unfair to the church. The church needs him at her regular services as well as her activities. He should be an example to the young men in honest, upright and consecrated purposes in life. The church needs him for the financial support of her activities at home and abroad. A man who will not get under the burden of the church and lend his support, but spends his nights in the company of men secreted behind closed doors will never be of any use in the Kingdom of God.

Truly it has been said, "The world is dying for lack of a living faith." Humanity is nervously sick, mentally befogged, and morally adrift because it is spiritually bereft. The name of God remains in our language, but the consciousness of God is absent in our lives. Talk about the absentee God of the fathers. In spite of all the preaching, the average man today thinks of God as a billion miles away. How many Christians can claim the Unseen Companion and further say "A conception of Him as impersonally present in all things has taken the place of the vivid consciousness of Him as present in the individual life, guiding, guarding, stabilizing, comforting and controlling."

Then, again, the lodgeman is unfair to the true minister of the Gospel. Mr. J. E. Price once said:

"A minister is human and no more, many theorists to the contrary, however. Why should the ministers of a town have to cudgel their brains, dig and delve and pound their typewriters all morning, run around from house to house every afternoon, drumming up business like an agent, get up in the night to be with the dying and some of us who ought to be dead, and then, after a week of such rampaging, go to their churches full of enthusiasm to preach to some old maids, a man or two, some greyheads, some empty pews and some more empty pews?

"I say, we are unfair to our ministers. Most of them left jobs as good as yours or mine to help up keep our towns clean, and our youth straight, and now we have some of us gotten so low down that instead of them helping us, we can't even say that we are helping them. Shame on us! We are UNFAIR.

"Then some day we will skulk around with a hang-dog expression and ask them to bury our loved ones. We'll want them to rack their brains so as to think up something that will be "different," but will help heal our hurt. We are UNFAIR."

The Bible is complete. It answers all the questions which have agitated the hearts and minds of human beings during the ages and it never fails in any emergency. Nothing is omitted that is necessary for the everlasting welfare of the human race. When John laid down his pen, the Bible had been completed once for all times. To add to it is almost as harmful as to detract from it.

The Bible, above all, is the eternal revelation of Jesus Christ as the Son of God and the divine Redeemer of sin-cursed humanity. It thus becomes the Word of Salvation in a pre-eminent sense, and this fact alone offers the compelling reason why it should be studied with reverence and devotion by every man, woman, and child on the face of the earth.—*Walther League Messenger.*

"A sentinel must not leave his post even to gather pearls or diamonds."

SECRET SOCIETIES.

BY DANIEL KAUFMAN, SCOTTDALE, PA.

(Continued from June.)

Anti-Christian Prayers.

Lodge prayers are anti-Christian. We have not found yet a lodge prayer which recognizes Christ, either as the Son of God, or as the divine and eternal Redeemer of the world. Lodge prayers, when prayed according to the rituals, are Christless. Prayer for the forgiveness of sins is unknown in ritualistic lodge prayers. Other things are substituted.

Take for example the prayer at the opening of the Grand Lodge. One paragraph runs as follows: "Enlighten, we beseech thee, the dark corners of the earth with the rays of our benevolent institution" (not with Christ, His Gospel, or the Holy Spirit), "that all the ends of the world may know thee and every human being be taught to love his fellowmen" (Mackey's Ritualist, page 18).

Again the prayer at the initiation of the Entered Apprentice: "Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to Thy service, to become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that by the secrets of our part he may be better enabled to display the beauties of godliness to the honor of Thy holy name" (Mackey's Ritualist, page 24).

Also, the opening prayer of the Knights of Pythias: "Supreme Ruler of the Universe, we humbly ask Thy blessing upon the officers and members of this lodge. Aid us to avoid anger and dissension; help us to work together in the spirit of fraternity; and inspire us to exemplify the friendship of Damon and Pythias. Hear and answer us, we beseech Thee. Amen."

Once more, the invocation of the "Red Men": "O Thou Great Spirit of the Universe, good and powerful as Thou art, whose power is displayed in the splendor of the sun, the glories of the night, the foliage of the forest, the roaring of the rivers and the great waters of the deep, look down from Thy majestic throne of grace and shed Thy bounties upon all true Red Men. Do Thou, Great Spirit, inspire each Red Man's breast with that holy courage which will teach him to paddle his own canoe safely to that undiscovered country from whose bourn no traveler returns." Or, again, in the closing invocation: "O Thou Great Spirit, we acknowledge Thy wisdom and goodness toward the Red Men of our tribe. We ask Thee to watch over us through the slumbers of the night, and while following the hunt. Guard us from all harm, succor the distressed, feed the hungry and clothe the poor. Do Thou, Great Spirit, impress upon each Red Man's heart, to bear patiently the lot assigned him on earth, so that, when he is called from the hunting grounds of his fathers he may meet the shaft of death with unwavering courage, and feel assured that Thou wilt sustain him through the dark valley of the shadow of death. Hear us, O Great Spirit!"

In these prayers there is no recognition of Christ as the Son of God; no repentance or confession of sin; in fact, there is missing every essential point which makes the Christian prayer. This being the evident state of things, how can a Christian be a member of, or even in sympathy with, such an institution, and at the same time be faithful to God?

The Lodge Idea of Heaven.

Finally, the heaven of the Lodge is not the Christian heaven. We take again the prayer used in the funeral service of the Freemasons. Omitting a few lines, the prayer proceeds as follows: "May the present instance of morality sensibly remind us of our approaching fate, and may it have the influence to wean our affections from this transitory world, and to fix them more devotedly on Thee, the only sure refuge in time of need. And, at last, Great Parent of the Universe, when our journey shall be near to its end; when the silver cord shall be loosed, and the golden bowl be broken, O, in that mortal extremity, may we be enabled to 'work an entrance' into the celestial Lodge above . . . ." (Canton Lodge, page 22).

While most lodges differ in their teaching on the future world, yet they are alike in this, that they do not teach the Christian view of heaven. A faithful lodgeman is said to go at his death, to the "celestial lodge above," or to the happy hunting ground, or to some similar place, regard-

less of his relation to Christ or to the Christian Church. It does not take a great intellect to know that a man cannot be a true Christian and a lodge member at the same time.

Thus we have found the lodge to be fundamentally anti-Christian in its foundations, in its secrecy, in its respect for persons, in its god, in its oaths and obligations, in its prayers and in its heaven. The question is, what should be

(To be Continued.)

A friendship that makes the least noise is very often the most useful; for which reason I should prefer a prudent friend to a zealous one.—Addison.

AN OPEN LETTER.

Rev. Dr. Maitland Alexander, pastor of the First church, Pittsburgh, Pa., preached to the Knights Templar, who opened the Annual Conclave of the Grand Commandery of Pennsylvania, which met in Pittsburgh this year, by receiving their first official welcome from the pulpit of a church. About fifteen hundred attended. Dr. Alexander gave them welcome for their conclave in the name of religion, and in the equally broad application of human brotherhood and common fellowship on earth. He prefaced his sermon with the declaration that in these days the invasion of a church by any secret order has come to be in many instances a cause for alarm. "But we welcome you, the members of this historic secret order, because it proclaims itself to be that which is noble and high in aims and fruitful of all that is good in its products."—*The Presbyterian* (page 24), May 31, 1923.

To the Editor of *The Presbyterian*:

In the May 31st issue of *The Presbyterian* there appeared on page 24 in "Brief News Items of Interest Among the Various Churches" a striking item from Pittsburgh telling of the appearing of the Knights of the Knights Templar Conclave of Pennsylvania in the First Presbyterian church at the invitation of the church authorities and were thus greeted with a welcome. Will you publish the enclosed open letter to Dr. Maitland Alexander? If those who favor these things gain entrance to your columns, then we who are opposed should have the same privilege. In this matter I am deeply touched by my fidelity to Christ.

Yours in the bonds of Jesus Christ,

W. C. PADEN.

Dr. Maitland Alexander.

Dear Sir and Brother: I have just read in the public prints that the Knights Templar opened their Annual Conclave of the Grand Commandery of Pennsylvania in the city of Pittsburgh and that you preached to them from your pulpit, thus giving them "their first official welcome from the pulpit of a church." You gave them this welcome "in the name of religion." What religion? Either you *know* the history, services and principles of this institution or you do not. If you do not know these you assume a great responsibility in throwing your influence in this direction without adequate knowledge; if you do know these things your culpability is greater. Bear in mind that in previous degrees of free masonry the name of Jesus Christ is ignored in prayers and His name is cut out of professed direct Scripture quotations. To Masonry the cross of Christ is an offence. But now in this so-called higher degree of Masonry we come to what some are pleased to call the preeminently Christian degree of Masonry—The Knights of Templar degree. How can it be shown to be the Christian degree of Masonry? Does a man have to confess faith in the Lord Jesus Christ as his Savior before he can become a Knight Templar? Or does he simply have to say that he will stand for the defence of women and Christianity? Is there in this degree any adequate recognition of Jesus Christ as Savior or is He simply referred to as an *historical* personage?

Did you say anything to the Knights Templars and to others present at this service of the librations of wine the Knights drink in a notable service of the order? Did you specially mention the Fifth Libation which is drunk from the upper part of a human skull and also of the accompanying imprecation upon his soul of the penalty for his own sins and for the sins of him from whose skull he was drinking this Fifth Libation? Did you teach them and your teachable con-

gregation that this was a blasphemous mockery of the sacred supper of our Lord and was "crucifying to themselves the Son of God afresh, and putting him to an open shame"? If you did that, you did well and I commend you. You speak a grave truth in your preface "that in these days the invasion of a church by any secret society has come to be in many instances a cause of alarm." You would have done well to have stopped there; but "you welcome the members of this historic secret order, because it proclaims itself to be that which is noble and high in aims and fruitful of all that is good in its products." True it does *proclaim* itself as such, but does such proclamation make it such? Its age cannot hide its defects.

Be attentive and see if you will not yet have cause for shame of face before this Conclave gets out of your community. Of course, they like to have the church of the Lord Jesus Christ to pay servile attention to them. The church of Jesus Christ lowers herself when she paddles palms with this Baalistic harlot. In the terse and graphic language of the immortal John Bunyan "Let us not be Lickspittles."

Respectfully submitted,
W. C. PADEN.

Independence, Iowa.

One of the Association's oldest friends and most faithful co-worker is Mr. R. A. McCoy of Princeton, Indiana. Our brother is now in his 69th year. He was seriously injured on May 12th by falling from a wagon, as the team suddenly started and fell striking his head and shoulders. This is the second accident which Brother McCoy has had within a year. We do not know definitely just how serious the accident is but we understand he now seems to be paralyzed from his shoulders down. The sincere sympathy of the readers of the CYNOSURE, as well as that of the Officers of the Association are extended to our brother and to his daughters, Mrs. C. W. Brown of Princeton, Indiana, and Mrs. E. M. Radcliffe, of Bridgeport, Ohio.

Kindness is the key to the human heart the world over.

News from Workers

"There are no crown wearers in Heaven, who were not cross bearers below."

The world's best work has been done by those who with difficulty found time for it in crowded lives.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Lancaster, Pa., June 13, 1923.

June brings its usual rush of clerical, college and other notable gatherings, together with the parades. The Lancaster morning paper tells of a parade of white men calling themselves "Red Men," to be held today. In beginning the address of the session Major W. C. Rehm is quoted as follows: "Squaws, bucks, braves and chiefs." With the city Mayor at the head, these are to be in the parade today. A business man who did not decorate his store remarked to the writer, "They appear to be a bunch who want to do something and don't know how!"

The Nobles of the Mystic Shrine spent a week, more or less, with their parade in Washington, D. C. Their "Mecca" was the "Garden of Allah," where they received the welcome of President Harding and others. A local paper told of their dancing up and down the avenue to Jazz music most of one night. A "Noble" whom the writer chanced to meet said, "It was the most wonderful argument in favor of prohibition I ever heard of. There was not a single arrest, and the court had nothing to do," he said. The local papers had told of crowds of bootleggers who were just outside the city waiting to impose upon the people when these "Nobles" should arrive. The "Noble" who reported was an old one and evidently knew what to expect on such occasions. He said, "I'm all in"—whatever that meant.

The paper also reported that following the Shriners' parade the President had gone to join "the tall Cedars of Lebanon," another Masonic adjunct. While writing of the spectacular, I may give the following which appeared in the Peoria, Illinois *Transcript,* May 22nd:

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"The Hoo Hoo Club will meet Tuesday evening at the home of Mrs. Rosa Murphy, 424 Johnson street. Cards and bunco will be played. Friends and the public are invited." It is to be presumed after "the public" had played "bunco"—whatever that may be—they would become friends. My time is too fully occupied to attend Indian parades, or accept invitations to bunco games, were I so inclined. With a world dying in sin and the crying need for workers, what can people who wish to spend their time playing they are "squaws, bucks," etc., be thinking of!

Following my last report I ran to the Peoria, Illinois, District and spent some pleasant days with friends near Eureka, Washington and Washburn, Illinois, speaking at the Mennonite Old Folks' Home and two country churches known as Harmony and Roanoke. Much kindness was shown me and the CYNOSURE subscription list increased. At Joliet, Illinois, I was splendidly cared for by Pastor Carl Kurth of St. Peter's Lutheran Church. There were many expressions of appreciation of my lecture and a request that I return.

The following evening Pastor Kowert of St. John's Lutheran Church of Elgin, Illinois, sandwiched in my twenty minute address at a large Luther League gathering of the young people. They were celebrating the thirtieth anniversary of their organization. I, of course, congratulated them on the right stand they had taken on the lodge question. My address before the Men's Club of Christ's Lutheran Church, Oak Park, Illinois, was an extended affair, reaching far into the night. Many Chicago business men were present and questions asked were not few. They ask for more along our line, feeling there is special need for enlightenment at this time. A Sabbath spent in the Roseland district of Chicago with friends of the Christian Reformed Churches gave opportunity for address to possibly eight hundred people in two large churches. I was most kindly cared for in the home of Rev. Mr. Hylkema, an honored Director of our NATIONAL CHRISTIAN ASSOCIATION.

Owing to the impaired health of our General Secretary and Treasurer the Annual Meeting was not extended as usual. We were thankful that Brother Phillips, who has for so long been our leader, could be present and give attention to Association needs. It is hoped with a time of rest he may come back in strength.

The appointing of Brother A. H. Leaman as CYNOSURE Editor will bring new vigor to our editorial columns.

After an absence of two months I returned home and found wife had arranged for me to fill the pulpit of a brother minister called to undergo a serious operation. The operation was pronounced a success and hopes for recovery are expressed. My plan for the immediate future calls for work in Lancaster and Lebanon counties, Pennsylvania, before going to the General Synod Meeting of our Missouri Lutheran friends at Fort Wayne, Indiana. Work for July is contemplated for Wisconsin. Several requests for lectures have come from Lutheran churches in that district.

The Home-going of some of our good friends has just come to my notice. George Bucher of Mechanics Grove, Pennsylvania, died very suddenly at the advanced age of seventy-eight. He was a member of the Church of the Brethren and a supporter of our work. Rev. J. Ralston Wylie died in the seventy-sixth year of his life. He was an anti-secrecy worker and an honored pastor in the Covenanter Church. Rev. Irvin A. Blackwood, also of the Church of the Covenanters, leaves a large circle of friends who highly appreciated his untiring efforts in the proclamation of reform truth.

I am especially indebted to Christian Reformed churches of Midland Park and Paterson, New Jersey, for their generous contribution in aid of our work.

"LIZZIE WOODS' LETTER."

Pittsburgh, Pa., June 12, 1923.

Dear CYNOSURE:

My last letter was sent from St. Joseph, Missouri. The third night I was there I talked about the sin of secret societies to the people and told them when men bind themselves together to take life it is a curse upon them. We read in Acts 23:12 that the Jews banded themselves together and when it was day certain of the Jews bound themselves under a curse saying that they would neither

eat nor drink until they had killed Paul. In verses 13 and 14 we read: "And they were more than forty which made this conspiracy. And they came to the chief priests and elders and said, 'We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.'" The 15th verse shows how the Devil in those men planned to get a hold of Paul. "Now, therefore, ye with the council signify to the chief captain that he bring him down unto you tomorrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him."

I said, "Don't you see, men—you who are in these oath-bound orders—that you are bound under a curse? Are these secret orders fit for Christian men to affiliate with?" One man became so mad while I was talking that he got up, put his hat on his head, while still in the assembly, and walked out, stamping as he went. I said, poor thing, he is like the turtles in Mr. Loftan's character sketches. You know, turtles sit on a log with their heads up but as soon as a shower of rain begins to fall they all jump into the water with tails up. That is the way some people do. They sit with heads up listening to the Word of God, but as soon as they hear something in the Word that does not please them, they are up and gone. It is slander for men to take the cursed oaths of secretism. "I have heard the slander of many, fear was on every side, while they took counsel together against me, they devise to take away my life" (Psalm 31:13). I told them all oath-bound secret orders—the Masons, the Odd Fellows, the Knights of Pythias, the Knights of Columbus, Jugamoes, Woodmen, Snakes, Royal Circle and many others too numerous to mention—are under a curse, banded together to injure and defame whomever opposes their orders and does not please them.

Some of the people said, "We are so glad we came out of the lodge when you were here last time. It takes someone who is not afraid of dying to tell us the sin in the lodges." I said, well, I don't want to die, but if I were to think about being killed every time I speak against the lodge, I would not get courage to expose them. But I don't think once of dying, for the Lord protects and cares for me. Friends, both white and colored, came and gave me their hands and said, "You are right, and God bless you."

Now the Lord bless and prosper the work against the secret Empire of the Devil is my prayer.

MRS. L. W. ROBERSON.

SOUTHERN AGENT'S MONTHLY REPORT.

REV. F. J. DAVIDSON.

The past month has been very trying and strenuous. I attended a Ministers' Meeting where the lodge question was discussed and declared by several present to be a menace to good society, a hindrance to the church and a corrupter of civil government. Others contended that secret societies are good and an indispensable necessity. No definite action was taken against the Secret Empire. I was privileged, however, to give a Scriptural condemnation of all secret lodges.

I attended services of a church where the Masons laid a cornerstone with corn oil and wine. The Worshipful Master declared Masonry to be a good institution, but he told his hearers that Masonry cannot substitute the church, and that the Church is the only divine institution ordained of God to preach salvation to sinners and save them from hell. Since my last report I have preached and lectured at Plymouth Rock, Mount Triumph, Amazion and True Vine Baptist churches, all of New Orleans. I am now holding a series of meetings in the Mount Zion Baptist Church in Morgan City, Louisiana, where Rev. A. A. Carter is pastor.

The Grand Lodge of Tabernacles is holding their session this week in Patterson, Louisiana, six miles above Morgan City, on the beautiful Bayou Teche, and many of the church members of Morgan City are in attendance.

Dr. A. A. Carter, the amiable and untiring young pastor of Mount Zion Baptist Church, where I am conducting an Institute, this week is raising a high standard for the people, if they will rally to his support. Right will ultimately triumph throughout the land by and by, though it seems slow in coming to pass.

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

Thirty-two pages; Single copies three cents, per hundred, $2.00 postpaid.

Address

NATIONAL CHRISTIAN ASSOCIATION,

850 West Madison Street, Chicago Ills.

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

The objection to secret societies on the ground of II Corinthians 6, 14, is strong for marriage, business partnerships, and merely secular organizations; but when we come to orders having a religious profession the objection is doubly strong. It is clear, from the burial services of Masons, Oddfellows, Modern Woodmen and other lodges, that members of the orders, go to heaven, without reference to repentance, confession, restitution, or faith in Jesus Christ.

If the Bible is true, this is a dangerous and fatal error.

Dr. J. M. Gray,
Dean, Moody Bible Institute.

HOW TO SOW THE SEED.

How to reach the people most effectually with anti-secret literature is a practical question of first importance. Fortunately, it has several practicable answers. Subscribe to the Cynosure, sending it to some one who is not already familiar with it. Mail tracts and pamphlets to people who need them. Give exposures and other books on the subject to the Sabbath schools, Y. M. C. A. and town libraries. Send the Cynosure to all such reading rooms. Lend your anti-secret books to friends. Obtain catalogues of educational institutions, such as normal schools, theological seminaries, academies and colleges, and remail your Cynosure each month to some pupil. Enclosing a few tracts with the magazine would be helpful. Send "Finney on Masonry" to the best women in each church in your own town and adjacent towns. These are only a few suggestions of the many ways in which people can be reached with the National Christian Association's literature.

FAITHFUL UNTO DEATH.

(Rev. 2:10.)

"During the Boxer troubles in 1900, those terrible days when over six hundred missionaries and sixteen thousand Chinese Christians laid down their lives for the sake of the Kingdom of God, one of the large mission schools was attacked by Boxers. The leader announced that he had orders to kill all Christians, and all the girls in that school who professed to be Christians must be surrendered to him for that purpose. Knowing full well what this meant twenty-four girls confessed that they were Christians and were dragged by the soldiers into the courtyard. Here they were given one more chance. The leader of the band told them that if they would denounce the Christian religion and burn a paper prayer to the idols their lives would be spared.

"Be it remembered that these girls had not been raised in Christian homes, nor had they the advantage of a Christian civilization. They were but a few months out of heathendom, but new-born babes; but to their lasting honor and to the glory of God not one of them faltered. 'No,' they replied, 'we will not renounce Christ who has saved us, and turn to the idols who never have done anything for us. You can only kill our bodies, but you cannot destroy our souls.' And then and there they gave their bodies to be hacked to pieces rather than deny him whose they were. They died, but their blood became the seed of untold multitudes who today in that province are servants of the True Living God."

May the same Spirit be among those who stand out boldly for the truth in relation to the warfare we are fighting against the lodge.

THE ATTITUDE OF THE CHURCH TOWARD THE LODGE?

If the Church would maintain Her purity in doctrine and practice; if she would maintain her power and superiority over the world; if she would accomplish the divine purpose of her Creator, she must take the attitude of absolute separation from secrecy. To establish this position we need only to call to the stand the many witnesses of the Word of God concerning the characteristics of Christ, His followers and the Church.

1. Christians are under obligation to Christ alone and should obligate themselves to no other. "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other" (Matt. 6:24). Lodge oaths and obligations do not bind men to Christ, but to men and worldly organizations.

2. Christians are under obligations to Christ to avoid fellowship with sinners in matters social. (Jas. 4:4; I Pet. 4:3-5. II Cor. 6:14-18.) Very true, Jesus ate with publicans and sinners, but He never became a partaker with them in sin. To become a lodge member one becomes a partaker of other men's sins. The Word of God is clear on the point of partaking of other men's sins. Eph. 5:7, 8.

3. Christians dare not subject themselves to the instructions of non-Christians in moral questions. No one will deny the fact that the Lodge does assume the position of teacher on moral questions. This is one of the pre-eminent claims of the Lodge. Christ said: "One is your teacher, even Christ" (Matt. 23:8).

4. Christians are under obligations to recognize the way of life advised by Christ and no other. Jesus said, "I am the way, the truth and the life; no man cometh unto the Father but by me" (Jno. 14:6). Again Jesus said, "Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3). Two things are plainly taught here: (1) that Christ is the way of life; (2) that regeneration, the new birth, is the method. Secrecy voluntarily rejects these two principles and substitutes works. Grosh, an Odd Fellow authority, says, "What regeneration by the Word of truth is in religion, initiation is in Odd Fellowship." Donaldson says, "He who practices this charity (Odd Fellowship) and teaches it to others shall be crowned with honor and shall come down to the grave in peace and the full assurance of a blessed future." The Lodge rejects the way of Christ and prepares one of its own.

5. It is anti-Christian for any man to support any institution which is a menance to the state, the home, and the soul. Secrecy violates the Constitution of the United States. The eighth Article of Amendments forbids the inflictions of "cruel and unusual punishment." But the Lodge threatens, and has inflicted, such punishments. The sixth Article requires, "In all criminal prosecutions, the accused shall enjoy the right of a speedy and public trial, by an impartial jury of the state . . ." How can a jury of Free Masons constitute an impartial jury for a brother Mason? The Lodge is a menace to the home in that it separates man and wife because it binds either one to secrets which they are not permitted to reveal to the other. It is a menace to the soul because it rejects Christ. On these three points the Word of God declares: That men be subject to the higher powers, and that they render unto Caesar the things which are Caesar's (Rom. 13: 1f. Matt. 22:21); that men love their wives (Col. 3:19); that men who have Christ have life eternal (Jno. 1:12).

6. Christians are forbidden to take oaths. Lodges, especially Free Masonry, require men to take oaths. In this secrecy violates the principles of Jesus. "Swear not at all . . ." (Matt. 5:34) is the command of Christ. No man can take and keep the Masonic oath and be a Christian.

7. Men of God are forbidden to obligate themselves to things secret of which they are still ignorant, whether those things be good or evil. Very few lodges, if any, reveal their secrets to the initiate until after he has obligated himself to keep secret anything which may be given to him or may take place during the initiation. But the word of God says, "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it shall be that a man shall pronounce with an oath, and it be hid from him; when he knoweth it, than he shall be guilty in one of these. And it shall be, when he shall

be guilty in one of these things, that he shall confess that he hath sinned in that thing" (Lev. 5:4-5). It is always anti-Christian for one man to enslave his conscience to that of another.

8. It is anti-Christian to support or promote the practice of respect of persons. Lodgery is but a refined form of caste system; and this thing is condemned by the Word of God. Acts 10:34, Jas. 1:1-10. The lodge is a respector of persons in matters of charity. In fact the "charity" of the lodge is not charity. Lodge men pay dues with the expectation of receiving more. This, so far as charity is concerned, is anti-Christian. Luke 6:34-35. The lodge fails in Christian charity in that it is not "In the name of the Lord Jesus" (Matt. 10:42). Lodge charity is but a method of insurance, insuring a select few while Christian charity does "good to all men" (Gal. 6:10; Rom. 12:20).

9. It is anti-Christian to promote or accept titles of honor. Modern secrecy is filled with high-sounding, flattering, congratulatory, parasitical and greatly inflated titles: "Worshipful Master," Noble Grand," "Past Grand Patriarch," "Chancellor Commander" and numerous others are a violation of the principles of Jesus. (See Matt. 23:8-10.)

10. Christians are subject to the Bible as their written guide in life. Lodges, Masonry more particularly, take as their Bible any which may happen to be the sacred book of the people or nation to which it may happen to come. The Bible for Masonry is nothing more than a piece of "furniture." For the Christian the Word of God is our guide. "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy Word" (Psa. 119:9). "Thy Word have I hid in my heart that I might not sin against thee" (Psa. 119:11).

11. Christians are directed to pray through Christ and in His name. "And whatsoever ye shall ask in my name that will I do" (Jno. 14:13). Lodge prayers are not in the name of Christ. All authorities on modern secrecy know that the name of Christ is not only neglected but purposely rejected. It is inconsistent with lodgery to offer any prayer in the name of Christ.

12. Christians are under obligations to follow Christ in the matter of publicity of life and non-secrecy. Jesus said: "In secret have I said nothing" (Jno. 18:20). The principle of secrecy is wrong. It is anti-scientific and anti-Christian. Any scentist who discovers anything of value to mankind is under obligation to give that to mankind. Any organization which has anything of value to mankind and refuses to give to mankind is a menace to a country. Anything which will not stand the test of light and publicity is not a thing for a Christian. "Let your light so shine before men that they may see your good works, and glorify your Father in Heaven" (Matt. 5:16). The lodge has no one to accuse but herself if men become suspicious of her. Men have a perfect right to be suspicious of any institution which runs on the principle of secrecy. What would our lodge friends say if our banking institutions, charitable institutions and churches were run on the same principle as is the lodge —behind closed doors, and refusing inspection?

Men do not go in secret for nothing. Paul knew perfectly well that it was "A shame to speak of those things which are done of them in secret" (Eph. 5:11, 12).

These are but few of the many indictments which may be brought against modern secret societies. One might proceed indefinitely with other charges, but this is not needful. An institution which is fundamentally wrong should be avoided by every Christian and should be opposed by the Christian Church.

The notion that we might reform the lodge by urging men to continue the good they are doing and refuse the evil means nothing so far as the individuality of the lodge is concerned. An institution which is fundamentally wrong and incidentally right can not be reformed and hold its identity. An institution which is fundamentally right and incidentally wrong may be reformed and hold its identity. The lodge comes under the former class. She is fundamentally wrong and to take away the wrong she would not be a lodge. You might as well talk of reforming a saloon. After you have the bad out it would no longer be a saloon.

In conclusion it should be the duty of every minister of the gospel to investigate

Wheaton College Library

the lodge question and inform his people. It should further be remembered that if the church would remain pure; if she would hold her power with God and man; if she would accomplish the purpose of her calling she must avoid modern works of darkness; she must avoid any compromise whatever with the lodge.

FRATERNITIES AT COLLEGE.

In our church colleges fraternities are expressly forbidden. And for good reasons. The college fraternity is an organization that bands together certain groups of students, segregates them from the rest, and largely influences their college life. The leading spirits of the college fraternity are not always good examples to the rest. The whole business is akin to the lodgery of American life.

When parents send their sons to college and deliver them up to the fraternity family they have interposed another force between themselves and their offspring. A force all the more effective because it is directed by the impetuous nature of its boyish exponents. The girls have not remained behind and are grouped in their sororities in much the same way.

The American university has felt the difficulties arising from such organizations within the great family which a college should be, but has found itself unable to cope with the situation. Too often it has had to compromise with the forces of fraternalism. The voices raised against the practice have been easily cried down by the clamor of numbers.

It is characteristic of American school life that the habits and practices of maturer students are for ever sweeping down to the lower schools. What used to be done at genuine universities of the old world was eagerly copied by the inexperienced freshman of the college, who really had quite a number of years to go before he reached the level of a university student. And it did not rest there. From the college, the student customs originated by fairly mature men were picked up by the boys in knee-length trousers that are herded into our public high schools. Now a lad, hardly fourteen years old, swaggers through his freshman year in high school burdened by the traditions of past centuries that were established by men nearly as old as his father.

The fraternities, extremely doubtful at their best, are with us come to their worst estate. In Wisconsin a law was passed to prohibit fraternities in high schools, but it was vetoed by the governor on the ground that such regulation was the province of the local school board.

At Augustana College the difficulties encountered in the matter of discipline brought about determined agitation to put a stop to fraternities. Why they should ever have been tolerated in a church school is not apparent.

But the evils of fraternities and sororities are but a few of the evils that furnish American schools with serious problems. Such problems will be bred without end as long as the schools keep up their unprecedented expansion.

Public high schools, state universities, and some of the larger private universities and colleges are suffering from overexpansion. They are growing to be huge, uncouth hulks. The very essence of educational work, which is the intimate personal contact between the wise and experienced master and his charge, is lost. The younger the student, the more intimately his teachers should enter into his affairs. Our city high schools now have enrollments that reach into thousands; four and five thousand students in one school is no rare occurrence. The state universities, most of whose students are undergraduates, are getting into the ten thousand class.

To manage the teaching force of such institutions requires an elaborate system of rules and regulations for that purpose alone. Presidents and deans are largely no better than foremen of teaching mechanics. Routine, deadly routine, governed by statistical reports are the result. Numbers, nothing but numbers. With all the supposed progress in the science of teaching no real teacher can survive in such an atmosphere. Quite frequently the men hailed as great educators because they show an aptitude "to run" a big school of this sort are no educators at all but are business managers.

How can a student, a young student, thrive under such rule? He cannot. He accumulates a certain number of credits and when he has enough of them he

graduates. But whether he has an education is extremely doubtful; he never got close enough to his teachers to get what they had, if they had any to give, which isn't always to be taken for granted. It is quite possible that in four years a student of a college or high school may have as many as forty or fifty different teachers, most of whom never knew him well enough to recognize him when they met on the street.

Public institutions, especially schools, are always going to be regulated to death and the regulations are often made by those least fitted for the work. When on top of that the institution grows to the size of the modern state school the last flickering spark of life departs; it has become a factory for mass production. In the factory the machines are almost human, in the big school the humans are almost machines.

Having sacrificed life to the delusion of numbers the school authorities need not be astonished to find their young charges turning to other associations for the human touch of fellowship; and if they can not learn great and good things from contact with their teachers they may elect in their inexperience to learn doubtful and often downright evil things from their fraternity associates.—H. K. M., The Northwestern Lutheran.

ADVANTAGES OF A COLLEGE FREE FROM SECRET FRATERNITIES.

PRESIDENT C. A. BLANCHARD,
WHEATON COLLEGE.

I.

Secret fraternities in colleges are anti-Christian. Secret fraternities in time of peace and in a free land are always anti-Christian in colleges or out of colleges. It is especially an evil to have young men and women subjected to their baneful influence. Christ said, "In secret have I said nothing." He meant what He said. No person can be an adherent of a secret society and follow the example of Jesus Christ.

II.

A secret society injures young people as to their work. They come to depend upon other people to help them through. This is especially true if they have teachers who belong to the fraternities. I have never known a college where fraternities were tolerated where there were not some teachers who taught the younger fraternity people to lie, in order to defend and protect the orders. I do not say that this is always true in fraternity colleges. I say it is true as far as I have knowledge. It is evident that it would naturally be true, for the fraternities are intended to secure special advantages for their members and all the time they deny this. I talked recently with a young man who belongs to a fraternity at the Northwestern University. He told me that he did not believe that Leighton Mount was dead, that he believed he was alive now. The verdict of the coroner's jury means nothing to him compared with his obligation to his fraternity.

III.

It hurts young men and women to belong to fraternities as to scholarship. They learn to depend upon one another and depend upon their fraternity teacher to help them through with their work. A young man was talking with one of our Wheaton men and told him that the president of his class at his college could never have graduated if it had not been for his fraternity. He explained that when this president went down to Chicago and got drunk his fraternity brothers always saw him before he got back to town and when they did they would hire a taxi, hurry him to his fraternity house and keep him there until he was sober. In this way he got through his senior year.

IV.

Secret societies kill a great many young people, two of whom we know have been killed within the last two years in this neighborhood. How many have been killed about whom we do not know we cannot tell. The newspapers tell of a certain university where fraternities were popular where they have found a pit in which a number of human bodies have been buried. Nobody knows how that came about. They only know that some people have been killed and that their bodies were buried in a pit on the campus. Fathers and mothers who care to have their children follow the example of Jesus, who want them to attend to their work as students, maintain good moral characters as men and women, and be able to get home alive, should never send a child to a college where there are secret societies. It is not a good thing to send

students where they would like to have fraternities and would have them if it were not for the popular indignation which has been aroused by these crimes.

A college like Wheaton, where secret societies have never been permitted, is the sort of a college that Christian people ought to use for their children.

ANTI-FRATERNITY WAR REVIVED IN EAST ORANGE.

Revival of the anti-fraternity war which threatened to disrupt the East Orange High School last year, and which resulted in the exaction of a pledge from students that they would not join any fraternity, is imminent. Officials have learned that pledges have been violated, and one student who admitted membership in a fraternity has been suspended.

The situation became public when the father of Dudley Nuschett, the suspended boy, a junior, made a plea to the Board of Education for his son's reinstatement. It then was revealed that school officials have learned of the defiance to the ban by the student body and have begun an inquiry to root out other pledge-breakers.

At the public meeting of the Board of Education some disturbance was caused by the effort of Daniel Marlin, an officer of Alpha Gamma Phi, young Nuschett's society, to speak on the subject.

Revelation of the continued existence of the secret bodies in the school was due to the warm weather. Thoughtless students, throwing aside their jackets, were discovered by instructors to wear the jeweled insignia of various orders.—*New York Tribune.*

According to a Vienna dispatch, the founder and boss of the Roman Catholic Partito Popolare in Italy, who is a priest of Rome named Sturzo, has been in the Austrian capital to merge his Italian political party with the Austrian Roman Catholic party, known as the Christian Socialists, and the Roman Catholic Centrist party in Germany into an international organization.

"Why is it that a red-headed woman always marries a very meek man?"

"She doesn't. He just gets that way."

CLIPPINGS.

From *The Ministers' Monthly.*

"At a recent Masonic initiation the entire team giving the degree was composed of Presbyterian ministers, nine in number. The leading figure was Dr. John C. Palmer, of Washington Heights Church, who occupies the high position of grand chaplain of the grand lodge."

No wonder that the denial of fundamental Christian truth by Rev. Dr. H. A. Fosdick had forty per cent of the late Presbyterian General Assembly with him. Masonry or Modern Baalism is on the increase among the Presbyterians.—W. I. P.

"The Congregational Church of America have met severe reverses in the Near East and their loss has been so heavy that some of their leaders advise them to withdraw from this field. They have lost 30 missionaries in Turkey alone and 90 per cent of the churches are closed. The property loss has been $2,880,000."

Not in Turkey alone has the Congregational Church of America met severe reverses. It is the natural result of Modernism now ruling that body. How can the Lord Jesus Christ bless and prosper infidelity?—W. I. P.

The Moravian Church has now more than twice as many members on foreign fields than at the home base. In four home provinces there are 46,782 souls; on mission fields, 105,711. There are 290 missionaries and 2,278 native workers in the Moravian missions. In America this Church has 17,314 members.

RESURRECTION.

Among the Pyramids of Egypt, Lord Lindsay, the English traveler, came across a mummy, the inscription upon which proved to be two thousand years old. In examining the mummy after it was unwrapped, he found in one of its enclosed hands a small root. He took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and in a few weeks, to his astonishment, the root burst forth and bloomed into a beautiful flower.

DO LODGES DEIFY MAN, BIRDS, BEASTS AND CREEPING THINGS?

By William Irving Phillips.

"Professing themselves to be wise, they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things" (Rom. 1:22-23).

A request of a correspondent for a list of secret orders illustrating Romans 1:23 raised an interesting question. The list given with one or two changes was as follows: **"Man"**: Redmen; Shriners; Pythian Daughters of the Mosque; Eastern Stars, and Ceres and Flora of the Grange. **"Birds"**: Owls; Eagles; Orioles; Blue Goose. **"Beasts"**: Elks; Moose; Beavers; Lions; Bears; Yellow Dogs; Camels; Pink Goats; Hounds; White Rats. **"Creeping Things"**: Fleas; The Great Snaix (serpent).

The heathen world in the Apostle Paul's time did not really worship beasts, birds and creeping things, but **demons** (1 Cor. 10:20).

"But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I would not that ye should have communion with demons."

I do not believe that lodge members of today worship "Elks," "Owls," "The Great Snaix," etc., but Demons. The statement that the worship of secret societies is offered to Satan sounds harsh, but it is true.

The teaching of Romans 1:23, it seems to me, is that man upon becoming an idolator, changes or loses his own glory and also gives the glory of God to an **idol.** The God of the Lodge is an invention or conception of men's minds, and they ascribe to this Lodge God such a character that the lodge members need no sacrificial Saviour, nor is there any necessity of repentance or confession of sins. "Thus they change their glory" * * * "they forget God, their Saviour" (Ps. 106:20).

In a sense the Lodge takes upon itself as a natural consequence of its doctrines, the worship of Man—it says, the Fatherhood of God and Brotherhood of man is our fundamental doctrine. God is Divine; all men are Divine; and Man must work out his own Salvation. And while the Lodge may not have deified "Birds, Beasts and Creeping Things," their adoption of these titles symbolize the fact that they have "changed the glory of the incorruptible God" (Rom. 1:23).

The idolatry of the "Mystic Shrine" in which there is the worship of Allah; the idolatry found in the teachings of the ritual of the Knights of Pythias, and in that of the Red Men, and in the Grange, where women personify Ceres and Flora, impure mythical goddesses, will show you, if you study the rituals that these named and others properly belong in the list **"Man"** of Romans 1:23.

You may think that I give the power and influence of Satan too much credit but I have seen such manifestations in society and even in the Church of his power and influence that I should be led to fear him even if I did not have the warnings of the Bible. I believe that Satan hates the bodies of men and takes pleasure in that which is degrading, and if he can persuade men to take pride in being "Yellow Dogs," sooner or later they can be led to act like yellow dogs.

Think of a son of God, a child of the King, calling himself a "Flea" or a "Great Snaix"! Our God saves and exalts man —body and soul; Satan would destroy both.

In the Secret Societes of Africa, man, beast and reptile are deified, but I do not believe that the same thing is true in the lodges of our country. The spiritual head of all secret societies, however, whether in America or Africa, is the same.

A word upon the lack of thought and the blindness of the mass of lodge men has a place in the consideration of this subject.

Most secretists give but little thought to the religious teachings of their lodge; neither are they conscious of the effect upon themselves of such teachings.

Many illustrations could be given. I asked a young man if he was a Christian. "Yes, I am a Christian, and a Lutheran, and a Mason."

"Do you go to church now as much as you used to?" He replied: "My wife and

children go to church and Sunday school but I must confess that I do not go as I formerly did." He appeared wholly unconscious of the reason for his changed habits. When the causes were explained he seemed convinced, and said: "I had never given the religious teachings of the lodge a thought. I joined the lodge because it helped me to get ahead."

I said to a Chicago merchant one day: "Where do you go to church?"

He replied: "I do not go anywhere; neither does my wife or children go to church or Sunday school. I used to go to both church and Sunday school regularly but times have changed, and so has religion."

When I suggested that his lodge membership had caused his changed attitude, he said: "I never have thought that that could be true; in fact, have never given the matter much of any thought."

"Yes," he said, "I am a member of three so-called minor orders. Yes, we have chaplains; yes, we have the finest kind of social times; yes, we look after the sick; yes, we have a burial service."

You have got religion enough, I told him, but you have not got a saving religion. Then I showed him that the Christian religion had not changed, as he had supposed, but that he had changed religions and that the God he had been worshiping in the Lodge was not the God of the Bible; that today, as formerly, "there is none other name * * * whereby we must be saved" (Acts. 4:12).

He said: "I never thought of that, but took it for granted that religion had changed. He seemed sincere and honest and one who, unwarned by his pastor, had drifted into the modern worship of Baal.

"Because that knowing God they glorified Him not as God, neither gave thanks but became vain in their reasonings, and their senseless heart was darkened" (Rom. 1:21).

—Wheaton, Ill.

THE GU GU.

The Encampment of the Department of the "United Spanish War Veterans" was held in June, 1923, in Denver, Colorado, and was, as usual, a "live affair" according to the *National Tribune* of June 21, 1923, from which we quote:

"Thursday night at 7:15 o'clock we all packed into a theater on Curtis Street, Denver's 'Great White Way.' Everybody in the house knew that the U. S. W. V. were present 'with bells on.'

"After the show was out on Curtis Street, weird sounds were heard; sounds like those coming from the inners of the python or boa constrictor, but nothing at all like the sounds of the lizard! Many men in '98 uniform were seen hurrying in the direction of Lawton Camp's Hall. At 9:15 the hall looked very much like a 'jungle.' A hundred or more 'Slick and Slimys' had gathered. A bunch of 30 'Americano dogs,' all with blanched faces, were seen crouched in one corner of the jungle when the Gu Gu Grandississimo called the 'crawl' to order. There was a 'heavy sea rolling' in the jungles that night and the floor of Balangiga Lair, No. 1, was rough. One low-down Americano dog, while riding on the 'sacred bull cart,' fell off head first as the cart hit one of the 'high spots' and the wheel of said cart passed over his ugly head. He was not killed. Latest reports from the hospital are encouraging and say he will be out in two weeks.

"Election of officers was next in order, and some far-seeing companions moved the reelection of all the present officers, which was carried—'with the usual sign.'

"Companion William West was reelected Gu Gu Grandississimo, and Companion Frank C. Dettlebach reappointed Thrice Infamous Inferior Gu Gu. They are slickest of the 'jungles' in these parts.

"When things were quieted down a bit, a squirming, wriggling 'snake' from the jungles of Frisco who answers to the name of George A. Marshall made a talk on the 'Mystic Order of the Shrimps,' which will now soon be in vogue in the jungles of Colorado and Wyoming.

"At about 12 o'clock some lusty-lunged 'snake' let out a yell, 'Eats!' and the 'crawl' busted up in the mad rush for snake food. The writer left 'em all still eating at 1 o'clock a. m. and can make no report, except from hearsay, on just what some of 'em did later on."

"I thought you had given up burntwood art, dearie."

"Ferdinand, how can you be so heartless! This is a pie!"

GOD'S CHALLENGE TO INTERCESSION!

"It was in the midnight of the Dark Ages," says D. M. Panton, of Great Britain, "that the huge revival which we call the Reformation, breaking out in an Augustinian monastery, **convulsed Europe, AND CHANGED THE HISTORY OF THE WORLD."**

"The conditions before the revival of Wesley and Whitefield have been thus described: 'Death in the churches, rottenness in public morals, **infidelity coming in like a flood.'**

"Blackstone, the commentator on the laws of England, under George III, says he went to EVERY CHURCH OF NOTE in London, AND FOUND IT IMPOSSIBLE TO DISCOVER WHETHER THE CLERGYMAN WAS A FOLLOWER OF CONFUCIUS, MOHAMMED OR CHRIST. [Do any worse conditions than these prevail today?]

"So, before the last great general revival, that of 1860, the lands the revival visited were those lying under a pall of reckless waste, an unparalleled fever for riches, deepening doubt, and alarming ungodliness.

"Historically, conditions of appalling darkness have not been AGAINST revival, but FOR it; for revival is God, by a highty uprush, saving the world from its downgrade to hell."

God's resources are not exhausted. That worldliness has all but engulfed the professing church; that an evolutionary philosophy has swept like a devastating flood through our colleges and universities; that twenty millions or more children are said to be growing up in America with practically no religious instruction; that a large part of the true church of Christ has turned its back to the enemy in cowardly, despairing defeat;—these things do not constitute a situation too hard for God! Rather, they constitute the mightiest call to SIMULTANEOUS PRAYER ever sent forth to the members of the body of Christ. **THEY ARE GOD'S CHALLENGE TO INTERCESSION!**

Let Gideon's hosts return home, but let God's handful remain, AND THE VICTORY IS WON—not by human might nor by power, not by human means nor by calls to prayer, but solely "by my Spirit, saith the Lord of hosts;" that GOD, and **GOD ALONE,** may receive **ALL** the glory. [Isa. 42:8.]

Pray **against** the world-wide apostasy of the professing church. (Eph. 6:12; 2 Thess. 2:7.) Pray **for** the world-wide revival of the true Church. (Eph. 3:14-21; Rev. 3:18-22.) Yes—

PRAY FOR REVIVAL!

Wheaton College Library

MASONIC OUTRAGES

or

How Freemasons Regard and Treat Those Who Expose and Discuss Their Institutions.

By Rev. H. H. Hinman.

[Owing to numerous requests for information as to Masonic atrocities, we reprint the following article written in 1886 by the Rev. H. H. Hinman, of Washington, D. C. For many years this article could be had in pamphlet form but it is now out of print. We would therefore suggest that copies of the Cynosure in which this article appears be preserved.—Editor.]

Masonic Assaults on Free Speech.

One of the marked illustrations of the intolerant and persecuting spirit of Freemasonry was exhibited at the twelfth annual meeting of the National Christian Association, held in Boston, March 25-27, 1880. The National Christian Association was organized in 1868 to "oppose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption." It has held annual conventions in different cities of the East and West. Its meetings in Chicago have always secured protection from the police, and it was supposed that in the metropolis of New England, where free speech, even in the advocacy of the worst of causes, had not only been tolerated but insisted on, there would be at least equal respect for a perfectly legal gathering of dignified Christian citizens, called to consider the best interests of Christianity and good government. But in this they were mistaken. At a previous convention in the city of Worcester they had met no further opposition than ridicule and misrepresentation. In Boston it was otherwise. The first meeting was held in Music Hall, Boston, and is thus described by Mr. H. L. Kellogg, editor of the CHRISTIAN CYNOSURE:

"Music Hall is the finest room ever occupied by our conventions. It is rectangular in form, and two galleries extend around three sides. A large platform, capable of holding two hundred people, extends across the fourth, so far elevated as to present a fair view of what transpires upon it except to those seated in front. At the rear of the stage the great organ, for a long time the largest in the country, rises in majestic and beautiful proportions full sixty feet, and nearly to the ceiling. Busts and statues, elaborately carved in Europe, adorn it, and immediately in front a life-size statue of Beethoven stands facing toward the hall. To the stranger there is a consciousness of the presence of greatness that is repressing. Before such achievements of genius and art, turbulence would seem to find no place.

"The day had been gusty and cold, and in Western Massachusetts two or three inches of snow had fallen in the morning. The storm had reached Boston nearly exhausted, but severe enough to make a very unpleasant evening. This may partly account for the small audience of some five hundred, who seemed a handful in the great room. But a more potent reason for the small number was the dread of a serious disturbance, reports of which had been faithfully and Masonically circulated on the streets. The people whom the convention wished to reach with its arguments for eye and ear are not anxious for the presence of a mob, and so avoided the place where there was every promise of a disturbance. Probably one-half the audience were Masons or their sympathizers, and they were not slow to let their presence be known at the earliest moment, and continuously to the close.

"The president called to order soon after the time appointed, and at his request Prof. Phelps invoked the Divine blessing. Mr. Ronayne had always made a few remarks by way of quieting the uneasy spirits sent in by the lodge, and inducing them to listen and act reasonably on the occasion.

"After the opening exercise the programme of the evening was announced

to be the working and explanation of the Entered Apprentice degree, and Mr. Ronayne proceeded in his usual manner to explain and prove from Masonic authority the character of the institution as a false, religious system, before proceeding to more particularly establish the proposition from the ceremony itself.

"From the first it was seen that an uproar was intended. He had hardly uttered the first sentence when "You lie" was yelled from the right hand gallery, and soon a hot-blooded young fellow on the floor at the left repeated the shout with a perfect Indian whoop, while a German Jew behind him begged in a squeaking voice for five minutes to reply. Just as Prof. Phelps arose to pray, a young fellow directly in front of him sprang to his feet with a protest, appealing to some one to know if such proceedings should not be forbidden. He was shamed into silence, and a sensible neighbor had to jerk him back into his seat, a proceeding that was repeated several times during the evening.

"When Mr. Ronayne began a second time to speak it was with utmost difficulty that he could finish a few consecutive sentences. If a Mason attempted to speak, the police could pick him out and suppress him; but clapping, stamping and ejaculations they made no effort to check unless an individual was singularly uproarious. The president, Mr. McFall, and others endeavored to animate the officers of the law with more zeal for order, but vainly. The crowds in the galleries made most disturbance throwing handfuls of peas and exploding torpedoes with a loud report upon the platform. When the audience had been dismissed, the German before mentioned came upon the platform in a great rage, demanding an opportunity to speak. He began to harangue, but was ordered to desist, and refusing, was pushed off by a policeman. The first degree was concluded under such circumstances, Mr. Ronayne making his utmost effort to explain the ceremony and lay bare its pagan character; the mob would not allow a single argument to be completed peaceably. Every allusion to the religion of the lodge was received by its devotees with continued applause, almost with cheers. The Masons left the hall reluctantly, and a score or so of hot-headed young fellows of their number waited outside at the main entrance on Winter street. A dozen of the delegates, who were stopping at the Crawford House, assisted Mr. Ronayne to put away his books and lodge fixtures, and passed out with him. They were greeted with shouts of derision, mingled with oaths and threats of violence, and followed by the mob to the hotel. Two had salt thrown in their faces, two or three were hit with eggs, and one was struck by a brick which one of this well-dressed Boston mob was in the act of hurling at the heads of those before. Two or three of these young men, when expostulated with on their conduct, showed themselves not insensible to shame, but for the time they were filled with the very spirit of devils, and renewed immediately their cowardly attack."

The meeting on Thursday was held in Horticultural Hall. There was much discussion on the propriety of a change in the programme. Mr. Edmond Ronayne, a former Past Master of Keystone Lodge, No. 639, of Chicago, Ills., was to illustrate the third degree in Music Hall as he had attempted to do with the first on the night previous, but was practically defeated.

The following paper was prepared by a committee chosen by the Convention, and sets forth succinctly the real transactions:

"The National Christian Association, which aims to enlighten the public in regard to the principles and character of Masonry and other secret fraternities, held its twelfth anniversary convention in the city of Boston on March 24, 25 and 26. The day meetings were held in the Chambers Street Reformed Presbyterian church and in Horticultural Hall. Delegates were in attendance from many states, and even from Iowa, Michigan and Ohio; and the calm and earnest discussions were participated in by able speakers, and warmly received by attentive audiences. Letters of cordial sympathy and approval were sent by Wendell Phillips, Charles Francis Adams, John G. Fee, Pres. H. H. George and others. The first meeting, devoted to prayer for the Divine blessing and the guidance of the Holy Spirit, realized the gracious prom-

ise, "Before they call, I will answer; and while they are yet speaking, I will hear." The exercises were full of reverent faith, hold boldness and zeal, intensified by the threats of violence which were communicated to the Association by the police authorities. And all the more because of the lawless opposition which was met, were these wrestlings in prayer for the Divine Presence in the Convention, and entire consecration to God to work for Christ and for the overthrow of every system of idolatry.

The night meetings were held in Music Hall, and were conducted by Mr. Edmond Ronayne, Past Master of Keystone Lodge, Chicago, who worked the first and third degrees of Masonry, with explanations of their symbolism. But owing to the presence of a large number of Masons, who carried on an organized riot of noisy demonstrations, the exercises could only be seen, and the large audiences which assembled to hear were, especially the second night, wholly deprived of the privilege. The city authorities had required the Association to hire the services of twenty-one policemen to keep order and the owner of the hall compelled the taking of an entrance fee to exclude the rabble; and yet there was utter disorder, and an evidently pre-arranged determination to prevent the speakers from being heard. The clapping, stamping, whistling, cheering and loud cries of derision were kept up from the beginning, and not only to prevent the hearing of Mr. Ronayne, but (save Prof. C. A. Blanchard, who began with a short address) no one was allowed to be heard. Even a man of ninety-three years of age, the Hon. Samuel D. Green, who was a member of the same lodge in Batavia, N. Y., with Morgan, and from whose house the body of that murdered man was buried, when he attempted to speak was met with derisive laughter, insulting epithets and cheers which wholly drowned his voice. Threats were freely made on both evenings against different speakers and members of the convention; even threats to take life were made against two of them, when they said they had "spotted, and would send after Morgan." One of those making these threats was heard by a number of persons, who will testify to the facts and identify the man. The first evening one delegate was hit by a brickbat and two others were pelted with eggs. The second evening, had not Mr. Ronayne passed out without being recognized he would have been attacked by a crowd of Freemasons, who waited about the doors till midnight for that purpose; and the police informed the delegates that they must not venture to leave the building without their escort. Surely a system that meets the arguments of a Christian assembly with only such rebuttal stands self-condemned as guilty of all and greater wickedness than its present opponents have laid to its charge.

"This manifestation of mobocracy in the refined center of New England was made by no 'fellows of the baser sort,' but was the work of men of standing in wealth and social position, and high in Masonic honor and influence, as was evident from their appearance and the manifest deference shown to them by the police. The policemen, whom the society was forced to pay to keep order in their meeting, confined themselves to 'guarding property and life,' and put forth no effort to restrain the lawless noise of the rioters. Several police captains were present, yet no orders were given to suppress the disturbers of the meeting. Captain Adams, when pressed by one of the vice-presidents of the Association, admitted that the ends for which the hall was hired and the police employed were wholly defeated; yet he ordered no arrest, and permitted the outrage to continue to the end. The leaders of the mob were pointed out to the police, and the noise was repeatedly led by men right beside the officers, and yet these guardians of public liberty in Boston looked on in helpless impotence, or with sympathy and approval. A portion of the press of the city truly characterized the disturbance and shameful proceedings, but studiously misrepresented the facts by a false statement about the motives and character of the Association, and the spirit and character of the rioters. Thus, in this 'Cradle of American Liberty,' the right of free speech is again outrageously denied to Christian men, and loose rein is given to

men whose conduct is an outrage and disgrace to our civilization.

"HENRY T. CHEEVER, *President.*
"W. O. TOBEY,
"H. L. KELLOGG,
Secretaries."

The letters referred to from Rev. J. D. Fee, Hon. Charles Francis Adams, son of ex-President John Quincy Adams, and minister to England, also from Wendell Phillips, Esq., will appear in the September issue of the CHRISTIAN CYNOSURE.

HOODED KLANSMEN ATTEND DOVER CHURCH SERVICES.

Approximately 100 members of the Ku Klux Klan, attired in full regalia, last night attended services in Grace Methodist Episcopal Church, in company with a like number of members representing lodges of the Knights of Malta, Knights of Pythias, Jr. O. U. A. M. and P. O. S. of A. Members of the Klan occupied the center of the church in pews reserved for them, while the other orders were seated in pews at the sides.

Word that the Klan was attending the services attracted a large crowd, which thronged the doors of the already overcrowded edifice, and when the other Protestant churches were dismissed several of the pastors joined with members of their congregations in an effort to gain admittance.

Rev. William H. Hudson, the pastor, welcomed the visitors and told the congregation he had the pleasure of introducing a minister of the gospel, whose name he would not mention, who would deliver the message of the evening. The speaker, while declaring himself a member of the order, did not wear the uniform or hood of the Klan.

The speaker outlined the principles of the Klan, which, he said, are founded on the cross and the American flag. While the workings of the order and its members are shroudded in secrecy, the speaker said, all great problems are of necessity worked out in secret. Even the Great Teacher, when He was about to go on a great work, went aside and communed alone and in secret with His Father, the speaker added.

At the request of the pastor the congregation remained while the hooded knights passed out of the church, and then while the men's chorus sang the members of the other orders filed out. The klan members left in automobiles before the congregation was dismissed.—*Newark, (N. J.) Evening News,* July 2, 1923.

Is it not sad that angels of the Devil should invade the sacred place of God's house? Sadder still that God's chosen representative should welcome them and allow them to speak from the sacred desk. May God hasten the day when the church shall wake up to her position in the sight of God and rid herself from idols.—(Editor.)

"WATCH!"

"Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry," "for the time will come when they will not endure *sound* doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the *truth,* and shall be turned unto fables"(II Tim. 4, 5, 3, 4).

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, WATCH" (Mark 13.35-37).

"Watch and pray, that ye enter not into temptation" (Matt. 26. 41).

HARDING THE "JINER."

President Harding has bound himself by an oath never to mistreat a dog or a horse. The obligation to be kind to both of these animals was part of an oath taken by the President at Skagway, Alaska, when he became a member of the Arctic Brotherhood. He confided the oath, in part, to Mrs. Harding, who, in turn, informed members of the presidential party.

The chief executive told the people of Skagway that he was becoming somewhat philosophical as he traveled.

"We may wonder," he said, "what is the greatest end of life. Men make their plans and try to adhere to them. The more I see of communities of human beings, the more firmly is my belief established that the sweetest thing in the world is a few dependable friends."

MER ROUGE MURDERS UNPUNISHED

Five citizens of Mer Rouge, Louisiana, were abducted last August while they were returning home from a picnic celebration, placed in a truck by a band of hooded men, and carried away. Later three of them were released; the other two, Watt Daniel and T. F. Richards, disappeared. In September, Department of Justice agents concluded after an investigation that Daniel and Richards had been murdered and their bodies cast into one of the many lakes in the neighborhood of Mer Rouge. Later in the year Governor Parker, of Louisiana, ordered a company of infantry to that section to drag the lakes for the bodies. In December a large charge of dynamite was exploded in one of the lakes by persons unknown, and a few hours afterward the bodies of two men, bound with telephone wires and bady mutilated, were found floating on the surface of the lake. The bodies were identified as those of Daniel and Richards.

This is the colorless and impartial news story sent from Bastrop, the county-seat (or parish-seat, as it is in Louisiana) of Morehouse Parish. A grand jury had failed to take any action on the disappearance of Daniel and Richards. Governor Parker therefore called an open hearing, which revealed abductions, deportations, whippings, threatening notes, and details of the circumstances leading to the disappearance of Daniel and Richards. In the testimony the names of many members of the Morehouse Ku Klux Klan were associated with the disappearance of these two men. On March 15 another parish grand jury, we read in the New Orleans *States,* "refused to return indictments in the alleged hooded mob outrages in this Parish." "A majority of that Grand Jury, if Bastrop advices may be credited, are members of the Ku Klux Klan," we read in the New Orleans *Times-Picayune.* "After hearing 125 witnesses, this Grand Jury reports that Morehouse Parish needs a new jail and the court-house roof needs repairs!" As we are told in another New Orleans paper, *The Item*:

"The jury's report indicates that there was no question as to the commission of the crimes charged, but that it had insufficient evidence to proceed against individuals.

"After the father of Daniel had identified the body of his son, and others had identified that of Richards, the State painstakingly set about to build up a case against the Klan. It definitely established the fact of a year's reign of terror in the parish; it brought out testimony pointing to certain Klansmen as members of the mob which kidnaped the two men, and established the fact that Daniel, at least, had incurred the enmity of a hooded mob, but it failed to produce a witness who could tell of the terrible events on the shores of the lake which brought death to the two murdered men, or who could give definite evidence connecting any one with the murders."

A Bastrop correspondent of the New York *Tribune* was informed that eight members of the Grand Jury belonged to Ku Klux Klan. The refusal of the jury to indict, therefore, does not surprize such papers as the Boston *Herald,* New York *Evening Post,* Peoria *Transcript,* Brooklyn *Eagle,* Baltimore *Sun* and Memphis *Commercial Appeal.* "Grand Juries are seldom convened in lynching cases in the South, and when they are convened they do not indict," observes the Boston paper, which thinks "hardly more can be expected in such Ku Klux Klan cases." Yet, in the Mer Rouge case, the New York *World* asserts:

"There was overwhelming evidence that the Klan had at a time previous to the murder kidnaped one of the victims in broad daylight, later allowing him to return to his home. There was plenty of evidence that a hooded group was guarding a road near Lake La Fourche on the night of the murders. There was undisputed testimony to the effect that the leader of the Klan ordered the Bastrop telephone operator to make no connections with Mer Rouge on the night of the murders. There was a flood of evidence concerning Klan deportations, threats, illegal entries, and seizure of governmental authority in the vicinity."

"The murders of Daniel and Richards were virtually ignored in the Grand Jury report; they were referred to merely as 'kidnapings,'" reports a Bastrop corre-

spondent of the New York *Times*. This action, writes a New Orleans *Times-Picayune* reporter from the parish seat, "is generally accepted in anti-Klan circles as proof of Governor Parker's charge that the Ku Klux Klan in some sections of the State is dominating the machinery of the Courts to such an extent that justice is thwarted when Klansmen or Klan interests are involved." To the New York *Evening World,* "refusal of the Grand Jury to find indictments against individuals concerned in the Mer Rouge outrages is in itself a most serious indictment of the Klan." "This is worse than the situation at Herrin, Illinois," maintains the Chicago *Tribune*. "There at least indictment and trial followed the murder of the miners." "The Grand Jury," concludes the Baltimore *Sun,* "seems to prefer to indict the Parish rather than the murderers."

"But the Klan is still on trial, even if the Grand Jury reported nothing," avers the Peoria *Transcript*. To *Tolerance,* an anti-Klan weekly published in Chicago, "the failure to return an indictment is more alarming for the safety of our country than were the murders committed at Mer Rouge," while the Norfolk *Virginian-Pilot* agrees that "the action of the Grand Jury is fully as deplorable as the murders themselves." "What happened in Mer Rouge can happen in any community dominated by minions of the 'Invisible Empire,'" believes *Brann's Iconoclast* (Chicago), which looks upon the Klan as "a menace to the liberty, the rights, and even the life of every citizen who, like Daniel and Richards, dares to defy its monstrous decrees."

The next move of the State of Louisiana against members of the Morehouse Parish mob, according to New Orleans dispatches, will be to arrange a change of venue to another Parish and impanel a new grand jury. "The good name of Governor Parker's State has been smirched, and he intends to clear away the stain if it shall be possible," declares the Newark *Evening News*. "The fight will go on," tersely announces the New Orleans *Times-Picayune* and Attorney-General Coco is quoted as saying that this "by no means settles the matter from the State's standpoint." Even though the Morehouse jury refused to return indictments, "Governor Parker has scored a victory," thinks the New York *Evening Post;* "the outbreak of violence instituted by the Klan or encouraged by its activities has been checked." Continues *The Evening Post*:

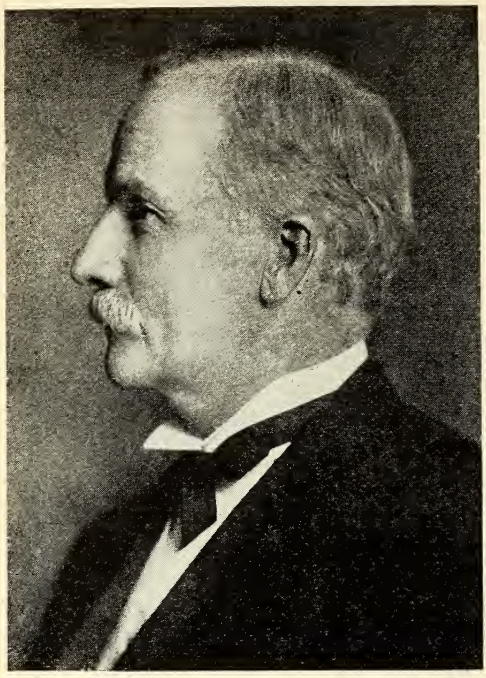
"Governor Parker, undaunted by the grand jury's virtual defiance of the State, has promptly started fresh proceedings. More charges of assault and battery, deportation, and lying in wait with dangerous weapons are to be pressed. To Morehouse Parish this program may look like a persistent effort to discredit the locality. In reality it is the exact opposite. Nothing would cleanse the reputation of the district so quickly as an exhibition of Jersey justice.

"Governor Parker's determined attitude, representative of the attitude of the general public, has made its impression upon the minds and hearts of the men in the black hoods. The threat of a vast organization taking the law into its own hands and making lynching a regularized and nation-wide method of giving effect to either a distorted public feeling or private revenge is a threat no longer."—*The Literary Digest,* April 14, 1923.

Men are apathetic and forgetful of God. They do not trace His glory, do not recall His graciousness and tender compassion. He has never failed them. History is a witness to providence. Experience is a Bible, telling of a love that is persistent and a forbearance that is infinite. A good man will take pains to instruct others in the fidelity of God to His covenant and the reality of His guidance. He sends redemption to His people in that He rescues them from foes and from weaknesses of character which restrain them from seeking the land of promise. We need to know and to remember the statutes of the Most High, and that He demands from His children conformity to those ways which He has laid down for their guidance.

"Last evening, sir, I distinctly saw my daughter sitting in your lap. What explanation have you to make?"

"I got here early, sir, before the others."



ALUMNI SALUTE TO PRESIDENT BLANCHARD

By F. E. H., '99.

Among the great he stands apart,
As in the days of classic Greece
In some rich gallery of art
A Phidian chisel's masterpiece!

A noble soul in noble form,
A beacon blending strength and light
A mighty fortress in the storm,
A waymark in the starless night!

And by that light a thousand souls
Were led like ships upon the sea
And passed the narrows and the shoals
To ports of noble destiny!

Now as the voyagers return
With what emotion and acclaim
They see again that beacon burn
And hail once more that kindly flame!

Heroic figure of our Past,
Faithful lighthouse on the shore
Of Life's great ocean deep and vast
That guided us in days of yore!

Grown more noble with the years
And haloed with a purer ray
And gentler glory he appears
Whom we salute in love today!

Read at Wheaton College Alumni Reunion, June 19, 1923.

THE QUESTION.

Hillsdale, Okla., June 12, 1923.

Rev. James M. Gray,
Dean Moody Bible Institute,
Chicago, Ill.

Dear Brother Gray:—Our local pastor recently spoke to me very unfavorably of the National Christian Association, 850 West Madison Street, Chicago, and stated further that the larger institutions do not endorse its work. I mentioned that they were distributing in tract form your, "The Open Confession." In reply he stated that the above Association did get hold of statements from such as your standing and use them as a means to further their questionable ends.

Would you kindly state whether you endorse this Association and approve its work. If not approved, please show how it is in error.

I am asking this for information and benefit. Recently I read a number of tracts from the N. C. A. including yours above mentioned, and I am also a subscriber to the "Christian Cynosure." Some time since, I withdrew from Masonry and M. W. A., and it seems almost a God-send to get in touch with the N. C. A. and learn the errors of the lodge, to inform others from the standpoint of History and Bible value to ascertain if I am safe in studying after the National Christian Association.

Thanking you very much,
Yours very respectfully,
ERNEST G. EVANS.

The Reply.

June 19, 1923.

Dear Mr. Evans:—Replying to yours of the 12th I have never heard that the National Christian Association had "questionable ends." Of its history and work I know but little personally, but that which I do know is only creditable. Its strong protest against secret societies makes enemies for it even in the Christian ministry alas, which may explain the criticisms you have heard. However, as you have been interested in such societies and have withdrawn from them you can understand this better than I. I think the National Christian Association is a safe guide for you in the premises and my advice would be for you to get in corres-

pondence with its secretary, whose address is found on its literature.

Sincerely yours,
J. M. GRAY.

Mr. Ernest G. Evans,
Hillsdale, Oklahoma.

The Reverend John Brenner of Milwaukee writes in the Northwestern Lutheran: "We are not at all surprised. When the Elks look after the Boy Scouts they are looking after their own, just as a father looks after his children. The Boy Scout movement is an offspring of the lodge. It has the same "undenominational" religion, the same attempt to effect righteousness without Christ, the common brotherhood of man (especially, however, the brotherhood of men bound together by an oath and by obedience to their officers), an oath, secret signs of recognition, and so forth. Therefore we say, if the lodge looks after the Boy Scouts it is looking after its own."

"Many churches, too, look after Boy Scout troops, though some have already been made wise by experience. We could prove that the official attitude of the Boy Scouts makes it impossible for a church to have its own Scouts. But this proof would hardly be needed. The Boy Scouts are not so many individual people; they represent a principle, a principle, at that, which we are compelled to witness against in the name of Jesus Christ. That principle cannot be detached from their name nor brushed from their uniform. Whoever employs the name and adopts the uniform creates the appearance that he is in harmony with the principle they represent. The impression the name and the uniform make on the public that does not hear us and on our people that do hear us will always be stronger than anything we can say against the wrong principle. We are identifying ourselves with a movement which conflicts with the teachings of our church.

And there is more than the mere appearance. A subtle influence emanates from the outward symbols of any principle that carries to our heart the principle they express. We are not immune to the humanitarian religion of our day. We feel its appeal day after day. Resistance is gradually worn away, till we suddenly find that it has overpowered us. We must battle constantly; we must take a decided stand; we must confess openly and decisively, we cannot afford to place ourselves and our people in the way of temptation. Let the lodges look after the Boy Scouts, but let the churches maintain their testimony against them by word and deed."

FROM A CONVERTED JEW.

One day while on an elevated train I began conversation with a man who was sitting next to me. I was reading a copy of the CHRISTIAN CYNOSURE. We talked about the weather and similar subjects, and soon discovered this man was a Mason. I felt God had given me an opportunity just then to say a word for my Master, and so I declared my stand on the lodge question and soon we were engaged in an earnest conversation. In a gentle like way I tried to tell him of the inconsistencies of the lodge in relation to Christianity, and how impossible it is to be a true citizen of the United States and also a member of the secret order. At this he became angry and used vile language that was unfit to be heard but he was unable to meet my argument. All he did was to violate his Masonic oath again and again in regard to secrecy.

When the time came for me to get off I told him my reason for having spoken to him was, in order to show him the light of truth as revealed in God's Word. I told him I am going to continue to show men the danger and then leave it to their own decision—feeling I had done my duty. I gave him the impression that he could not be a child of God and abide in darkness.

The sum of the whole matter, it seems to me, is to continually give the warning signal to men and women in the lodge. We Christians are to be faithful and the Lord will take care of the results.

J. NATHAN, Evangelist.
Chicago, Ill.

No one can awaken in the multitude a living sense of the near reality of God unless he has enjoyed direct spiritual vision himself. Few things evoke a more infallible response than the authentic note of personal religious experience; its presence and its absence are equally easy to detect.—A. G. Hogg.

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TESTIMONY OF A SECEDER.

I was made a Mason, though I was never one at heart. I read Wm. Morgan's "Freemasonry Exposed," and was told by Masons that it was false, though I was initiated precisely as Morgan had described. I was practically stripped, was neither naked nor clad, and had a cable-tow around my neck, and a hoodwink over my eyes. I was led around and made to repeat the ritual after the Worshipful Master, and the oaths, with the awful penalty of having my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God, etc.

I took four degrees, and then began to expose and hold them up to ridicule. Very soon three Masons came to see me. I frankly told them they had lied to me and taken $40 of my money, besides humbugging me, and that now it was my turn to expose them. This I have been doing ever since, and will continue to do as long as I live, God being my helper. What a set of liars Masons are, repeating their lies over and over. Freemasonry is the Devil's church, having its mock death, conversion and resurrection. It is the Devil's incubator to hatch out the children of devils. It is Satan's master-piece, the mystery of iniquity of which Paul speaks.

What is the remedy? Turn on the light, expose it, tell men in the churches about it, and at every convenient season. Do not support Masonic ministers by paying or going to hear them. Do not vote Masons into office. Let us do our part, so that we shall be without blame in that great day, even if we are hated of all men for Christ's sake, yet at last we shall win the crown.

BALKY TOM.

"Run upstairs, Tommy, and bring baby's nightgown," said Tommy's mother.

"Don't want to," said Tommy, who was tired and sleepy.

"Oh, Tommy! If you are not kind to your new little sister she'll put on her wings and fly back to heaven."

Tommy's reply came: "Well, let her put on her wings and fly upstairs for her nightgown!"

SERMON PRINTED IN CYNOSURE FORTY-FIVE YEARS AGO.

Men are social beings. A single human being, separated from the companionship and help of his kind, is the most helpless and wretched of animate creatures.

Men must associate in families for the purpose of producing and rearing offspring; and to make life worth living there is imperative need of the tender and elevating relationships of family life. To secure from the earth the comforts and conveniences of life it is necessary that men should co-operate in groups larger than families, or even clans and tribes.

In the struggle with nature two can accomplish more than twice as much as one, ten vastly more than five times as much as two, and when the numbers joined in associated efforts rises to thousands and millions, the products secured are increased in a ratio beyond the power of words to express. The co-ordination of the activities of the members of even the most advanced nation of earth is confessedly very imperfect; and yet how magnificent are the results when compared with those formerly attained by the warring tribes in the territory now occupied by the United States or even by the people of Europe under the feudal system. We are only beginning to get faint glimpses of what shall be realized in a material way when the kingdoms of the world shall be fused and molded into the Kingdom of Jesus Christ, when all armies shall be disbanded; when hatreds, jealousies and rivalries shall be done away; when the only form of competition shall be in striving to see who can do most to promote the general welfare, and when in all lands, in all climates, in all conditions, men shall vie with one another in the endeavor to secure for all mankind the best possible in things material, things moral and things spiritual.

In order that individuals, families and industrial associations may be protected in their just rights and enjoy the largest possible amount of real liberty, while each performs its appropriate function, men have everywhere found it necessary to organize governments whose proper functions are so well stated in the preamble of the Constitution of the United States: "To form a more perfect union, estab-

lish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessing of liberty."

Importance of Government.

We can best form a right estimate of the necessity and value of a government by considering the condition of those who are without any. Indeed, it is not probable that a people can be found so degraded as not to have some sort of governmental organization. Where such organization is very imperfect and personal and property rights are insecure, there might makes right, brute force and violence prevail, the advantages of industrial associations are not to be had, civilization perishes and famine, pestilence and petty warfare desolate the land. An absolute monarchy is better than no government. [Probably the wretched people of America would prefer the awful despotism of the Czar to their present lack of any protection at all.]

Best Form of Government.

Undoubtedly the best form of government yet devised is that of a constitutional democracy; but if God should tomorrow annihilate every emperor, sultan, king or other absolute ruler of whatever name, could the people of Cuba, Armenia, China or Russia carry on successfully self-government, even under the best of constitutions? The people of Mexico, Central America and South America long ago copied our constitution but what a farce their attempts at self-government have proved to be! Mexico has had a few years of comparative peace and prosperity, but those acquainted with the conditions there say that the president is really a military dictator. He practically nominates and secures the election of the members of congress and what few intelligent citizens there are in the country who submit to his dictation because they believe it to be better than the anarchy which would be likely to follow his overthrow. Why is self-government impossible for the vast majority of the human race at present?

Kind of Citizens Required for a Successful Democracy.

Success in this highest, most important and difficult of human organizations is dependent upon certain well-defined conditions. Castelar, the great orator-statesman of Spain, has well said: "You cannot have a republic without republicans." Unless a large majority of those who exercise political power are honest, intelligent, patriotic and lovers of justice, self-government will be a failure. No government by the people can long endure when any one of the conditions implied in the above statement is absent.

For our present purpose let us consider the quality of patriotism. It is abundantly evident from the way the word and its allied terms are used in literature that men are substantially agreed that the purpose of the States are so important that the obligations of patriotism are superior to all others except those of righteousness, or duty to God. At the call of the State men give their wonted occupations up whereby they secure the means of subsistence for themselves and their families, leave home and sacrifice health and even life itself, and are universally praised for so doing.

State Must Be Superior to All Human Authority.

It is a well established principle of political science that the sovereignty of the state should be exclusive, all-comprehensive and absolute over all its domain and all the people dwelling therein, if it is to perform its high functions properly. It demands the unhesitating obedience of all within its borders and has a right to claim the willing support of all who profess to be its citizens. It cannot divide allegiance. No man has any right to the sacred name of citizen of a state who admits that any other human authority whatsoever, whether without its geographical limits or within them, has a superior or even an equal claim upon him for consideration or obedience.

When a foreigner seeks to become a citizen of the United States he is rightfully required to renounce allegiance to all other authority. When a person who has been a citizen of this country voluntarily assumes the obligations of a citizen of some other country, he thereby forfeits his rights as a citizen of this. When one of our citizens takes upon himself obligations to any man or to any organization which may conflict with his duties to his

country, does he not thereby disqualify himself for the functions of a citizen?

Function of Civic Oaths.

The state usually seeks to secure from its officials a guarantee for the faithful performance of their respective duties by putting them under the solemn obligations of an oath, and this is considered so important that it is required of all executive officers, from President to policeman; of judges, legislators, jurors and witnesses. Thus the function of the oath is necessarily extended to a large portion of our citizens and everyone is liable to be included in its application. Can any intelligent and unprejudiced mind fail to see that the administration of extra-judicial oaths tend to confuse the understandings of those who take such oaths, either as to the meaning of an oath or else as to which oath is to be obeyed when their oath to the state and their oath to a society happen to come into conflict?

Masonic Oaths Conflict With Civic Oaths.

That such conflicts do occur has been abundantly proven in the course of judicial proceedings. In the case of Calvan Cook vs. Harvey, which was tried in New York in 1830, Erastus Day, being sworn as a witness, testified that he had taken seventeen degrees in Masonry and that he considered his Masonic oaths superior to the oath he had just taken before the court, consequently he refused to answer certain questions, the reply to which he considered would be in violation to his Masonic obligations. Here let it be noted that Mr. Day had just sworn to "tell the truth and the whole truth, etc.," and now violates that oath in order to keep his Masonic oath. At the same trial six other persons, called as witnesses, either refused to answer after being sworn or refused to be sworn at all.

About the same date Benjamin Enos, Grand King of the Grand Royal Arch Chapter of the state of New York, having been called and sworn as a witness, refused to answer certain questions put to him by the court in the following words: "No court can impose upon me an oath to make me violate any previous promise or obligation; therefore I will answer no more questions." A Grand King of a Grand Royal Chapter may be supposed to know what his Masonic obligations required of him.

Passing over numerous similar instances in which Masonic oaths have come into collision with judicial oaths, to the detriment of the latter, we note that in a recent trial in England, after a spy employed by the police, under the name of Jones, had testified to the doings of the Clan-na-Gael, the attorney for the defence, in the course of a cross-examination, asked Jones if, when taking the Clan-na-Gael oath he had intended to keep it. Jones replied in the negative, whereupon the attorney asked Jones if he had any more respect for his oath before the court than for his former oath, evidently thinking to make a strong point against Jones. We need not now consider the rightfulness of the course of the spy, but certainly there could be no point in the attorney's question unless it be granted that the oath taken in the Clan-na-Gael could conflict with the oath required by the court.

Opinion of Daniel Webster.

Daniel Webster, speaking of Free Masonry, said: "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especialy unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

So wrote the great "Defender of the Constitution" in a letter dated Nov. 20, 1835, and the views therein expressed were placed on the statute books of Ver-

mont and several other States at about that time.

(To be continued.)

MORE FACTS ABOUT THE M. N. A. RAILROAD STRIKE.

By Dr. Geo. A. Pegram, Harrison, Ark.

Facts have not changed, but more facts have come to light. Some men have changed in their attitude toward some public questions or have shown that their former apparent attitude was not their real attitude. Then again, some motives which at first appeared hidden, afterward became perfectly clear. For this reason it seems that fairness would required further facts regarding the strike to be recorded. Most of what was done at the affair in January is still approved of. But the trouble is that so often human nature is so weak that when it gets full control it is not always careful to give strict justice to the other fellow. Hence the present article.

The strikers along the M. & N. A. Railroad were divided into three different classes. Probably there are three classes in every strike. In every movement or organization there are the radicals, conservatives and the middle-of-the-road people, which correspond to the three classes of strikers. For all strikers are not like some strikers, in any strike.

The first class was composed of those who were not satisfied with simply striking. They are not satisfied to protect their own rights—they must invade the rights of others. They could not work only on the defensive; they must work on the offensive. This is the class which furnished the criminals who destroyed property, burned bridges, cut hose, greased tracks, turned switches, etc. They were criminals just as much as was anybody else who committed such crimes and should have been treated as such. Not to have treated them as such was to condone crime or to ignore it.

The second class would not commit such crimes and depredations, but they would condone and defend all such crimes if they thought they were committed by the unions or for the unions or against the road against which they were on a strike. But they were too cowardly or politic to commit such depredations themselves; they would nevertheless encourage and instigate their commission and would condone and defend such as were committed. They would also comfort, defend and protect all those who committed such crimes. They were just as bad as were those who did commit such crimes on the principle that the receiver is as bad as the thief and the participant as bad as the main actor. The fact is they were probably worse because they wanted to be thought good and pass as innocent and law-abiding, while their hearts and sympathies were bad. This made them both cowards and hypocrites. This class comes in the same category as the first one and should be accorded the same treatment and would be so treated before the law.

The third class was far different from the other two. They simply struck because they did not like the wages, or the road, or the conditions under which they worked, or the boss, or simply because they thought somebody else was treated unjustly, and struck. They saw no harm in striking for such a cause. They did it in self-defense and intended no harm to anybody. They did see harm and crime in depredations and they refused to countenance or encourage or condone them; neither would they participate in them. They simply struck, went home, attended to their own business and tried to make an honest living working at something else. On the other hand, they deplored and opposed the crimes and depredations which were committed, either by the union, or in behalf of the union, as much as those crimes which were committed against it. This class expressed bitter regrets at the depredations which were committed and seemed to sincerely wish they had not occurred. They said, and rightly too, that such acts would only hinder their cause. But the strikers of the first and second classes thought that such crimes would help their cause. They made it clear that they favored such crimes, expressed gratification at their commission and wished for their continuance. But some of the third class have been heard to intimate that had it not

been for certain men in their union their difficulties would have been settled long ago and without any notable trouble, and also that crimes and depredations would not have been committed. To do justice to all and so hasten full and final settlement of such difficulties, is the purpose of this article. For we had just as well face the fact that such troubles will never be settled fully till they are settled right. Any other method is only laying up more trouble for the future.

Another fact should be recorded here. When the railroad men first struck here they had the sympathies of the majority of the people, if not of all. Mass meetings were held by business and professional men who deplored the conditions which led to the strike and openly expressed their sympathies with the strikers. The local people would have continued to sympathize with them had it not been for the criminal element in the unions trying to hinder and hamper the operation of the road by opposition, depredation and destruction. For these injured not only the road, but also the people who were dependent upon the road for transportation. Repeated crimes against the road and its hindrance from operation soon turned most of the people in the territory contiguous to the road against those supposed to be responsible for such crimes and such hindrance, who were thought by most people to be strikers. For all the tangible evidence pointed to the strikers as their authors. For when a bridge was burned, or a train was wrecked, or any other depredation was committed, some of the first and second classes of strikers were heard to express great satisfaction and to say they were glad of it and that they would finally win the strike, as if such crimes were their accredited means of winning. This indicated sympathy and conviction on their part that such depredations were either committed by the unions or for the unions, if by someone else than union members.

Further, the strikers and their families would snub, slur and insult the strikebreakers and their families on the street, in the park, at school or church, or at any other place where they might meet. The same spirit and treatment was accorded also to all who deigned to have business dealings with them or sympathized with them. The same bitter spirit was carried into the schools, where the children of strikers would slur and snub the children of "scabs," as they were called. Many petty quarrels and fights followed in the wake of such slurs and insults. But the children at school simply reflected the spirit and the atmosphere of the home, where the children had heard their parents talk similarly.

Several other occurrences injured and lowered the moral influence and social grip of the unions on the community. One was the expressed intention of the union to boycott all the merchants and everybody else who countenanced the strikebreakers by either defense of them or business dealings with them such as selling to them, trading with them or employing them. The whole town was canvassed by the unions and all merchants notified by the unions to that effect. This was not an empty threat, for it was promptly carried out, as several of the merchants and professional men have sadly testified. For it was not two to four hours till all such were strictly blacklisted and boycotted. More than one merchant testified that they favored the strikers only because opposing them might prevent their getting thousands of dollars of debts which strikers owed them. The strikers expressly said they were going to make everybody take side or at least show which side they were on, and if possible make them espouse the strikers' side and cause.

This boycott was carried into civic affairs too. It was not enough to injure people as individuals; they must also injure all the organizations which their opponents sponsored. One was the public schools of the city. The amount of money accruing from school taxes was not sufficient to defray all the expenses for a full term. This deficit was nobly made up by the generosity of the citizens of the town, most of whom but not all of them being parents of children in school.

(To be Continued.)

"A ton weight of human literature is not worth an ounce of Scripture."

Obituary.

The National Christian Association has lost a faithful friend in the death of Mr. Jacob K. Graybill. His interest in our work was especially shown in his attendance at our Annual Meetings. Together with his devoted wife he succeeded with much effort in reaching our last annual gathering and brought the usual cheer of his presence.

He was born September 18th, 1843, and passed to the Heavenly life July 5th, 1923. He was a good soldier of the Cross and showed by a consistent Christian life that his conversion was genuine. He was greatly blessed shortly before his death in singing "I'm Going Home to Die No More." Brother Graybill lived in Harvey, Illinois, where for years he conducted a printing business.

Editorial.

Many a man through sin finds his life turned into bitterness, the fertility in which he rejoiced becoming nothing more than a salt marsh. Sin is delusive. It promises adventure and achievement, it gives bitterness and barrenness. Sin is a withering blight on life. On the other hand, many a life that seemed ruined and dead, nothing but a salt marsh, has been made verdant, beautiful, life-giving, the habitation of all manner of beautiful and mighty thoughts and achievements. The miracle of the twice-born is the most romantic story the world has ever heard.

WHAT WE KNOW OF SECRET SOCIETIES.

Opponents of secret orders are frequently met with the accusation, "You do not know what you are talking about."

This statement looks plausible, and, to a superficial thinker, may pass for gospel, but it is not sound, because there are men who have never been in any lodge who are more intimately acquainted with the working of the whole Secret Empire than many of the members. Outside of those who are experts on the question, there is a great body of people who condemn secret orders, and the question is—Do they know what they are talking about? If they do not, then they are wrong in condemning them.

One of the fundamental principles of God's government of this world is that he never requires a man to do evil that good may come. He does not oblige him to learn the evil of anything by experience in order to be able to condemn it. He does not require that a man shall join a secret order before he can intelligently denounce it. It is not necessary that a man join a band of counterfeiters, and learn not only what the counterfeit coin is, but also the whole process of making it, in order to intelligently condemn it. Nor is it necessary that a man should know every counterfeit. What is necessary is that he should know the genuine coin, and whatever does not come up to its standard is false.

God has given a perfect standard of right in His Word and whatever is not in accord with that is wrong. The necessary thing for the opponent of secret societies is to know the Bible and in that he has a touch stone by which to try them all, from the least to the greatest. Varying the language of Scripture we may say: Beloved, believe not every fraternity, but try the fraternities whether they be of God.

In the Bible we find teachings which warrant us in condemning every secret order. Those who have never belonged to a secret order, and so have no personal knowledge of what may take place behind the screen, are justified in condemning them after having applied the infallible standards of God's word and found them wanting.

There are some things connected with secret orders which are not intended to be secret. One of these is the fact that they are *secret societies*. I can proceed at once from the standpoint of one wholly outside, to condemn them simply because they are secret. This is the fundamental principle of all of them, and it is explicitly condemned as wrong by the Bible. Read John III., 20: "For every one that doeth evil hateth the light, neither cometh to the

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light lest his deeds may be made manifest, that they are wrought in God."

The one fact that they are secret—that is, that they do not come to the light—furnishes all the basis I need for condemning them, and this is the one fact which is always revealed and never concealed by the members of secret societies. "To the law and to the testimony if they speak not according to this Word it is because there is no light in them," Isaiah VIII., 20. Secrecy is wrong, being condemned by the word of God; therefore no amount of good which secret societies may do can atone for this fundamental evil.

THE CHRISTIAN COLLEGE.

Perhaps the educational problem of the church has been discussed from every angle as never before. In our discussion of the same we want to keep in mind Christian ideals and be known as having a Christian College. This does not mean all other colleges are Godless or void of all faith, but that the college stands for the following:

1. *It Stands for the Word of God.*—It is the duty of the men in charge of our educational institutions to carry out this great task. While our college stands for a distinct personality, it must bear the imprint of the name of Christ, whose life and principles it espouses as the purpose of its being.

2. *It Stands for Education.*—No substitute can be offered for the most efficient training of the mind. Education is the first main work in our college. If we undervalue this factor it cannot live. To this we must commit ourselves, or our college is not fulfilling the purpose of its mission. A course of study should be given, having in mind the highest possible usefulness in life for the students. The college that fails to include the Bible as a textbook on a par with other subjects misses the link that binds the college and church to the highest usefulness for humanity.

Some people have the idea that the purpose of a church college is to make ministers and missionaries. But this is only one phase of college work. The purpose of the Bible in the curriculum is to help keep the college Christian. The majority of our students are not going to be ordained ministers and missionaries. The value of the Christian College to the ministry is unquestioned, but we must seek to serve the greater numbers in the college who are going out as teachers, business men and other walks of life. They will be supporters of the Christian ministry and will be interpreters of Christianity.

The college has the greatest opportunity for maintaining the true principles of the church and can send students out with the right understanding and just appreciation of the word of God.

3. *A Devoted Faculty.*—The faculty is largely responsible for working out the policy and the purpose of the administration. A purpose is of no avail unless it is incarnated. So much depends upon the teacher. He may be well educated and a competent teacher, but if he is not in harmony with the policy of the school little can be achieved. He may be an earnest Christian and devoted to the cause of the church, but if he does not have the gift of teaching, less can be achieved.

The Christian College seeks personality, ability and religious faith. In order to accomplish this she must have capable teachers, but they must be deeply interested in religious things.

The faculty and administration must have for its dominating principles the moral and spiritual side of the student. Some colleges take various goals as their standard. One will emphasize athletic features to the exclusion of all other aims. Some will take scholarship as its one great and only purpose. Still others will stress cultural development. The Christian College will have activities and ambitions along some of these lines, yet it cannot lose sight of its great mission. The spirit that enthrones Christ will unconsciously rise above the passing to emphasize the permanent. May our college develop a manhood and womanhood that will look back to the college as the beginning of spiritual awakening and a recognition of the realities of life. It is the purpose of a college to graduate students who will afterward honor the institution by right living and reflecting the ideals of their Alma Mater. We can achieve this

end when we are true to that for which we stand—a Christian faith, a Christian fellowship, a Christian democracy that makes more meaningly and serviceable the highest purposes of education.

A. H. LEAMAN.

WHY OPPOSE SECRET SOCIETIES?

The secret lodge system is altogether unnecessary. Good men do not need it to accomplish their purposes, and wicked men should not be allowed to use it for the furtherance of their evil designs. It is opposed to the spirit of Christianity. Christ said: "In secret have I said nothing" (John 18:20). The lodge is opposed to the teachings of Christianity, because it offers a salvation other than provided by Christ. "There is none other name under Heaven, given among men, whereby we must be saved" (Acts 4:12).

Their claim to be a charitable institution is spurious. They confine their help to their own membership, and their membership is limited to able-bodied men, who are not at all likely to become subjects of charity. A poor man is deprived of all the benefits of the order, no matter how great his need may be, by a failure to pay his dues. They follow the example of the Priest and the Levite, rather than that of the good Samaritan. Christain men should stay out of the lodge, because it brings them into unnecessary association with corrupt and vicious men. "Be ye not unequally yoked together with unbelievers." All patriotic and liberty loving men should labor for the overthrow of the lodge system, because it interferes with the proper administration of justice in a free government.

In the past twenty-five years the lodge system has grown at a wonderful rate. I have no statistics touching the parent societies, Masonry and Oddfellowship. But the progeny of these "ancient" orders has become very numerous, and there is no mistaking the family resemblance. The lodge system is like a cancer preying upon the body-politic. Masonry and Oddfellowship constitute the heart of the cancer, and what we call the minor orders are the roots running out into every part of our social system. Much evil has already been wrought by these societies, and no good which might not have been much greater without their conscience destroying practices. In the nature of the case, if this cancer is not removed, it will at length take the life.

Is there cause, then, for the National Christian Association and the teachers of truth on this subject to be discouraged? By no means. Many young men and women have been saved from these hurtful and corrupting lodges. Public sentiment has been much enlightened. In addition to this, the openly vile conduct of the children of Masonry and Oddfellowship is bringing these more cunning parents into general disrepute on the part of all lovers of God and truth, and of our country.

Instead of discouragement there is great reason to take courage, and to continue in well-doing. In due season the harvest from the sowing of the truth will be ready for the gathering. Keep the X-rays of truth continually turned upon this monstrous and loathsome cancer, and it will be destroyed. Our hope is in God. His Word is against this false system. The signs of the times indicate that He is about to manifest His power in some signal way.

News from Workers

EASTERN SECRETARY'S REPORT.

Nekoosa, Wis., July 14, 1923.

Strange news we are getting! Yesterday's paper informs us that our President has added another to his list of Lodges. This time the "Arctic Brotherhood." In so doing the *Milwaukee News* states he took an oath never to mistreat a dog or a horse. He is quoted to have spoken as follows: "The more I see of communities of human beings the more firmly is my belief established that the sweetest thing in the world is a few dependable friends." Papers sometimes misquote. Some of us who do not agree with this statement hope he was not properly reported. All the animal lodges would of course be pleased to annex the President of the United States to their number. The Pennsylvania papers report at

Johnstown and other points that the Yellow Dog Lodges are growing rapidly.

My activities during the past month have covered parts of Pennsylvania, Indiana, Illinois, and Wisconsin, nearly a week being spent in attendance at the great church gathering of the Tri-Annual Lutheran Synod of our Missouri friends at Ft. Wayne, Indiana. The weather was unusually warm, the discussions heated, and many sought relief from the heat of the convention hall under the trees near at hand, where they found your representative ready to receive their subscription to the CYNOSURE. Over one-hundred were thus enrolled to be workers together with us. Every kindness was shown to your representative though there was little opportunity for public address, but when I say there were nearly a thousand preachers there, all anxious to speak, you will understand why. They voted to raise millions of dollars to build great schools. God bless them—we hope they will! The Concordia Seminary of St. Louis, Missouri, is to have the big boost. They have seventy acres of land on which it is proposed to erect twenty-eight large buildings at a cost of two and a half million dollars. And *notice every one of the pastors sent out from this great institution is to oppose secret societies!* They see the anti-Christ of the lodge, and do not wish their members to be either Owls, Elks or Dogs.

When in Pennsylvania I worked among our Mennonite Brethren, Zion Brethren, and United Christian Brethren friends. They showed appreciation of our efforts as usual. A meeting in the "Slate Hill" Church near Shiremanstown was cheering, as was also that in the Union Chapel at Mechanicsburg. Bishop Benj. Zimmerman and preacher Samuel Hess were my special helpers there. My stay at Lebanon, Cleona, Palmyra, Hummelstown, etc., Pa., was necessarily brief, but made pleasant by kind friends.

I almost forgot to mention Hershey! I have seen this place grow from an ordinary cow pasture to a great factory town where thousands gather for pleasure and some read the CYNOSURE.

On my arrival at Chicago I found our General Secretary with his devoted wife starting for a trip into Michigan where they hoped to find needed help in health recovery. In this I learned they had been at least partially successful. It is hoped our Secretary's recovery may soon be complete.

Racine, Wisconsin, again gave good help to our work. The erection of a Masonic place of worship with the drives for new members has stirred up those who love Christ and His light in that city as perhaps they have never been stirred before. The cry to rescue the perishing is surely heard louder than ever!

While in Milwaukee, Wisconsin, I gathered an encouraging list of CYNOSURE subscriptions. Many said, "We want your lectures, but not in hot weather." The Free Methodist pastor had a new daughter arrive at his home Saturday night and seemed glad to have me bring the message Sabbath morning. He followed with a splendid exhortation.

Several "drop in" meetings were the order of the day at Sheboygan, Wisconsin. In St. Mark's Lutheran Church there was a gathering for business. The stranger was invited to speak fifteen minutes. Questions were asked and the time extended over an hour. I attempted an abbreviated talk in the open air at the Immanuel Lutheran Church where the people gathered for an ice cream social. I did not feel that it was altogether a success. The Christian Reformed Church was filled to hear my address. They took up a collection and said, "Come again." The good pastor and wife of the Wisconsin Synod Lutheran Church of Neenah took good care of me for my work's sake. The Ohio Synod pastor and family at Ft. Wayne, Ind., rendered even a larger service. It is impossible in the brief space given me to even mention the many who thus helped. God bless them all!

Arriving at Stevens Point, Wisconsin, I found Pastor Hudtloff had been faithful in arranging for the lectures. I gave the second lecture in his church—St. Paul's Lutheran—and the following evening delivered my third lecture in Wausau, Wisconsin, in the Trinity Lutheran Church. Tomorrow evening I am announced to speak in Bethlehem Lutheran Church of this city. The friends have generally helped by renewal of their

CYNOSURE subscriptions, a goodly number of new names being added.

Lutheran Churches in Merrill, Wisconsin, desire a lecture and invited me to come in the winter. If I go to Florida as last Winter, it will be long ways to come. Friends up North ought to turn out during this pleasant weather, but most of them "take to the woods." As the Masons would say "So mote it be." Guess I had better stop and go fishing! They say there are some to be caught in waters near at hand. They say the Beavers is the lodge here and Badgers may be found nearby. Lots of animals in the wild country!

W. B. STODDARD.

There is only one real failure in life possible; and that is, not to be true to the best one knows.

"A little too late is a lot too late."

LETTERS FROM FRIENDS.

A friend in Illinois writes: "My sympathy and prayers are with your work. Were it not for the approaching of the glorious return of our Savior which it indicates one would be dismayed at the awful thraldom in which so many of God's would-be followers are being held. The parasite has sapped most of the vitality from the Church but it is encouraging when we are inclined to feel that we are the only true prophet God has left in the community, and when they seek our life, to learn through the CYNOSURE that there are yet seven thousand who have not bowed the knee to Baal; and that there may yet be Obadiahs in Ahab's service who are ready to hide and nourish the prophets of God. May God bless and strengthen all his faithful witnesses.

The following inspiring testimony came from a Slovak woman. A neighbor gave this woman a special invitation to a lodge supper which are simply snares to attract people, just as a spider entices flies into its web. Her kind yet firm reply in the negative caused me to ask after the neighbor had gone whether she didn't belong to the lodge. Her prompt reply was, "No, when you have Jesus you don't need the lodge." How I wish that more church members would be as ready to give a reason for their hope.

A New Hampshire friend writes: "I enjoy the CYNOSURE, not for myself only but for others. I think your pamphlet "Sermon on Masonry," by Rev. James Williams is a fine one. Have given it to a Mason and I would like some more as it is "a red hot" argument.

In renewing his subscription an Illinois friend says: "Being sandwiched in between Masons and Knights of Columbus in business I know something of the workings of these organizations, especially the hypocrisy of Masons and the insidious activities of the K. C.'s. God bless your work is one of my prayers."

A friend in Pennsylvania wishing to do some missionary work pays for a half year's subscription to ten different parties. That's pushing the work forward!

One of our former Board of Directors, Rev. T. M. Slater of New Jersey, writes: "I am sending out a good deal of literature from this point, and am seeking to get in touch with the 'Faithful.' "

A new subscriber in Missouri says: "We like the magazine and it is already making a stir in circles outside of our immediate acquaintance. May God's blessing rest on your efforts."

In writing to Secretary Phillips, a good friend of the Association states: "We plead for God's blessing upon your labor of love and may the patience of hope anchor you firmly to the good fight until you get a better job with a crown of glory from the Lord, the righteous Judge. And not to thee only but to all those who labor watching unto prayer and supplication lest His coming catch them at unawares and so find their works on fire and the door closed. Oh, the beginning of the standing 'without' that shall never end! Keep oil in thy vessel!"

A minister in Iowa who has been in the Lord's service for many years writes: "I am unable to remain as a regular subscriber to the CYNOSURE any longer. Since I have had to cease from work, I

must give up some of my papers as my small pension will not reach to pay for them all. Some time ago I came to long for the CYNOSURE again and sent 15 cents for a copy and after that you continued sending the magazine to my address for six months. I am very thankful to you for your kindness in sending the magazine to me. I always find great pleasure in reading it and I am sure the CYNOSURE is and has done a great deal of good work. God bless you, friends, and your work. Yes, I am sure His blessing rests upon you. I thank you again for your kindness to me. I am now 82 years old so it will not be long that I can tarry here."

The following, taken from an Indiana friend's letter, is very encouraging to us. "We always read your paper from cover to cover and *the children like to read it, too.*"

From Texas comes the following: "We can't do without the CYNOSURE as it is filled with sound doctrine and is one hundred per cent loyal to Christianity and good government."

Our readers will be interested in the following from the state of Wisconsin: "I became a member of the Knights of Pythias lodge about two years ago, but I thank God, praise His holy name, I woke up before it was too late. I became converted to Christ a year ago this month in a tent meeting and it was then and there that I saw the true position I was in at that time. I paid $25 to the lodge for initiation and $2 for dues, and regardless of the fact that I still owe them $20, they will get no more money from me. It started me to thinking when I was present in the lodge room, when a blackball showed up in the acceptance or rejection of new prospects, especially if related to a member. In those disputes it didn't take me but a short time to decide how much they practice their teachings of brotherly love which they claim to exercise. I wish you Godspeed and good luck in your undertakings in this anti-lodge work."

From a recent CYNOSURE subscriber in the state of New York we received the following encouraging letter: "The last issue of the CHRISTIAN CYNOSURE states that you are hoping some rich man may place your paper in the hands of all ministers. That indeed would be a great thing. But in the meantime some of us, while not being able to do that, could double our subscription and send the paper to another. Therefore, I am enclosing $1.50, hoping you may send a year's subscription to someone you consider needs it. I hope and pray its influence may be widely felt and react deeply into the hearts of many to down the widespread harm of the secret organizations." Isn't that fine from a new friend!

A Baptist minister in New York writes: "Kindly give me all the information you can regarding the perils of the lodge. I am a Mason but do not attend the lodge any more. I think their obligations are barbarous and their ceremonies bordering on blasphemy. Years ago I refused to make a prayer or become Chaplain of a lodge because I didn't care to address God through a cloud of tobacco smoke. Our little town of about 4,500 people is just 'bug-house' over lodges. Rebekahs, Odd-Fellows, Masons and Eastern Stars predominate and our best church folks will leave any church function rather than miss a lodge meeting. * * * Twenty-nine years ago when in Canada I used to read the CHRISTIAN CYNOSURE, but I got away from its teachings."

A new subscriber in Florida writes to Secretary W. B. Stoddard: "We have received two copies now of the CHRISTIAN CYNOSURE and are pleased with the stand it takes against secret societies, unions, etc. May the Lord bless you and help you in your work for these are surely perilous times."

Our books and tracts and the CHRISTIAN CYNOSURE are confined not only to the United States. We send literature to all parts of the world and have especially enjoyed within the past month or two quite an international distribution of our literature. Our friends and co-workers will be interested to learn that literature

—books, tracts and CYNOSURE—has gone forward to Australia, China, Canada, New Zealand, Norway, Ireland, Tasmania, Cesko-Slovensko, England, Brazil, South America, Japan and the Canal Zone.

A letter from a friend in Tasmania who has ordered near $20 worth of literature will be of special interest to our readers. He writes: "It is surprising that so many Christians and professing Christians belong to these wretched secret societies, especially Freemasonry. I hope to send copies of your tracts which I have ordered to all the Protestant ministers in Tasmania and to many others. I heard about a year ago that Masons would not allow the name of our Lord Jesus Christ to be used at their meetings, but until reading your tracts this week I had no idea the organization was so controlled by Satan. I like the way Dr. James M. Gray writes and also the Scripture, "The Word of God" on the back of his tract." Tasmania is an island south of Australia and is a state of that country.

From the state of Washington a friend writes: "Oh, if we could hear some of our great preachers, and we believe men of God, who are Masons, denounce from the pulpit the heathenism of the secret lodge but they shut up like clams. Do they still lack faith in God? I believe many of our great ministers who are Masons would gladly come out of it but they lack the courage to do so. I fully believe our own pastor who was elected Chaplain of the Masonic lodge last year hates the whole thing, for I have heard him make some scathing remarks of secret orders. May God help us all to be brave soldiers for Him."

The problem of the high school fraternity continues to be a disturbing factor in educational circles. The board of education of New York City recently asked the legislature to pass a law prohibiting secret societies in public schools. Despite these laws students in many places in these states, with the tacit approval of their parents, maintain these societies. The principals of the high schools of Oakland, Calif., recently expressed their public approval of these prohibitory laws, for the reason that "fraternities served to divide the student bodies of the high schools in such a way as to impede the growth and threaten the existence of that democratic spirit it is the business of the public schools to foster. These associations encouraged snobbery and the assumption of arrogant superiority and promoted a narrow and clannish spirit." The principals conclude their statement by saying that, "Membership in such an organization under present conditions is bound to be a serious handicap to the development of that manhood and womanhood which fathers and mothers covet for their children.

Under date of May 20, 1923, Mr. Frank McLaughlin writes: "Where is the line drawn, and where should it be drawn between the Church and the Lodge? The Lodge has recently come boldly to the front and confessed publicly to be what it for years has been accused of being, and has thus, especially in the South, demonstrated fully its nature, character and claims, so that the world may no longer be in doubt. Does any honest man require any argument as to where the line should be drawn between the church and the lodge?

Fear is expressed by some that the lodge will get control of the government in time! Has it not control of the government now? It is publicly stated by the press and in Masonic magazines that 75 per cent of Congress are Masons. It is well known that the state of Oregon in its late election was controlled by the Ku Klux Klan and the Masons, and in the East there seems to be a combination of Knights of Columbus and Masons!

The pre-eminent duty, as I see it, of the followers of Christ Jesus is to raise the standard of Christianity to the place where it belongs, and so make it utterly absurd for any who carry the mark of the secret order beast to lay any claim to brotherhood with Christ our Lord.

What a grand thought it is that when the Lord's own time comes the lodge evil and all evils shall be destroyed by the brightness of His coming.

Standard Works on Secret Societies

For Sale by

National Christian Association

850 W. Madison Street Chicago, Illinois

Modern Secret Societies, by President Blanchard, 310 pages, pr. 75c; cl. $1.25.

Fremasonry, by President Finney, 272 pages, pr. 75c; cl. $1.25.

Moody Church Testimonials, by pastors for 50 years, 64 pages, 25c.

Folly, Expense and Danger of Secret Societies, 10 cents.

A Threefold Indictment, an Appeal to Christian Men, 10 cents.

Nearly One Hundred Opinions, by Statesmen, Editors, Preachers, 10 cents.

Sermon on Secretism, or **Objections to All Secret Societies,** 10 cents.

Who Are Modern Prophets of Baal? Important for ministers. 10 cents.

Secret Societies, a Discussion of their claims. 10 cents.

Presidents United States, two-thirds no Masons. 10 cents.

Thirteen Reasons Why Christians Should Not Be Masons. 10 cents.

Freemasonry a Fourfold Conspiracy, by J. Blanchard. 10 cents.

The Morgan Abduction, by Hon. Thurlow Weed. 10 cents.

History of Murder of Capt. Wm. Morgan. 35 cents.

SECRETS EXPOSED

Standard Freemasonry, first three degrees, pr. $1.00; cl. $1.50.

Ronayne's Handbook of Freemasonry, first three degrees, pr. $1.00; cl. $1.50.

Chapter Masonry, the fourth to seventh degrees, pr. $1.00; cl. $1.50.

Knight Templarism, Council and Commandery, pr. $1.25; cl. $2.00.

Scotch Rite Masonry, 30 degrees, 2 vol. pr. $2.50; cl. $4.00.

Mystic Shrine, Nobles of, pr. 45c; cl. 75 cents.

Adoptive Masonry of Eastern Star, 230 pages, $1.25.

Knights of Columbus, first three degrees, pr. 75c; cl. $1.00.

Revised Knights of Pythias, pr. 50c; cl. $1.00.

Ku-Klux Klan Exposed, 70 pages, paper, 25c.

Christian Cynosure, 32 page monthly, per year $1.50; copy 15c.

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

WARREN G. HARDING.

When the tragic news of the President's death was announced an atmosphere of profound sorrow prevailed everywhere.

From the time the funeral train left San Francisco until it reached Washington, D. C., more than 4,000,000 people personally paid their last sad homage to the memory of one of the best loved men in history. Surely the nation paid fitting tribute to its dead chieftain. The solemn procession bearing the nation's dead leader was here and there interrupted by strains of music from his favorite hymns.

Mr. Harding was a brilliant man. He was able to bring the "undeveloped idealism" into action and make the people think of their own problems.

With all the splendid characteristics that will be spoken of him in history, it will be said of him he was the peaceful President and created a quietude that will long live in the hearts of the people.

We regret that the President was a Mason and belonged to other secret orders. It is not a good influence for the young men of the nation. Secret societies are not conducive to good government.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The scout who sits around and waits for a chance to do a good turn will not put in a very busy day. It is the scout who goes out after his chances that gets them.

JOHN CALVIN COOLIDGE.

Through the death of the late President Harding, John Calvin Coolidge becomes the thirtieth President of the United States. He has less than two years to finish his term. We have not yet learned of his policies in administration. We believe he is the right man under God to take the reins of the government. We should pray that we may have a quiet, peaceable government under his leadership.

We do not know at this writing if he is a member of any secret order. All records show, as far as we have gone, that he is free from any secret order or lodge systems. A letter was sent to his secretary making inquiries along that line. Should we receive a letter to the same we will print same in the next number of the CYNOSURE.

Recently a young man said, "If Coolidge is not a Mason we will make him one very soon." He tried to tell me all the Presidents must be Masons in order to keep out the Catholics. "All Presidents were Masons," said he. But I learned later his reading in history was neglected. I shall be pleased to send him some literature giving him light on historical facts.

Our readers will find some very interesting reading matter in this number. It will make good vacation reading matter. You will enjoy the article written by Mr. Harold Lundquist. His address was given to a number of ministers and others as well. Many of our ministers have trials and we feel they will get comfort out of the same. Take your CYNOSURE along with you and give it to some friend and we will send you another one.

A lie is always the coward's way out of difficulty.

AN ADDRESS TO EARTHLY RULERS.

Dr. Charles L. Stelzle.

Humanity is staggered by the possibilities of another world war. Homes in every land over which the shadow of sacrificial death still hovers, are saddened by the prospect of still further heartbreak and suffering. The people in these lands have already given millions of their sons in the belief that their supreme sacrifice would make the world safe for democracy, create a high idealism which would make the world a fairer place in which to live, and end war for all time.

None of these hopes has been realized. Men hate each other as intensely as ever. Chaos reigns in every human relationship. Economic and political conditions have sunk to low levels. Nations have been guilty of promoting selfish and ignoble loyalties.

Efforts have been made to avert the disaster which is inevitable if present tendencies continue. Every such method for adjusting these difficulties has failed.

The time has come to try Christianity. It has never failed in any field when given a fair chance. And civilization is entitled to every opportunity to free itself from its present predicament. There is an inescapable obligation on the part of every nation to make its contribution to consummate this desired end, even at great sacrifice to itself.

The nations of the world must depart from selfish individualism and inhuman isolation. They must unite in creating new standards based upon the teachings of Jesus. He must be acknowledged as the Supreme Arbiter in every national and international difficulty, and loyalty to Him must become the chief desire of the nations.

It should be recognized that nations are accountable by the same Christian principles which apply to Christian men and women as individuals. There is no double standard of morality and ethics—one for men and another for nations. There is only one morality, one honor, one righteousness. We believe that the State belongs to God, and that He is the ultimate source of all civil political authority.

We believe that the divine right of sovereignty and civil authority is vested in the nation, and that the nation is an intelligent moral entity which God holds responsible for the use of the sovereignty and authority which He has vested in it.

We believe that God's judgments can be averted only by national repentance for sin and by national obedience to the laws of love and brotherhood and fair play, as taught by Jesus; and that such obedience will bring peace to the world, and a restoration of prosperity and happiness to all peoples.

We further believe that civil rulers are His ministers as certainly as are the rulers of the Church, and that these rulers are directly and immediately responsible to Him for their official conduct.

It is because nations and rulers have held themselves above all moral law, becoming a law unto themselves, as far as their civil lives are concerned, that present day world conditions have become so chaotic.

We, therefore, an assembly of 2,000 Christian men and women, constituting the Christian Citizenship Conference, coming from many parts of the United States and representing many different nationalities and practically every Protestant ecclesiastical organization in this country, as well as officially representing the Governors of twelve sovereign states; who have been in session at Winona Lake, Indiana, U. S. A., for the period of a week to discuss these problems, unite in asking the rulers of these United States and of the world to join in setting up the kingdom of God on earth, acknowledging Jesus Christ as Lord of lords and King of kings, so that justice and happiness and brotherhood and peace may prevail throughout the whole world.—*Christian Statesman.*

Whatever God will have us to do he will help us to do.

Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish . . . . for we are members of His body, of His flesh, and of His bones . . . . This is a great mystery; but I speak concerning Christ and the Church.

TITLES WORTH WHILE.

Man, Citizen, Father, Doer.

It is said that Americans dearly love a lord. That may be true of the snobs among us but was never true of even a considerable proportion of Americans. The average American loves a lord only to the extent of the amusement he furnishes. When lords even as the dodo have passed away, Americans will not wear crepe on their sleeves or hatbands.

It is true, however, that great multitudes of Americans dearly love titles. They prefer home-made ones, the sort manufactured in colleges and universities and such as are commonly bestowed on their officers by fraternal organizations. America is becoming filled to overflowing with Most Exalted Thingmabobs and Mighty Potentates of the Most Ancient Order of Whangdoodles. Now these dear fellows get a lot of solid satisfaction out of these titles and out of all their tinsel fripperies and gilt trappings. Many of their supposedly solemn bits of business are actually so funny they would make a sea cow chortle.

"But," says George Matthew Adams, "some titles do count." "For instance, Bill Jones, MAN; Jake Riis, CITIZEN; Sam Smith, FATHER; Charlie Force, DOER! No red tape and false exertion ever invented or bestowed such titles. . . . Real people create their own titles. Genuineness is not for sale or hire in the market-place. What you ARE is infinitely finer and more distinguished than anything somebody else is able to hand you. Honor is something that grows up from somewhere deep inside of you."

—*Selected.*

SEEKS RECEIVERSHIP FOR KU KLUX KLAN.

(By the Associated Press.)

Atlanta, May 31.—Receivership for the Knights of the Ku Klux Klan was asked in a petition filed in the Fulton county superior court today by David M. Rittenhouse and others of Philadelphia, who charged gross mismanagement to W. H. Evans, imperial wizard.

The petition also charged that the imperial wizard and W. J. Simmons, Klan emperor, entered into a collusion in settling the recent controversy involving control of the organization.

NINETEEN STATES LEGISLATE AGAINST "FRATS."

In our issue of April 11th we published a list of eighteen States that have legislated the High school fraternities out of legal existence. The latest list from the United States Bureau of Education adds Rhode Island to the number, making a total of nineteen States that have declared against the "frats."

Speaking of the proposed action in New York State, Mr. W. S. Deffenbaugh, Chief of the City School Division of the United States Bureau of Education, declares:

"The aim of the New York school authorities is to suppress any organization which seeks to organize and perpetuate itself by taking in students upon the basis of the decision of members of the organization, rather than from the free choice of pupils otherwise qualified to belong to it. The problem of entirely eliminating High school fraternities is one difficult of solution. While there may be enough public sentiment in a State to enact a law prohibiting High school fraternities, there are always communities where the sentiment is not strong enough to eliminate such organizations. Often parents can see no harm in their children belonging to these secret societies, so the first step toward abolishing them is to awaken parents to the fact that such organizations tend to make discipline difficult and to undermine that democratic spirit which the public school fosters.

"The solution lies partly in co-operation between parent and teacher. If parents refuse to co-operate, drastic measures should not be wanting to prohibit students from being members of such an undemocratic organization as a High school fraternity.

"The substitution of legitimate activities has done much to help eradicate the High school fraternity, especially where the School Board rules that a member of a High school secret organization cannot take part in any school activity, such as athletics, debating, dramatics and the like. If such ruling is not made, all of these activities are usually dominated by the selfish interests of the fraternities, so that they do not act as a substitute but simply give the fraternities greater opportunity to secure more honor for their members."

THE MORMON CHURCH A SECRET SOCIETY.

By William E. LaRue, Author of The Foundations of Mormonism.

The Mormon Church is a great and growing secret society. This fact has not hitherto been emphasized to the extent which its importance demands. That a religious cult should spring up in Christian America in the nineteenth century, and transform itself into a secret organization, administering oats, obligations, and pronouncing penalties for their violation, is a significant thing.

Every tourist who visits Salt Lake City has his attention at once attracted by the sight of the great and imposing temple that has been an object of pride of the Mormon Church for many years. But the tourist cannot enter this temple. Why? Because it is a place for the practice of all of the secrecies of the church. The door is closed to all except those who are tried and tested members of the Mormon fold. Within these mysterious walls things are going on which have to do with the binding of the devotees of the cult to the church by obligations and stated penalties which any one who had taken them would fear to violate.

This element of secrecy came very early in the history of the Mormon Church. The first Mormon temple was built at Kirtland, Ohio. Here the founder of the cult, Joseph Smith, began the teaching of mysterious rites and ceremonies which have been enlarged to meet new conditions. Early Mormon history tells of all night meetings in this temple; there were washings and anointings; their bodies were perfumed; there were prophecies and patriarchal blessings and curses upon the enemies of the church pronounced. In some of the Prophet Smith's early revelations pseudonymous names of places, things, and persons were employed in order to maintain secret purposes.

When the Mormons moved to Missouri they soon met trouble on account of their peculiar doings. The Missourians mistrusted them. Violent opposition to the Mormons took place. To meet this and to further the designs of the church, secret bands of Mormons were formed. These were popularly known as the Danites. Their business was to wreak vengeance upon the Gentiles and to put Mormon apostates out of the way. The Mormons, having been driven out of Missouri into Illinois, found a new opportunity for the enlargement of their secret system. At Nauvoo, where they settled, during a very short space of time a great number of Mormons were initiated into the Masonic Lodge. In this work the Prophet Smith was the principal leader. There being some irregularities, the Grand Lodge of the state sent its officers to make an investigation. This was refused. Whereupon the dispensation was revoked and the lodge declared clandestine.

But the Mormon leaders did not quit with this occurrence. They proceeded to form what they declared was the true and ancient order, and the present form of secrecies is the outgrowth of it. It is noteworthy that about this time some of the most obnoxious doctrines of Mormonism began to appear. These things were all done in a corner. Men began to seek spiritual affinities who would be their wives in eternity. This practice began in secret. The Prophet and his conferees began to teach in private the first lessons concerning polygamy. They instructed the people how they might keep such mysteries from the knowledge of the world. Finally the Prophet got a revelation which commanded polygamy. They instructed the people how they might councils of the church. It was here that his program struck a snag. Some of the men in that council remembered that they were living in a Christian civilization, and they openly declared their opposition.

Meanwhile the secrets were gradually leaking out, so that the people of Illinois were hearing curious things about these people. The whole thing was brought to an issue when some of the leaders of the church had the courage to come out and tell the truth. (See Nauvoo Expositor, June, 1844.) They published the facts about the revelation on polygamy that had been denied in all the solemn ways known to men, and when those facts were known the people acted. Joseph and Hyrum Smith were shot to death because they taught polygamy in secret. It is of vital interest to note in this connection an extract from the message of Governor Ford, who was governor of Illinois during the time of the Mormon disturb-

ances in that state. Under date of December 17, 1844, he communicated to the Legislature as follows:

"It was asserted that Joseph Smith, the founder and head of the Mormon Church, had caused himself to be crowned and anointed King of the Mormons; that he had embodied a band of his followers, called Danites, who were sworn to obey him as God, and to do his commands, murder and treason not excepted; that he had instituted an order in the Church, whereby those who composed it were pretended to be sealed up to eternal life, against all crime, save the shedding of innocent blood or consenting thereto. That this order was instructed, that no blood was innocent blood, except that of the members of the Church, and that these two orders were made the ministers of vengeance, and the instruments of an intolerable tyranny which he established over his people, and which he was about to extend over the neighboring country.

"The people affected to believe, that with this power in the hands of an unscrupulous leader, there was no safety for the lives or property of any one who should oppose him.

"It was also believed that Joseph Smith had announced a revelation from heaven, sanctioning polygamy, by some kind of spiritual wife system which I never could understand; but at any rate, whereby a man was allowed one wife in pursuance of the laws of the country, and an indefinite number of others, to be enjoyed in some mystical and spiritual mode, and that he himself and many of his followers had practiced upon the precepts of this revelation by seducing a large number of women." (See Ford's History of Illinois, p. 325ff.; also The Prophet, New York, Feb. 8, 1845.)

At the time the Mormons alleged that all such accusations were but the outcropping of the spirit of persecution. Many people wondered about these reports, but they could not know the exact truth. The reason was found in the fact of the operation of the secret system. In later time the Mormons openly acknowledged what they had vehemently denied and thus fully justified every suspicion that was held against them.

It was just at this time that new practices were originating in Mormonism. Things were being done that were unlawful to be declared openly. The Mormons would readily understand the significance of this poem while the world would not. The secrets were being revealed to the elect.

About this time Smith gave a new translation of an ancient writing. He had bought some Egyptian mummies and on investigation found some funeral disks, some writings found with the mummies. These he pretended to translate by inspiration. Thereby he showed himself a stupid ignoramus. He called his translation The Book of Abraham. Many of his followers have balked at accepting it as divine. But an interesting fact concerning the matter is that he connected his translation with the secret practices that were to be a part of the temple service. He published a reproduction of the Egyptian characters and here are some of his comments:

Figure 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Figure 9. Ought not to be revealed at the present time.

Figure 10. Also.

Figure 11. Also,—If the world can find out these numbers, so let it be. Amen.

Figures 11-21. Will be given in the own due time of the Lord. The above translation is given as far as we have any right to give, at the present time.

(Times and Seasons, March 15, 1842.)

The ethics of Mormonism has always permitted its exponents to have one face to the world and another for themselves. It is because of this element of secrecy that the system has been difficult to interpret. One would never understand Mormonism by hearing Mormon missionaries preach or by reading Mormon tracts. One might hear and read many good things from them. But the vital and significant things of Mormonism are conveyed secretly. It has been through the secret channels that the evils and objectionable teachings of Mormonism have come. One might scrutinize, for example, The Islamic Review, and find many splendid declarations about the Mohammedan faith, but a much deeper probe would be necessary in order to understand Mohammedanism. The same is true of Mormonism. It has many good teachings which it has borrowed and ap-

propriated. However, when one looks into it deeply he will find it to be a secret system that has been founded and perpetuated upon falsehood.

Some years ago the Salt Lake Tribune published the sworn testimony of persons who had gone through the secret service of the temple. According to this it takes nearly a whole day. The candidate must prove that he is worthy by submitting recommendations from bishops and other officers of the church. He is thoroughly washed and anointed with oil and dressed in garments specially designed for temple use. Then he witnesses a drama of the creation of the world, the Garden of Eden, the eating of the forbidden fruit, all of which is acted out by officers of the church. Here an oath is taken as follows:

"We and each of us solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should I do so I agree that my throat may be cut from ear to ear and my tongue torn out by its roots."

Grips and signs are then given. This is followed by a dialogue between the devil, Adam, and a company of preachers. This is intended to make light of the ordinary minister of the Gospel of the evangelical churches. This is followed by the second oath:

"We, and each of us, do solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with its accompanying name, sign, grip or penalty. Should we do so we agree that our breasts may be torn open, our hearts and vitals torn out and given to the birds of the air and beasts of the field."

Then the candidates go into the Celestial Room where they are instructed, following which a third oath is taken:

"You, and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood, with its accompanying name, sign and penalty. Should you do so you agree that your body be cut asunder and all your bowles gush out."

The candidates promise that they will devote their time, talent, and property to the upbuilding of the church, and that they will observe the "Law of Chastity." Then follows this obligation:

"You, and each of you, covenant and agree that you will pray, and never cease to pray, Almighty God to avenge the blood of the prophets (Joseph and Hyrum Smith) upon this nation; and that you wil teach the same unto your children unto the third and fourth generation. All bow your heads and say yes."

This is followed by the ceremony of passing "through the veil." Behind the veil is one called "Elohim," who impersonates God. He tests the candidate in the matter of grips and gives him new instruction "on the five points of fellowship." This is done by putting the candidate in position through the veil, foot to foot, knee to knee, breast to breast, hand to back, mouth to ear. After this "Elohim" makes known that the candidate may be admitted to his presence. There he is warmly welcomed. From behind the the veil the candidate may take the part of "Elohim" and welcome others as he has been received.

The candidates next pass into "the handsomest room in the temple." It is described as having rich carpets, elegant fittings and upholstery. It is here in an adjoining room, called the Sealing Room, that marriages for eternity are celebrated. That is, if a man and woman are married according to the laws of the country, they are now to be married to live together in eternity by these secret ceremonies. The candidates are finally invested with "endowment garments," which contain colored symbols interwoven in the undergarments, which are never to be entirely removed from the body. When a change is necessary only a portion of the soiled garment is to be removed while the clean garment is being put on. Every orthodox Mormon wears such garments.

Every few years witnesses the building of a new temple. These cost hundreds of thousands of dollars. The collection of funds is made possible through the great inflow from the keeping of the tithing law. One-tenth of all is claimed by the church. The original idea of Mormonism was to build one temple, where Christ was to make His second appearing. But now there are several temples, located at strategic points, one being recently erected in Canada and one in Hawaiian Islands.

If any question should occur as to whether this secret work performed in the

temples is carried on at the present time, the answer comes in a recent communication of the First Presidency. It says:

"The Temples are kept in ordinance work continually and crowded with eager applicants to labor for the salvation of the living and the dead. Our young people are waking up to the deep importance of celestial, that is eternal, matrimony in contrast to the contract of 'Until death shall you part' (Christmas number, *Desert News,* 1919).

The labor for the dead referred to relates to the Mormon doctrine of baptism for the dead. Upon it being revealed to the prophets that some in the other world have accepted deliverance, some of the living may be baptized for them by proxy, and thus their salvation is accomplished. Baptism is essential to salvation, and is to be acceptably and validly performed only by the holy priesthood of the Mormon Church.

PASS ORDINANCE AGAINST MASKED PARADE

A positive stand against the staging of a parade on the streets of Lafayette, Ind., by any masked organization was taken by the members of the city council Tuesday evening when an ordinance was passed prohibiting the wearing of masks, and fixing a penalty of not less than $10 nor more than $50 with costs of prosecution.

The meeting was called at the instance of Mayor George R. Durgan and was held at 5:10 o'clock.

Mayor Durgan said he had been informed that people not living in Lafayette were planning to stage a parade in the city on Thursday night. "The time has come," said the mayor, "when we Protestants, and I am one of them, must take a stand for the preservation of law and order in Lafayette. We are a peaceful, law abiding community. Peace and harmony prevail and I believe it is the desire of every good citizen that this condition continue. I have called you councilmen together to pass an ordinance that will make it possible for people who attempt to spread the virus of enmity to be dealt with. This ordinance carries with it a penal enactment and I have been informed by the city attorney that in case of emergency, such as now exists, all that is necessary is for the mayor to make a public proclamation and that notices be posted in three separate places in each of the seven wards of the city."—*The Lafayette Courier.*

KNOWN AS "KID M'COY" BEFORE HIS CONVERSION.

Othie Sackett, the Evangelist, seceder from Masonic and other secret orders, light weight champion, called at our office on August the 4th. He had been speaking in Monmouth before the United Presbyterian body there and was on his way to another Conference in Xenia, Ohio. He is surely a light bearer. A wealthy firm or possibly the head of the firm did support him in his evangelistic work but learned from the newspapers that Mr. Sackett spoke against the lodges, calling upon Christians to come out of them and be separate. His financial backer then wrote him that he didn't want him to do that any more, for you must remember that you are on our payroll. Evangelist wrote him at once that he was not on his payroll any longer, that he was off from it from that day on. He was asked to preach in a Methodist Church in Tacoma, Washington. He noticed the corner-stone was inscribed with a square and compass as he has seen on many other Methodist corner-stones. There were so many lodge buttons manifest in the crowded church where he was to speak that he said he couldn't think of anything but the necessity of giving them the Scripture on the importance of Christians keeping out of secret societies. The minister of the church hadn't anyhing to say when he finished, but a number of the congregation came up and said that is the best sermon we have had here for many a day.

Mr. Sackett met a man one day with a Mason emblem on his coat lapel and said to him, "I see you're hooked up with the Devil." The man laughed and said that he was a Catholic some years back but his priest kept knocking the Masons and that was one thing he did not approve of. He finally decided to leave the Catholics and find out for himself just what there was in Masonry that was so terrible. He said to Mr. Sackett, "I'm up to the 32nd degree in Masonry, and it's all right, but so far I haven't found any light yet."

He came into the office to especially purchase our literature which he said he

needed from time to time in dealing with certain Christians.

SOME LUTHERANS ARE NOT OPPOSED TO PUBLIC SCHOOLS OR TO MASONRY.

In looking over *The Builder* of last August I have come upon a statement on page 238 that needs replying to. It was made by Bro. Lewis E. Smith, writing as Grand Master of Nebraska, and stated the following:

"In our state the Lutherans and the Roman Catholic churches have joined hands, after fighting each other for four hundred years, and are carrying a case to the Supreme Court of the United States in an endeavor to invalidate our language law."

Brother Smith does not say which Lutherans he refers to. I am a Lutheran, but the church I belong to is not opposed to public schools, but endorses them. The Lutherans are divided on that question. If I am not mistaken, the Missouri Synod members are the only ones in favor of the language law. Our church teaches Sunday School in the language of the land.

Julius Hoga, Nebraska.

Brother Smith has welcomed your correction, Bro. Hoga, as do we. You might have added that there are many Lutheran churches that are not opposed to Freemasonry, either. We have in our files letters from Missouri Masons who are members of the Lutheran fellowship. There is no reason under the blue skies why any great church should oppose Freemasonry, which is the friend and aider of all who would live the spiritual life.

I know of no church or church body in this country which opposes public schools. There are no Lutherans that do! When Mr. Hoga cites opposition to a language law, which is contrary to the Constitution of the United States of America, as being opposition to the public schools, he is making a serious blunder. Not only the Missouri Synod is in favor of parochial schools, but also the Ohio Synod, of which the writer is a member. We want and demand the right to have our own church schools for the purpose of bringing our children to a youthful and early knowledge of God and His way; for we realize that without religion there can be no true morality. Furthermore, we teach them all the branches that are considered necessary by the state. If the public schools turn out useful citizens, then our products are doubly useful and better citizens, in that they have in addition to their secular training a religious training which makes them honest and God-fearing; and the honest and God-fearing citizen is the best citizen, as the most prominent educators of the country will admit.

Although we do thus demand the right as citizens of giving our children a religious education, yet we do not oppose the public schools; for in addition to supporting their own schools, the members of our churches cheerfully and without question pay their taxes for the support of the public schools. And if any of our members prefer to send their children to the public school, they are at perfect liberty to do so. So much for the charge that we are opposed to the public school.

There are, sad to say, many Lutheran churches which do not oppose Masonry, also, to my knowledge, one large Lutheran Synod. That Synod is the United Lutheran Church. But even there one finds among individuals, and we thank God for it, a determined opposition to the evil of Secretism, although the body as a whole has not openly come out as foes of this evil. But our Synod (the Ohio) as well as the Missouri Synod, and many others, have taken a stand against the lodge in their Synodical platform, although among these, too, we find some individuals who fail in their duty to church, Synod, and God. The fact that there are many Lutherans in the State of Missouri who are Masons does not say that these Lutherans belong to the Missouri Synod. For all the Lutherans in Missouri are not members of the Missouri Synod, nor are all members of the Missouri Synod confined to that State. It would be well if the editor of the Masonic paper above quoted would inform himself of a few facts in regard to Lutheranism before he attempts to write about them.

The closing statement of the clipping is, as all who realize the workings of the "secret empire" know, an arrogant and presumptuous boast, and still to be proved. It has been and is often shown

to be such on the pages of this worthy paper.

Rev. Gerhard H. Doermann,
Blue Island, Illinois.

DECENCY IN DRESS.

I Tim. 2:9. Esther 1:12.

"Normalcy" has extended to woman's dress. The Chicago, Burlington & Quincy Railroad, through its woman's welfare service, aims to check the reckless pace of fashions as followed by the working girl. So it has decreed:

No more peek-a-boo waists.

Skirts shall be a modest length.

No more rolled hose, sheer hose, or scrolled hose.

Business dress for business.

No more rouge and very little powder.

The dress worn by the 3,000 young women employes throughout the system was becoming embarrassing to the working morale, the road's officials say.—*Chicago Tribune.*

ACCEPT THE INVITATION.

The foreman of a certain works in the north had often heard the Gospel, but he was troubled with the fear that he might not come to Christ. His good master one day sent a card round to the works: "Come to my house immediately after work." The foreman appeared at his master's door, and the master came out and said somewhat roughly: "What do you want, John, troubling me at this time? Work is done, what right have you here?" "Sir," said he, "I had a card from you saying that I was to come after work." "Do you mean to say that merely because you had a card from me you are to come up to my house and call me out after business hours?" "Well, sir," replied the foreman, "I do not understand you, but it seems to me that, as you sent for me, I had a right to come." "Come in, John," said his master, "I have another message that I want to read to you," and he sat down and read these words: " 'Come unto me, all ye that labor, and are heavy laden, and I will give you rest.' Do you think that after such a message from Christ that you can be wrong in going to Him?" The poor man saw it all at once, and believed, because he saw that he had good warrant and authority for believing.—C. H. Spurgeon.

MAKE JESUS KING.

When Queen Victoria had just ascended her throne she went, as is the custom of royalty, to hear "The Messiah" rendered. She had been instructed as to her conduct by those who knew, and was told that she must not rise with the others at the singing of the Hallelujah Chorus. When that magnificent chorus was being sung and the singers were shouting "Hallelujah! Hallelujah! Hallelujah! for the Lord God omnipotent reigneth," she sat with great difficulty. It seemed as if she would rise in spite of the custom of kings and queens, but finally when she came to that part of the chorus where with a shout they proclaim Him king of kings, suddenly the young queen rose and stood with bowed head, as if she would take her own crown from off her head and cast it at His feet. Let us make Him king and every day be loyal to Him. This is the secret of peace.—J. Wilbur Chapman, D. D.

COST OF SALVATION.

"Mamma," said a little child to her mother when she was being put to bed at night—"Mamma, what makes your hand so scarred and twisted and unlike other people's hands?" "Well," said the mother, "my child, when you were younger than you are now, years ago, one night, after I had put you to bed, I heard a cry, a shriek, upstairs. I came up, and found the bed was on fire, and I took hold of you, and I tore off the burning garments, and while I was tearing them off and trying to get you away I burned my hand, and it has been scarred and twisted ever since, and hardly looks any more like a hand, but I got that, my child, in trying to save you." I wish today I could show you the burned hand of Christ, burned in plucking you out of the fire; burned in snatching you away from the flame. Aye, also the burned foot, and the burned brow, and the burned heart—burned for you. "By His stripes we are healed."—T.

CHRIST THE ONLY WAY.

A man recently gave directions to another who stopped to ask him the way to a certain street. "That's the best way, is it?" asked the inquirer, a little doubtfully. "It is the only way," was the quick answer. "The other road will lead you back where you started."

MASONIC OUTRAGES

or

How Freemasons Regard and Treat Those Who Expose and Discuss Their Institutions.

By Rev. H. H. Hinman.

[Owing to numerous requests for information as to Masonic atrocities, we reprint the following article written in 1886 by the Rev. H. H. Hinman, of Washington, D. C. For many years this article could be had in pamphlet form but it is now out of print. We would therefore suggest that copies of the Cynosure in which this article appears be preserved.—Editor.]

The letters referred to from Rev. J. G. Fee, Hon. Charles Francis Adams, son of Pres. J. Q. Adams, and our minister to England, also from Wendell Phillips, Esq., are as follows:

"Berea, Ky., March 17, 1880.

"Rev. H. T. Cheever, Worcester, Mass.

"Dear Bro.—I have your card of invitation to attend the annual convention of those men and women who wish to protest against secret, oath-bound affiliated societies. Pressure of duties here, together with distance, will prevent my presence with you in body; but my spirit, my heart is with you in all such efforts against associations so un-Christian, inhumane and unpatriotic. Un-Christian, because the opposite of that which seeks the light and the manifestation of light. Inhumane, because they reject the objects of mercy, those who have no 'visible means of support.' Unpatriotic, because they are contrary to the republican institutions of our country, subversive of justice, and the hot-bed of those secret clans that breed anarchy and misrule in the South and North—the former more especially. Every lover of a safe government and open-handed justice ought to raise his voice against such.

"May our blessed Lord, who said, 'I ever spake openly in the temple, and in secret have I said nothing,' be with you, your light and your helper.

"John G. Fee."

"Boston, March 18, 1880.

"Rev. J. P. Stoddard,

"My Dear Sir:—I sympathize with you entirely and deeply in your movement against secret societies. A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is widespread and influential, threatens the purity and existence of such institutions, and warps them to private ends and class supremacy. Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judge on the bench, the juryman in the box, and all the machinery of politics feel the tyranny of secret societies. No judge, and no executive officer, especially in a Republic, can with any self-respect be a member of a secret society. He lays himself open to suspicion, subjects himself to dangerous temptation, and sets an evil example.

"These are general principles. As to the Freemasons, our most influential and dangerous secret society, I look upon their claim to antiquity as childish nonsense, and likely to mislead only the grossly ignorant. Their claim to be a charitable organization rests on the flimsiest and most insignificant foundations; while every fair man sees their hypocrisy in pretending to be a Christian body. Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering, with great danger, in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence. Cordially yours,

"Wendell Phillips."

"Boston, March 23, 1880.

"J. P. Stoddard, Esq., Secretary,
N. C. Association.

"My Dear Sir:—I beg to acknowledge the reception of your letter in which you again call my attention to what I consider the most extraordinary and fearful event

which has marked the history of the present century. I mean the sudden and forcible making away with William Morgan, a citizen of New York, by a band of his fellow citizens, and disposing of him where he never has been heard of again —and this crime done for no assignable cause except that he was a Freemason, bound by oaths which required profound secrecy as a condition of existence, and the sacrifice of life if he betrayed a word. Morgan was a Freemason, and yet he was bold enough to contemplate a publication of the concealed ceremonies and obligations of the lodge, the consequence of which was that he and his secrets were buried in a stream from which neither he nor his papers ever emerged.

"I do not propose to follow up the narrative. It is enough to say that an innocent man was made away with; but, though the evidence so far as it was opened to the public, clearly pointed to many of the associates, no human power has been efficient enough to draw out from it any confession of guilt or regret for the offense.

"Yet, though this monstrous crime was accomplished in safety by the actors in it, the recollection of those fearful events still continues, and will never be effaced from the records of the nation. This assembly, to which you invite me, is of itself a standing proof of the degree of interest yet attached to the fearful memory of the offense committed half a century ago.

"Not a great while since it was my fortune to receive an application from many elderly persons, still remembering the crime and exposition of it by my father, who applied to me to consent to a republication of his papers touching the matter, as well as to prefix a preface to the volume, to which I cheerfully assented. And now that thirty-nine years have passed, and you call upon me once more to fix in the minds of a new generation the fearful memory of the great crime, I very humbly pray to contribute this my mite, in order to preserve us against pitfalls, and to deter for all future time from any similar enterprises, in the hope of preserving them from the eyes of the world through the obligations of a solemn oath.

"Lastly, it is well that the memory of this exceptional digression from the laws of justice and of truth be from time to time renewed, as on this occasion, to establish a permanent safeguard against the danger of yielding in any case to the influence of self-created combinations, however specious they may appear. Very truly yours,

"Charles Francis Adams."

The concluding part of the Music Hall meeting is thus described by the editor of the *Cynosure*:

"The degree was closed, but no one would have known it but for the breaking up of the lodge. The Hiramites were not through with their part, and the confusion did not slacken. Father Greene, who occupied a seat on the stage, arose to his feet and attempted to speak,—but there was no more respect for ninety-three years than for thirty.

"After a long and vigorous effort the police drove the hooting crowd from the hall, and formed an escort for the delegates to their hotel. The mob was waiting at the main entrance on Winter street. The escort led the delegates by the rear, upon Tremont. 'This beats the anti-slavery times,' remarked one officer to another, as they passed into the street. Had they been a few minutes later, there would have been no doubt of it. The Masons in a large body came around to Tremont street, to find the objects of their insults escaped. Father Greene, with one or two friends, was yet there waiting for a car. One of the villains aimed a blow at him which fell severely on his left shoulder, and a lady who was with him was well spattered with eggs. He called for a policeman, and was heard and protected till on board a car. The mob followed on to the Crawford House, and Brethren Britten and Gillespie received, all the way from the hotel to Chambers street, Masonic insults and eggs. They escaped most of the unpleasant missiles, the cowardly mob hanging well back, except in the darkest streets.

"In spite of the Masonic uproar, every friend of the reform realized that a great victory had been gained, and that, through the interposing hand of God, the wrath of these Freemasons would be made to honor him and establish his truth."

There was an after-meeting held in Chambers Street Church, in which Rev. Joseph Cook was heard from, who said to Mr. Stoddard: "You may say publicly and privately, on the platform or anywhere, I am opposed to all secret societies."

It should be added that during the same spring of 1880, in the city of Boston, the "Cradle of American Liberty," in the Chambers Street Covenanter Church, a Masonic mob broke up a meeting in which Elder Rathbun and others were working the degrees; psalm books and a variety of missiles were hurled at the speakers.

Next to be considered, though occurring at an earlier date, is the outbreak of violence at Marshalltown, Iowa, on the 11th and 12th of September, 1877. The State Christian Association, opposed to secret societies, met on the 10th, and Mr. Edmund Ronayne illustrated the first degree of Masonry before a large and attentive audience. On the evening of the 11th the Fellow-craft's degree was to be exemplified. What transpired is thus described by Rev. J. P. Stoddard, the General Agent of the N. C. A.:

"The citizens testified to their appreciation of Brother R.'s first effort by filling the hall at an early hour to witness the work of the second degree of Masonry.

"As on the previous evening, the exercises were opened with prayer, and Brother R. took the stand and began his introductory remarks, when a band which had been playing a little distance up the street, took a position outside the hall, and opened a windy blast which greatly annoyed the meeting, but no particular attention was given to it, and the speaker proceeded. Finding that they were 'wasting their sweetness' to little purpose at long range, they advanced to the foot of the stairs directly under the windows at the rear of the stage, and the contest began in earnest. On the one side was a single individual, leaning upon the Strong Arm, with the 'sword of the Spirit' in his hand, and on the other ten or a dozen musicians, armed with fife, drum and brazen horns, who had been hired and paid, with lodge money, to break up the meeting. The contest was spirited, and as the speaker rose in the fervor and resistless might with which he was girded it became apparent that he was more than a match for his opponents. But the devil (or his disciples) had staked heavily on the game, and as defeat seemed imminent other expedients must be tried. Just opposite the hall windows, across a ten-foot alley, was a billiard-room, whose large windows furnished a convenient 'pass' for a flank movement, and hither a part of these 'noble sons' of Iowa and 'hirelings' of the craft took position.

"And now came what sportsmen call the 'home stretch.' All the gas and wind of that gusty region seemed concentrated for a decisive bellow; and while from the front and rear came a perfect blizzard, hurled with that desperation which seizes men bent on 'victory or death,' accomplices were rattling at the doors and crying 'Fire! Fire!' until it was utterly impossible to distinguish aught amid the confusion of sounds.

"Both audience and speaker deserve great credit, and especially the ladies, for the manner in which they received this desperate charge. Not a soldier broke ranks. Appearances indicated that the 'hirelings' were being strongly reinforced and set on by the 'secret *benevolent* and *patriotic* orders,' and as the city fathers were either asleep or dead or held back by the 'strong grip of the lion's paw' on the throat of the mayor and marshal, and as the State of Iowa had no officials in those parts who were willing, or who dared or *did appear* to vindicate her laws, it was deemed best to adjourn the meeting until the next day at two o'clock, which was accordingly done, amid much confusion. I requested the rioters to desist for a few moments, and allow us to close with a word of prayer and the benediction, as our gathering was a religious meeting; but even this pittance was denied by the 'ancient and honorable order'."

On an appeal being made to the mayor of the city, a proclamation was issued forbidding all interference with the meetings, and instructing the officers of the law to keep order. Nevertheless, on the following evening when the meeting was assembled, to witness the working of the third degree, suddenly the congregation were in perfect darkness. There was no gas in the burners; but lamps were soon procured, and the meeting went on and

was concluded without further difficulty. The cause of this mysterious darkness is thus described by Mr. Stoddard:

"But few persons, on leaving the hall that night, realized from what imminent peril they had so narrowly escaped; and not until the following day was it generally known. An examination revealed the fact that some party unknown had crawled in at a cellar window, and had dug down some two feet to the main gas pipe, and, removing a plug, had allowed the gas to escape as rapidly as it would rush out of a hole one inch in diameter. Of course the cellar was very soon filled with the escaping gas, and had any one entered it with a light to search for the difficulty, a fearful explosion must have followed. The building, if not blown up, must have burned, and many of its occupants have perished in the flames. Had those present realized the danger at the time, as they do now, it would have hardly been possible to prevent a stampede, in which not a few would have been injured or killed; but by a merciful Providence all escaped. But no thanks to the lodge or its hired emissaries, who were ready to use any means, as it appears, however foul, to defeat the object of the meeting and suppress the freedom of speech in Marshalltown."

Time would fail to tell of many riotous proceedings of a similar character.

At Streator, Ill., a hall was hired and paid for in advance, and the protection of the authorities invoked; but the crowded assembly were constantly annoyed by a howling mob, who made it impossible that anything could be heard, and who hurled a shower of decayed eggs from the gallery to the rear of the hall, greatly damaging the building and fixtures. When the officers of the law were called on to arrest the rioters *they arrested those who made the complaint* and protected the violators of the law. The writer had his stand of books forcibly taken away, and could not recover them. The meeting for the next evening was prevented by threats of violence, the refusal of the authorities to promise protection, and the refusal of the owners of the hall to allow it to be used unless security were guaranteed.

At Delavan, Wis., the large meeting in a hired hall was interrupted by showers of eggs, cayenne pepper, and broken glass. A large billet of wood was thrown through the window, and the speakers were assaulted with stones and eggs when they retired.

In these instances, both of which were witnessed by the writer, the Masonic instigators were prosecuted but escaped all punishment, the prosecutors alone being the sufferers.

At Spencerville, Ind., Rev. James P. Stoddard was, after a lecture, pursued by a mob; a blow was aimed at his head, which knocked off his hat, and it was not recovered. He and his friends fled in the darkness into a cornfield, where they were obliged to remain for hours to escape Masonic fury.

At Waupun, Wis., during a meeting of the Wisconsin State Association, and while Mr. Ronayne was illustrating the Entered Apprentice degree of Masonry, the outer door was fastened and large stones were thrown through the windows amidst the large congregation.

At Chillicothe, Mo., after a meeting of the Missouri State Association, which had been largely attended and harmonious, the two leading workers, Mr. George W. Needels, an honored citizen of Gentry county, Mo., and Rev. J. P. Stoddard were waylaid. Shots were fired, and they were covered with eggs.

At Avalon, Mo., at a meeting of the State Association, the same arguments of shots and eggs were used; only the eggs failed to reach their mark.

After a lecture in Green county, Ill., the writer was greeted with a shower of eggs, with only partial effect.

Mr. C. A. Blanchard, now president of Wheaton College, was, at Vineland, N. J., only saved from violence by the interposition of friends; and at Ithaca, N. Y., where he lectured on "Who Killed Mortimer Leggett?" (who had fallen victim to an initiation into a secret society), he was hooted down by students and had to cancel his engagement.

At Humboldt, Nebraska, Rev. James P. Stoddard and Elder Rufus Smith were engaged in reform work. On their return from an evening lecture they were waylaid by a mob, whose hatred was inspired by both Masonry and whisky. What took place is thus described by Elder Smith:

"The first any of us knew an egg struck me on the side of my head, nearly knocking me down. Then the eggs came thicker and faster, hitting me and Brother

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Stoddard many times, and their rotten contents flying over the ladies."

Rev. D. A. Richards, a Wesleyan minister, lectured in Hollister, California, March 2 and 3, 1882. The lectures were characterized by great mildness. On his way home he and his associates were pelted with eggs and stones.

None of our speakers has been milder or gentler in spirit than Brother S. E. Starry, of Clarence, Iowa, but he had, when he became a Christian, renounced Masonry, and was expert in illustrating its absurdities and wickedness. How he was treated in one instance is thus described by Rev. M. A. Gault, agent of the National Reform Association, and Rev. P. S. Feemster, of the N. C. A.:

"On September 26, 1883, I attended the Annual State Convention of the Christian Association of Kansas, held in the Senate Chamber at Topeka; Rev. J. Collins, D. D., now of Philadelphia, presided. The closing scene of this convention was the most exciting I ever witnessed. S. E. Starry, a seceding Mason from Clarence, Iowa, assisted by Secretary Stoddard and a number of others, worked the third degree before an audience filling the Senate Chamber, when a number of infuriated Masons surrounded the lecturers, hurling upon them the most abusive epithets and threatening every moment to precipitate a general riot. This excitement continued for nearly an hour, but finally subsided and the convention adjourned."

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Those who prefer the service of sin must be satisfied with the wages of sin.

ESTABLISHMENT OF A "COLLEGE" LODGE.

The institution of the Richard C. Maclaurin Lodge, A. F. & A. M., took place on the evening of December 15, under the direction of the Deputy Grand Master of the Second Masonic District, Guy H. Holliday, at Odd Fellows Hall, Central Square, Cambridge, Massachusetts.

Professor Frank Vogel, in charge of the Department of Modern Languages, was appointed Master and will be assisted by Professors Vannevar Bush and W. H. Timbie of the Electrical Engineering Department. They will be assisted by some of the student members of the Technology Masonic Club. Major R. H. Pendleton and Captain H. F. Clark of the Military Science Department were appointed treasurer and secretary respectively.

This is the first Masonic lodge to be instituted in any educational institution in this country and, as far as known, it is the first of its kind in the world. The Grand Lodge of Massachusetts has granted its approval of the request of the Technology Masonic Club to confer the first three degrees of Freemasonry upon the alumni members of the faculty and students who may be elected to receive these degrees.

The lodge has been named after the late president of the Institute, Richard C. Maclaurin, who was a past Master of his lodge in New Zealand.—*The Technology Review,* Massachusetts.

Garden Grove, Cal., July 7, 1923.

National Christian Association.

My dear Sir:

I received the July number of the CYNOSURE, but failed to get the June number.

It is nearly 50 years since I saw the CYNOSURE and it does me good to read it. I am an old Wesleyan Methodist, 84 years old in November. I am sorry to ask you to drop my name from the list of your subscribers, on account of not having any income and no home of my own. I am living with my daughter and family.

Yours with much regret,

J. R. SHERWOOD.

We do not know how cheap and how fruitful the seeds of happiness are, or we would scatter them oftener.

OPINION OF REV. JOSEPH COOK.

(CONCLUDED.)

Half a century later Rev. Joseph Cook, the distinguished lecturer, expressing substantially the same opinions, spoke as follows: Of all I wish to say of secret societies, this is the sum: Secret oaths—

(1) Can be shown, historically, to have led to crime;

(2) Are natural sources of jealousy and just alarm to society at large;

(3) Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions;

(4) Are dangerous to the general cause of civil liberty and just government;

(5) Are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers;

(6) Are opposed to Christian principles, especially to those implied in these three texts: "In secret have I said nothing"; "Be ye not unequally yoked together with unbelievers"; "Give no offence in anything, that the ministry be not blamed";

(7) Are forbidden in some portions of our republic by the civil law, and ought to be in all portions.

Prof. Burt G. Wilder, Cornell University, Ithaca, N. Y., said: "I am willing to hazard my position upon the truth to the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust."

J. H. Fairchild, for many years the honored and successful president of Oberlin College, gives his opinion in these words: "The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for them in a Christian civilization."

When Benjamin Franklin's brother asked his advice about joining the Masons, he replied: "One fool in the family is enough."

Need of Mutual Confidence Between the Citizens of a State.

We have seen that men are preeminently social beings, driven to combine by the necessity of their circumstances and drawn to unite in various forms of associations by their inborn longings for fellowship. There is, however, one essential element without which no combination can be permanently successful. It is mutual confidence, which may be called the cement of society. Whatever creates distrust, in so far tends to weaken the bonds that bind men together and enable them to work together for the attainment of common purposes.

When any considerable number of the members of any association combine in secret, hold meetings, and arrange plans in which the rest of the society are not allowed to participate, there is inevitably and rightfully a feeling of disgust aroused among those so excluded. It is but natural to inquire why the meetings are secret, what is the purpose of the plans thus prepared in secret, and, if the members of the secret clique are not intending to gain some unfair advantage, what need of any secrecy at all?

These questions cannot be silenced by saying that the secret gatherings are solely for the purposes of good-fellowship and mutual help in fair and honorable ways, to which no one else could rightly object, because it is apparent that all these objects can be attained and are attained by open associations.

Secrecy Not Necessary for Any Legitimate Purpose.

Nor is it a satisfactory reason for secrecy to say that the initiations, pass words, grips, etc., are of advantage in preventing unworthy persons of such societies, because it is notorious that they do not have any such effect. In fact, a comparison of the membership of secret societies having similar professed objects, would suggest that just the opposite result is produced.

Human nature being what it is, the very fact that the doings of any organization are under the shield of secrecy creates a constant temptation for designing persons to gain control in order that they may use such societies for wrong purposes, and however benevolent and praiseworthy the intentions of their founders, and however much good they may accomplish for a time, they are sure ultimately to become the tools of self-seeking scoundrels.

Chief Justice John Marshall, who was

more influential in establishing the principles upon which the Supreme Court of the United States acts than any other man, and who was himself a Free Mason, said: "The institution of Masonry ought to be abandoned as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

Wendell Phillips made the more comprehensive statement that "Secret societies are needless for any good purpose and may be used for any bad one."

Christ gave us the fundamental reason for the evils of secrecy when He said, "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

HIGH TWELVE CLUBS.

National Body Is Formed and Constitution Adopted.

Some two or three years ago a group of Masons in Sioux City, Ia., formed a local organization under the title of the "High Twelve Club." Its purpose was to allow brothers to come together each week at the luncheon hour to become better acquainted and to discuss matters of business or public importance. It followed closely after the plans of the luncheon clubs—Rotary, Kiwanis and others. The example was followed and other clubs having the same name and like purposes were soon formed. Now, as happens with fairly successful organizations, it has formed a national body, under official title of "The National High Twelve Club." The first meeting of the new body has been held at Kansas City and an attorney of that city has been chosen as the first president.—*Trestle Board,* August, 1923.

Compare the "High Twelve Club" with the "Twelve Apostles." The first are but for fun and selfish interest and the latter for the Kingdom of God. The first for feasting and the latter went out fasting. The first neglect the Christ of God and the latter died for Him. Where the treasure is there the heart can be found.—A. H. L.

The *Literary Digest* asked the question, "Is there no one to preach the word with authority?"

There is a feeling among the leaders of all walks of life that there is an oncoming crisis. Just what they mean by that we do not know. But reading our exchanges it crops out in different articles.

We know there is an unrest in the political world. International problems are not yet solved. Chaos reigns in every human relationship. We had hoped the late President Harding would bring us relief but God saw otherwise. No one has spoken with authority.

The commercial world is divided. The laboring class is being crushed by oppression and poverty, while wealth, on the other hand, is being accumulated by the few. No voice has spoken with authority.

The social world has failed, as evidenced by the family altar abandoned, the increase of the divorce evil, and the disrespect for government.

What shall we say of the religious world! Viewed, however, from the Scripture, it does reveal an oncoming crisis. Some ministers have invited difficulty by abandoning the doctrines of the word and allowing the unchurchly to discover they have surrendered the faith of their fathers. Their gospel is an ethical gospel. We need a prophet's pulpit where the eternal verities of God's imperishable truths are preached with conviction and inspiration. The prophet of God must speak with authority on the evils of the lodge and her works of darkness. Already, in some places she has bowed her knee to Baal and lost her authority with God and man.

Brother minister, stand out against these foes of Christianity and speak with no uncertain sound. There is an unescapable obligation on the part of every minister to make his contribution in defeating the works of darkness. Speak with authority, for be assured if we fail to preach the truth we will invite disaster to the church and chaos to the world.

A. H. Leaman.

No Christian ought to be afraid to take his religion out where there is none. All the same it is easier to be loyal to Jesus when we keep with Jesus' other friends.

THE REWARD OF THE MINISTRY.

Many and varied are the gifts which a loving Father has bestowed upon the children of men. But there is one gift which is the common heritage of all—perhaps the only one which all men possess, namely, life itself. This treasure has come to us as a gracious gift from God. He has made it subject to the action of our own will.

There comes, therefore, into the life of every man and woman, sooner or later, the time when we must decide what we will do with the life which God has committed to us. Choose we must—and if we say we will not—have we not then as truly chosen as though we had made a positive choice?

To the Christian man and woman there can be but one true answer to this question, namely, "I desire to do the will of God."

And what is the will of God? For some it will be the mechanic's bench, the tilling of the soil, the teacher's desk, the profession, the home. But to some will come the still small voice which speaks as clearly as that of the Master of old, "Follow Me, and I will make you fishers of men." The assurance of this call—the heart response to the Master's "Go ye"—the consecration of life—follow as we learn more perfectly the way of God.

But it is not our purpose to linger here today, but to pass on to that important question which rises all but involuntarily in our hearts, namely, "If I follow Him, what shall be my reward?" We ask this not in the unworthy sense of personal gain of riches or position, for he who thinks on this wise knows not the true call of the Master. But the Lord Himself has said that "the laborer is worthy of his hire" (Luke 10:7). The word of God speaks much of the rewards which God shall graciously give. Often in the face of discouragement and trouble, do not the thoughts of that which God has promised us "lift up the hands which hang down and the feeble knees?" (Heb. 12:12.) It is even said of our Master that "for the joy that was set before Him, He endured the cross despising the shame."

What then are the rewards of the Christian ministry? Great and many, for although preaching is a very poor business, it is the greatest calling in the world. May I sum the rewards of it in three main propositions?

I. The Reward of the Message.

The first reward of the servant of God is bound up with the nature of the message which he has to present to the world. That the sons of men stand in previous need of that which will remove their sin, give peace to their restless hearts, and make life worth while, I need hardly tell you. Nor need I tell you that the only solution of this problem lies in the glad tidings—the good news of redemption in our Lord and Savior Jesus Christ.

But may I not remind you that the only way in which the world can receive this message is through men and women. And herein lies the secret of the first great reward of the ministry, namely, that calm, deep-rooted assurance, born of the Holy Spirit Himself, attested by our own experience, that the gospel which we bring to all men is the true, the absolute, the unfailing and permanent solution of all the problems of humanity. How exceeding great is this reward of the minister of Christ, the deep "satisfaction," as one writer has phrased it, "of feeling that in your ministry you have been building no summer house of temporary stay and delight, unfitted to meet the storms and gales of life, but a house founded upon the sure foundation in Christ, and in which some storm-beaten pilgrim through life may find refuge and peace."

II. The Reward of Men.

The second recompense for this life of service is that which comes to us in the friendship of our fellow-men.

And by this I do not mean entirely, or only the contact with those whom we may know by personal relationship. One of the most enlarging and fruitful helps which can come to the Christian minister is books. The great hearts, the scholarly minds of all times have passed on to us the rich heritage of their life and labor, the very cream of their efforts. It is for us to enter in and make use of our possession. Poor and stunted is the life of that man or woman who has not learned the joy and fellowship with books.

But necessarily the most real of friendship must be that of those with whom we live day by day. We have no assurance

that our path shall be "smooth and easy; very often it will be rough and steep and stony, but ever by its border there will grow and smile for you the flowers of Christian friendship like the flowers by the side of the path which, steep and stony, winds its way to the top of the mountain."

Someone has suggested that friendship is like the flowers that must be cared for and cultivated. And this is true. But to me friendship has more often been like the nodding daisy by the roadside, the shy, twinkling violet or the bright wild rose, planted by no man but placed there by God. Watered by the rains of heaven, kissed by the sun, they stand there to cheer the weary traveler on with a bright greeting and the sweet savour of their perfume.

Such is the friendship which comes to the minister of God, through the hearty handclasp of a brother, the benediction of a "God bless you" from a saintly old father or mother, or the shy assurance of the boy or girl that they have been helped to know God by his ministry.

"And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time—and in the world to come eternal life." Mark 10:30-31.

III. The Reward of the Master.

I would mention yet one more great reward which comes to the Christian minister. It so far exceeds in value anything else that can be conceived that we hardly mention it in the same breath. And yet it is here that it belongs, for it is the friendship of the Master, of Christ Himself. His own words, spoken to His disciples as He sent them forth to preach the gospel, are most precious, for He said, "Lo, I am with you alway, even unto the end of the world."

It was my privilege to hear Dr. MacCartney of Philadelphia deliver a commencement address in which he spoke of this very matter. He said, "The faithful preacher of the gospel can claim the presence of Christ. True to His promise, Christ will ever be with you. But there will be times when you will be more conscious of that Presence than at other times. It may come to you after a period of desert dullness, or windless calm, when no voice seems to speak and no light burns; or when your path has led you into the dark shadows of Gethsemane and for a moment you are tempted to feel that He has forgotten His promise to be with you. Then will come that manifestation of the Saviour, which, like His appearance long ago to Peter, is beyond all words to describe, but which having been granted, will immediately be recognized as the great reward of the minister and will leave the heart brave and the arm strong again. During the Sepoy mutiny a native Christian was being tortured by his foes. At length their hands grew weary of applying the instruments of torture, and pausing in his savage labors, one of his tormentors leaned over the lacerated and bleeding body and shouted, "Now where is your Lord Jesus Christ?" Immediately, like the radiant smile upon the face of the dying Stephens, came back the faint but clear reply, "He is in my heart." There is the secret of the minister's strength, his safety and reward—Christ in his heart."

Conclusion.

Today some of us go forth in a new and different sense to that ministry whereunto God has called us. We have heard the call of God in our hearts. His command has found willing obedience in our lives. We feel that we have consecrated and would again at this moment consecrate ourselves utterly to His service. We know but little of where we go—we know naught of what the future bears—God knows, and we need but to follow on where He doth lead.

Let us go forth then in His name knowing that "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Psalm 126:5-6.

For it is written, "He that winneth souls is wise." (Prov. 11:30.) "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Dan. 12:3.)

(Signed) Harold L. Lundquist.

July 24, 1923.

LO(D)G(E)IC

SIMON HAYDEN.

The question is often asked, Can a man consistently be a Christian and yet remain in a Masonic Lodge? The writer could not and will in the following lines show the many reasons why.

A Jew once said that he came out of the lodge for the same reason that he went in, that is, because the name of Christ was omitted. The writer came out of the lodge for the same reason as the Jew, but he did not enter because of that reason.

The writer went into the Masonic Lodge for one purpose and that purpose was "pull." During the World War he saw what influence the "Compass and Square" had. At times it was disgusting. My comrade said that he was going to join the Masons as soon as he was discharged "so that he would be fixed pretty for the next war."

We were both discharged the same day and soon afterward took our degrees. The writer planned to be a public accountant, therefore felt that he should be a Mason so as to pull trade his way. He does not hesitate to say that undoubtedly many men join the lodge for the same purpose—that of pull or prestige.

The writer took one degree and before he took the second degree he had accepted Christ as his personal Saviour. At this time a friend, knowing that he was taking his degree, mentioned the fact that Christ's name was never mentioned in the first three degrees of the Masonic Lodge. The writer decided to find out for himself whether or not this was true. When he took the second degree he listened attentively for Christ's name in the prayer but was sadly disappointed. For twenty-six years the writer had rejected Jesus Christ and had just come to believe in Him as his personal Saviour. To him it seemed very inconsistent to go to church, where Christ's name was all in all, and then go to the lodge at night where they were indifferent to His name.

Inasmuch as the title of this article is "Logic," the writer proposes to discuss the matter from the standpoint of logic or reason. The Apostle Paul says, "All things are lawful but all things are not expedient." The writer would not go so far as some do and say that a man cannot be a Christian and a Mason at the same time, but he would like to ask him this question, Can a man remain in the Lodge in the light of what the scripture teaches? Of course the writer is aware that the Apostle does make the statement that there are both carnal and spiritual Christians. In the opinion of the writer the Christian Mason is still living in the seventh chapter of Romans and will not move into the eighth.

A man can be a Mason and yet not believe in Jesus Christ. Anyone who takes three degrees is a Mason and it is in these degrees that Christ's name is not once mentioned. There are prayers offered to God in each of these three degrees but Christ's name is voluntarily and knowingly omitted. The writer asks you plainly, Is this the teaching of scripture? The Master said while on earth, "Hitherto have ye asked nothing in my name." John 16:24. "If ye ask anything in my name I will do it." John 14:14. "I am the way, the truth, and the life; no man cometh unto the Father, but my me." John 14:6. All that a man needs to do in order to become a Mason is to believe in God. The devil believes in God and trembles at the mention of His name, yet his doom is in the lake of fire. Rev. 20:10. Furthermore, the Jews believe in the Almighty God, yet they are not saved because of their attitude toward Jesus Christ. We are going to be compelled to give an account of our attitude toward the Son. The Apostle John says: "All men should honor the Son even as they honor the Father. *He that honoreth not the Son honoreth not the Father.*" John 5:23.

Mr. Mason, how are you going to fulfill the teaching of this verse in the first three degrees of Masonry? It is impossible! You may reply that Christ's name is mentioned in some of the higher degrees. This may be so, but it does not suffice for the omission in the first three degrees. What majority of men ever go higher than the first three degrees? It seems to the writer that the Masonic Lodge is in the same predicament as the Laodicean Church, "I know thy works, that thou are neither cold nor hot; I would thou wert cold or hot." Rev. 3:15-16.

If the Masonic Lodge is a good thing why did not Christ belong? He could

have done so because it was in existence for a thousand years before He came to the world. Evidently He did not approve of "secret orders" for He says, "I speak openly to the world . . . and in secret have I said nothing." John 18:20.

Christian people are the only Bibles that most people read, therefore we ought to be careful of our actions and examples. The world is watching our every step in order to find fault. The *good* Mason will attend his lodge meeting and the *good* Christian will attend his church services. What happens if the lodge meeting night falls on the same night as the prayer meeting? Invariably the man will go to lodge at the sacrifice of his first duty to God. LISTEN! "No man can serve two masters." John 6:24. Nor can we run with the hare and the hound at the same time. The Apostle says, "Be not conformed to this world but be ye transformed." Rom 12:1-2. Again the Apostle John says, "Love not the world, neither the things that are in the world." I John 2:15. Again Paul says, "Be ye not unequally yoked together with *unbelievers;* for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6:14.

There are all classes and kinds of men in the Masonic Lodge. Everyone will admit this. There are good men, bad men and indifferent men. We cannot have fellowship with a gambler nor a drunkard, neither can we have fellowship with the Masons for we do not see alike. He is the natural man yet in darkness while we, as Christians, are regenerated by God's Holy Spirit and are walking in the light. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7.

The Mason may say that by belonging to the Lodge he can have personal contact with men that he could not otherwise have. Yes, he may be able to win a few and yet be a stumbling block to hundreds of other men in the vicinity. The Apostle Paul takes the correct attitude when he says by the Holy Spirit, "Wherefore, if meat makes my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I Cor. 8:13.

It may be true that the Mason does not depend upon the Lodge for his salvation, but the writer has met some Masons who did. He once talked with a man in the hospital and when he asked this man about his soul (seeing that he did not have many more years on earth) this man answered, "I have been a Mason all my life." The Masonic Lodge will take you to the grave but it takes Jesus Christ to take you beyond the grave.

You may say that the incident cited above is an extreme case, but how do we know how many men are putting their trust in the things of the world? We do know that a very large per cent of men only go through the first three degrees anyhow, these degrees which reject Jesus Christ's name.

Again, let me appeal to your reason. How can you be a Christian and yet take the oath of having your body severed in twain, your bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven? Is this the teaching of Christ? Someone has to do the severing and how can he do this in the light of scripture? We are told to love our neighbor as ourself and to do all that we do unto the Lord.

We should practice what we preach. The fact that we do not practice what we preach is a stumbling block to the world. The Apostle Paul handled this very nicely when he rebuked Peter to his face for not practicing what he preached. Ga. 2:14. Or as the Master says, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Math. 7:3.

Again, God says we should not be a respecter of persons (James 2:9), yet this Lodge is because no man can be a Mason unless he has two hands and two feet. Jesus Christ will accept a man with no hands and no feet. Furthermore, a Mason promises to respect a Mason's wife and daughter, but no mention is made of another man's wife or daughter.

Again, God says, "Watch therefore; for ye know not what hour your Lord doth come." Matt. 24:42. How can you watch if you are hoodwinked? Again, "Whatsoever ye do, do it all to the glory

of God." Are you glorifying God in being "hoodwinked, cable-toed, neither bare foot nor shod, one trouser led up and the other one down," with an ungodly, unregenerated man leading you around the room? How do you answer this?

Again, does not the "ring" limit God? All you have to do is to flash the ring and you "get by." If you are in need, just throw the sign. The Apostle Paul says, "My God shall supply all your needs." Phil. 4:19. What good would a ring do in Africa? We need the Almighty God there.

You may say, as have many others, "I belong to the lodge but do not attend the meetings." The very fact that you do not ask for your resignation shows that you are in sympathy with them.

Again, you may not wear your ring before men, but listen, God knows all about it after all and it is to Him that we have to give an account. Rom. 14:11-12.

You may also say that the Masonic Lodge is not a religious institution. Why is it then that they use the open Bible? Why not a dictionary? Why is it they have the letter "G" on the ring? Why is it that they ask you in whom do you put your trust, and why is it they offer prayer?

Again, does not the ring limit God? When a man wears the ring he naturally has a pull with his fellow-men and receives many favors. He may, if a preacher, get a big church, or if a business man get a good position. It is a question in the writer's mind when he sees a man holding a responsible position whether he got it through God or by wearing the compass and square.

Again, the writer has noticed at times automobiles standing in front of Masonic Lodges for hours at a time. It is a common thing to see a machine standing all day long while a man is attending to his duties in the Lodge, yet this same man gets very restless if he has to sit in church forty-five minutes or an hour.

The writer realizes that the Lodge as a whole has as its objective the betterment of mankind, and that is exactly what the world wants and needs, but to accomplish this betterment of mankind it is not the *attainment of the sons of man,* but the *obtainment of the Son of God.*

It is true that good environment will have much to do with influencing the character of a man, but environment will never change a man's heart, and after all that is the only change worth while. It takes the Holy Spirit of God to change a man's heart.

Again, the writer appeals to the Mason as does the Apostle Paul "to come out from among them and be ye separate." Listen, when we stand before God, our pass word will not be "Ma-son" but "My Son."

Chicago, Illinois.

The first class to be graduated from the Pastors' Course of the Moody Bible Institute of Chicago received diplomas August 3rd. Thousands of students have been graduated from the general course of the Institute and many eventually have been ordained as ministers and missionaries, but this was the first class in the three years' course to receive the full equivalent of a theological seminary training.

The baccalaureate sermon was preached by the Dean of the Institute, Rev. James M. Gray, D. D., and Virgil E. Squibb and Harold L. Lundquist were the class speakers. Mr. Squibb is a graduate of the Practical Business College of Cambridge, O., while prior to taking the Pastors' Course in the Moody Bible Institute Mr. Lundquist received the degree of Bachelor of Laws from the University of Minnesota, and also studied for a year in the Princeton Theological Seminary.

The Pastors' Course in reality covers a period of four years (135 weeks), as the summer term is utilized in this three years' course. Special emphasis is laid upon the Biblical and practical work, and since the recent election of Rev. Elbert L. McCreery as director the Pastors' Course has been enlarged and other helpful additions have been made.

The Federal Council of Churches of Christ in America does not admit into its membership Unitarians and Universalists. It is rumored that the two denominations, with other independent churches, and probably in affiliation with Jews, will organize a federation to be known as the American Federation of Religion. *Christian Statesman.*

Wheaton College Library

METHODIST EPISCOPAL FUNDAMENTALISTS.

We are in receipt of the following facts in a communication signed by W. S. F. Tatom, Chairman, and W. E. Hawkins, Secretary: "On last November a representative group of Methodists met in Memphis to consider the serious inroads of Modernism in the Methodist Church. As a result of this meeting a committee of twenty-five was formed with the following objectives: (1) The holding of rallies that Methodists might properly be aroused. (2) The printing and mailing out of fact-giving literature. (3) The appointment of vigilance committees to gather facts and keep the leaders advised as to the movements of Modernism. (4) The support of the Southern Methodist edited by Dr. R. A. Meek, Memphis, Tennessee.

"For further information those interested may write Mr. E. H. McKinley, 109 North Throckmorton Street, Fort Worth, Texas."

Holding to the fundamentals in Christianity is very important. A live church should be an aggressive one and will be. The ideal is to preach the gospel, stand for the fundamentals and oppose every popular evil that endangers the souls of men, such as Christian Science, Russellism, Mormonism, and Masonry. Each of these popular religious movements are pagan religions. They are in our midst, leading more men and women into the way of death than any other movement in our day. It can be shown that the secret lodge paganism is the greatest antichrist in our country. Now if Satan can keep a church on the defensive standing for the Fundamentals against Modernism and ignoring these other anti-christian movements, he will have accomplished his purpose and the results will still be a dead church. A church on the defensive. The churches in our country today that are aggressive and full of young men and women are those that instruct and warn the people against the organizations mentioned above, especially the secret lodge system. W. I. P.

To clean up your talk, try "housecleaning" your thoughts.

Get some fellow to do your thinking for you, and you'll always need him.

EASTERN SECRETARY'S REPORT.

Youngstown, Ohio, Aug. 16, 1923.

The month has passed quickly. I have been much on the move. What changes have come! How little President Harding thought when he said, "That's good; read some more," that it would be his last earthly expression! Surely there is a call "to redeem the time."

My northern Wisconsin trip proved interesting and profitable. The fishing was good. A community meeting near Harshaw gave opportunity to greet many of my late brother's neighbors and learn of their interests. The crop prospects were good. There is much dairying in central Wisconsin. Sheboygan is noted for its four C's—Cheese, Chairs, Churches and Children.

I found friends in Appleton much interested in our message. In the Olive Lutheran Church, a large, fine edifice of modern design, they were celebrating the anniversary of their organization. The pastor very kindly and with fitting remarks introduced your representative as the special speaker on a special subject for this special occasion. The congregation, which was especially large, considering weather conditions, gave special attention and a special extra offering of $17.50 in aid of our work. Owing to distance and expense of travel, my last trip was extended for nearly two months. That a little rest at home was pleasant goes without saying. There were the invitations for Sabbath addresses as usual.

A very pleasant day was spent with the people of the Brethren Church, Washington, D. C. There were many kindly expressions of appreciation of my work. En route for the Radical United Brethren camp meeting at Rhodes Grove, near Chambersburg, Pennsylvania, I got in some work at Hagerstown and Maugansville, Maryland. It was five years since I last visited this camp meeting. I found changes, of course. Many had gone, but others had come. The cottages were filled with a happy, enthusiastic people who had come together for what they could get and give of blessing. There was special music, a special evangelist, and a spiritual uplift resulting in the conversion of some. Your representative was given opportunity to present his message. There was a good response in CYNOSURE subscriptions. Owing to work ahead I left

before the meeting closed. A stranger asked, "Are you leaving so soon?" In answer to my reply she remarked, "I am sorry, for we enjoyed your addresses." This is encouraging. I was glad, of course, to know she was sorry. Several pastors seemed glad to get the information our association could furnish. A Sabbash spent at Chambersburg, Pennsylvania, passed very pleasantly. I spoke in the Church of the Brethren in the morning and the Brethren in Christ Church in the evening. Because of my Florida trip last winter some of my field in this section had not been cultivated as usual. Coming to the Ohio field I found a welcome greeting from friends at Braddock and New Castle, Pennsylvania. I am compelled to omit attendance at the Wesleyan camp meeting, now in session at Stonesboro, Pennsylvania, to which I had looked. Many camps are reaching many people at this time. The Seventh Day Adventists are having a camp meeting at New Castle, Pennsylvania. The wish was expressed that I attend. They oppose the secret societies. Truly the harvest is great and laborers few. Prayer should be made to the Lord of the harvest that the forces may be increased. I learn that misrepresentation regarding the Ku Klux Klan is being made. Some are claiming it is not a secret society! It seems amazing how some seemingly good people are being influenced. We read in Matthew 24:24, "If it were possible, they shall deceive the very elect."

My efforts for the rest of this month will, the Lord willing, be given to Ohio. How about Michigan for next month? Friends wishing lectures may reach me via the CYNOSURE office. To Him who has kept us thus far we render praise and move to the future with expectation.

W. B. STODDARD.

If we wish to possess that exquisite poise of character which outward things are unable to disturb, and which marks the true gentleman, the true Christian, we must labor to safeguard all that is sweet and beautiful in our life by maintaining constant serenity and self-control.

Life is a piece of material put into your hands to do with as you like. But in cutting it out be sure to use the only reliable Pattern.

LETTERS FROM FRIENDS.

An esteemed correspondent who does not wish her name made public writes: "Although my beloved father, who was my ideal of a Christian and a gentleman; and although two brothers and other relations and friends of my early years were all Masons, yet from my earliest recollection I had a strong antipathy always within me against Masonry. But the first word I have ever known against them was in the tracts sent me recently by your the National Christian Association. You may imagine the interest these have been to me. When my precious father died, in 1883, the body was carried into the little country church for a word from the minister and then turned over to the Masons for the final ceremonies. The Masons placed the body by the open grave and began their ritual. Immediately there came a downpour of rain and they hurried back into the church. The sun came out almost immediately and they returned to the grave, but the same thing happened three times. At last they concluded to commit the body to the ground without their ceremonies. It made a strange impression upon me.

"Quite a number of years ago a jailor by the name of ———— committed a crime against a fourteen year old girl whom the jailor had adopted. She died. The testimonies in court were convincing, but the jailor was a Mason and the Masons cleared him, whereupon he left for parts unknown. This happened in my home town.

"When my husband died and left me with no means of support, with two children, the Congressman from my district gave me a modest appointment and this indeed by the approval of both political parties, but ————, a Master Mason, and fellow member of my father's lodge, was instrumental in taking that position from me and for the time being leaving me utterly without means of support. These events followed my youthful, instinctive dislike for the lodge and proved to me that my early instincts were right. These three instances mentioned are out of many that I have observed."

The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action.

The National Christian Association,
850 West Madison street,
Chicago.

Dearly Beloved: One dollar and eighty cents inclosed for which please mail me four books, C. G. Finney's "Character and Claims of Freemasonry," with the usual pamphlets of Bros. Haney, Torry et al., therein, corroborative of what Bro. Finney says about the iniquitious thing, as I am making a hit in these parts that has made and is making for mighty good. When an old soaked avourdupoise learns that I have "exposed" his secrets in this community, he sits up and pulls his whiskers with his brother soak and they remonstrate nearly all night as to what ought to be done with that man McLendon. If one of the deluded and now denuded old soaks lose a member of his family, or a farm crop, or $1,000 on an investment, or if a church house falls in, or a school house becomes abandoned, or a linching happens in this community, this is alright—nothing to bother about. But if a godly man comes along with a prayer in his heart and a song on his lips and a Bible under his arm, exposing the Devil and Satan's secrets, the poor old dwarfed soak strokes his tobacco-stained whiskers and spits sidewise and looks through his benighted and blinded lamps, as if the city of Jerico had been abandoned and that robbery and murder along the Jerrico road had ceased. Really, his playgrounds are disturbed. His haunts have been invaded. He is insulted. He then wants blood—blood of the innocents —and like Saul of Israel (not Sam of Tarsus) in that he wants to slay the beautiful David for the one reason that David was a friend to him. A Masonic convert? Yes. Well, inasmuch as it was Masonry in the South that kindled the new order of Ku Klux, the earth's dooming force headed by the noble grand klegle cyclops and company, better known as the prince of the power of midnight, I cannot feel a bit friendly toward it. Satan is getting in his very best work now, through this midnight, hooded power, since the day he slew Jesus and the disciples and prophets and other saints of old. If the old fossils can succeed in running all the Negroes out of the southland and all the poor white folks, then the old fossils will have green pastures for their herds and flocks and will then be great grand cyclopsical emperors over their acres and furrowed fields and their flocks and herds and none to eat and enjoy but they and their few miserable cycloptistics. Yes, sir, kindly rush the four books on so I can get to work against the octopus.

Yours sincerely,
ROBT. L. MCLENDON.

P. S.—We thank you for your kindly expression of condolence regarding the burning of our residence here in this town on the 27th midnight of May, Sunday, and while we have not been able to build back the house, we have all along been abundantly physically able to fight the devil and his new orders. We are anxious to keep fighting this common, hidden and blighting foe wherever we meet him, and although Bro. Finney tells us in his book what one may expect at the hands of the iniquitous foe, we hope to some early day have another residence built and the torch if applied to it will not deter us from building even a third one and a fourth one and so on as long as funds are available.

When the United States Congress under Roosevelt appropriated about a billion of dollars to the Panama Canal project, that was very great, but had an appropriation of just $110,000,000 been made for placing just one copy of Charles G. Finney's "Character and Claims of Freemasonry" in the hands of every American (United States) subject, our cotton fields would now have been rid of the boll weevil and boll worm, and blight in our apple trees and pear and peach trees, and the parmer worm and the catterpiller, and the new order of Ku Klux and other outspringing wings of Masonry and other cyclops and klagle and emperor movements against our sunny institutions. Selah!

MCLENDON.

CATHOLIC SECRET SOCIETIES.

To the Editor, *The Fortnightly Review* (Catholic):

I just finished reading your fine article, "Combatting Secret Societies" (F. R., No. 16, p. 301 sq.). While reading it, and fully agreeing with Bishop Wehrle, I wondered what should be said about the secret societies within the church, or "in the shadow of the church."

Catholic Church Member Interested.

Thirty years ago, as a printer, I became interested in secret societies. When I went into business for myself I was told of the many advantages of secret orders, and I joined one. My interest grew, I became very active and was elected to various offices, except the "paid" offices, but I have had my fill of "honor."

Catholic and Protestant Secret Societies Fashioned Alike.

Once I discussed the question of life insurance and fraternal orders with a Lutheran pastor whom I respected for the stand he took against all the mummery, tomfoolery and rot. This pastor was well read on the subject and gave me a ritual of a certain secret society. Reading it I found that it was similar, yes, in some parts and respects identical, with the ritual which "we" used. After that I read various exposes, and I have reason to believe that the latter are correct. Later I read your book on Freemasonry. My interest grew, and I obtained some "real rituals." I am in a position now to state that all secret societies are fashioned alike. "We" met in an I. O. O. F. hall at one time for a monster initiation, and let me assure you that it was not necessary to shift much scenery to adapt the hall for our "ceremonies." "We" even left the altar where it stood, but called it the "center pedestal."

"We" have the "stations," the "wicket," the "pass-word," the "grip," the "sign and salute," the "gown and cap," the "mysteries," all the awe-inspiring things, and all the tommyrot of the lodge room *with a few religious features to make it a little different.*

The Catholic Church Needs a House Cleaning.

Of course, "we" go to communion in a body to remain in good standing.

As long as "we" act thus and indulge in the mummery and humbug which is being condemned by our bishops here and there, results cannot be expected. What we need, and need badly, is a house cleaning that begins right at home.

I am not writing this for publication, and cannot permit my name to be printed in connection with it. I am simply stating facts which cannot be overlooked, or disputed, for that matter. It has gone too far and, I believe, it is beyond remedy. When it is borne in mind that the Wisconsin Staatsverband (D. R. K. C. V.) recently filled a long-felt want by adopting an "Einfuhrungs-Modus" with a very strong leaning to secrecy, it becomes plain that the garden is full of weeds.

Worst of all: If the Church tolerates secret societies within and "in her shadow" Catholics naturally must conclude that they are not so bad after all.

Cheer Up! Living Fish Better Than Dead Ones.

Swimming against the stream, as both of us do, we have the sensation of being living fish, but it is folly to think that we are making any headway.

I could give you a "lot of dope," but what's the use? Constant dripping may hollow a stone, but you and I will be dead and buried a long time before the stone will show any marks.

Rev. J. P. Aurelius, Freemont, Kansas, writes: "My dear Brother Phillips: I am very thankful for the providence thus shown in my election to the vice-presidency of the National Christian Association. If I can be of any service in this capacity, I am willing with the assistance of my Lord and Master, Jesus Christ, to do my humble part in the struggle against the secret umpire, which undermines true Christianity.

"Several ministers of different denominations have suggested to me to have my articles printed in the CYNOSURE published in a tract. Rev. Mr. Daniels, of Lindsborg, Kansas, was one of the first to make this proposition. What do you think of this?"

Rev. B. E. Bergesen writes: "My dear Brother Phillips: There is no doubt in my mind but that you are right in that it is the fear of the opposition that has caused the lessening of the activities against secret societies. Not the open opposition and persecution of the early period of our reform—that only spurred manly men on. But that insidious, secret, powerful influence of leading church members who let a pastor understand that 'his won't do,' for we lose people and prestige.

I wish you and the new editor all possible success and blessing in the work. Keep the CYNOSURE out of little issues and stick to the 'Big Idea.'"

Rev. W. C. Paden of Independence, Iowa, wrote in July last: "Dear Brother Phillips: Just received the July issue of the CYNOSURE and have read it through with much interest. I read with interest and profit your fine annual report. Nothing struck me more forcibly than the Masonic reaching out after the boys and girls. I was impressed also by the reference to Rev. Eduardo Carlos Periera, of Sao Paulo, Brazil. I have among my papers somewhere references to that base transaction about the time when it occurred when Masonic missionaries of the Presbyterian church sought to press Masonry upon the native church when a number of the ministers with their people withdrew from the church rather than submit and formed an independent Presbyterian church. Now I pray that God's blessing may rest upon you and all the brethren and especially that your bow may still abide in strength and in any case that you may enjoy the consolation of Jesus Christ."

A call has come to reprint an article that appeared in our paper some time ago. We feel it is a timely article and should be carefully read. The writer is a strong advocate of the principles for which we stand. He is not afraid to speak against the lodges and their evils, and is continually warning young men to beware of the snare of the devil and be lost forever.—Ed.

SHALL THE MODERNISTS BE DRIVEN OUT OF THE EVANGELICAL CHRISTIAN CHURCHES?

BY JOHN H. MOSEMANN.

(A reply to Harry Emmerson Fosdick's pamphlet, entitled "The New Knowledge and the Christian Faith.")

In the above pamphlet, Mr. Fosdick is making a desperate plea to have liberals (this term is applied to such as pose as Christians, and yet are identical in belief with Robert Ingersoll, Thomas Paine, and Voltaire on many points of Christian faith) retained and not driven out of the evangelical Christian churches. The liberals, when they become full-fledged liberalists, usually take a position as follows on vital matters of the Christian faith and the teaching of God's Word:

They do not believe in the plenary, verbal inspiration of the Scriptures; the biblical account of the origin and fall of man; the virgin birth of Christ; the deity of Christ; the atonement made by Christ on the cross; the efficacy of His precious blood; the resurrection of Christ; the miracles of the Bible, such as "the flood," "the whale swallowing Jonah," etc., etc. They take the liberty to reject any and everything that is inconceivable to their exalted reason.

Let us examine into the matter further and see whether the liberals should be retained in the true, evangelical Christian churches:

Shall Modernists Be Fellowshiped in Christian Churches?

1. Was the Christian church originated by what are known today as liberals (modernists)?

Surely not! None such was found among the company of 120 disciples upon whom the Holy Spirit fell on the day of Pentecost and were baptized into the one body of Christ. All liberals were outside the pale of the original church. The Holy Ghost never did, never would, nor ever could fall upon a liberalist while he remains in such a state of unbelief and wickedness.

2. If the Christian church was not started by the liberals, how have they come to be in the professed Christian churches?

One answer is found in Jude 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Another answer is found in I Tim. 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

In the passage in Jude we find that these men have "crept" in "unawares." Naturally, after being inside, their deadly and soul-destroying work begins, and inevitably corrupts other poor souls that "they depart from the faith" they once held and change their views to accept the views of heretics. This is corroborated by the Scripture found in II Tim. 4:3, 4:

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

If Mr. Fosdick and his co-religious liberalists are such as Jude and other

writers in Scripture describe, do the liberalists have a just right to be in the Christian church? Are they not plainly impostors, corrupt and wicked in their designs? Is not the Christian church justified in desiring either their repentance and conversion, or their complete separation? Do they not properly belong to the class described in II Cor. 11:13-15, "For such (whom he alludes to in verse 4 as they who preach "another" Jesus, other than the apostle preached and receive "another" spirit, and "another" gospel) are false apostles, deceitful workers, transforming themselves into the apostles of Christ." And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

3. If the liberals did not originate the Christian church, who did?

Let Christ Himself make answer to this question: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). *"I* will build *my church!"* And when did this building of the church begin? Surely the church had her inception on the day of Pentecost when the church (those who believed in Christ) were united in one body. The Lord has been building the church ever since, setting in the body every member as it pleases Him. Does He use those in the building who are impenitent? who are unbelieving? those whom He warns against as being false Christs and false prophets, who deceive many? Would He compose the church of such as deny His deity, His work on the cross of atoning for sin, as deny His precious, precious blood? Would He use such in the building as denounced His miracles as never having occurred, but assert that they were merely imaginary ? Would He use such as are at variance with Moses, with all the prophets, and Himself as well? Would He accept such as belittle the words of His apostles; of whom He said: "He that heareth you, heareth me, and he that despiseth you despiseth me" (Luke 10:16)?

What Ought to Be the Church's Attitude?

4. Shall the Christian church be tolerant or intolerant towards these wicked intruders who call themselves "liberalists"?

The prophet Amos asks a very pertinent question, quite applicable here: "Can two walk together except they be agreed?" (Amos 3:3.) Can a true Christian who believes in the Lord Jesus Christ as the Son of God, and Savior of the world, and that the blood of Christ alone cleanses us from all sin, have Christian fellowship with one who denies all these things? The Word of God says, "Be ye not unequally yoked together with *unbelievers.*" "What part hath he that believeth with an *infidel?"* True Christians cannot have fellowship with them for it is written, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?"

In the light of such divine truth, can the Christian church be anything but intolerant? Absolutely not! The church can be no less intolerant than were God and Christ when they cast out of heaven that wicked usurper and self-exalted rebel, the Devil! The number of adherents that Satan would take with him in the persons of angels would not hinder the "house-cleaning" in heaven.

The Church needs to be as intolerant as was Christ when the house of God was polluted with wicked men, making it a "den of thieves." He "drove" them all out. These wicked impostors are robbing us of the very foundations of the Christian faith. Just as well be at ease in a house whose foundations is being destroyed as to sit "at ease in Zion" while the enemies of God ruthlessly tear away the costly stones of grace and truth, and seek to undermine and destroy the great pillars upon which the Christian faith rests.

Let the fundamentalists rise up in the strength of the Lord and "earnestly contend for the faith which was once delivered unto the saints"! (Jude 3.) Let the church of Christ, with a strong hand, remove from her fellowship all who persist in being liberalists, enemies of God, of Christ, of the Christian church, and the blessed Bible which, while professing to love, they tear to shreds and relegate into oblivion, denouncing it as "untrue," "unmodern," "unbelievable."

Irreverence in God's house is disrespect to God himself.

LIGHTS AND SHADOWS ON THE WORLD GROWING BETTER.

Is the World Growing Better?

Bishop W. M. Weekly, Parkersburg, W. Va.

A great many people are quite anxious as to whether the world is getting better or worse. And it is a most serious question.

I think it fair and safe to say that, in some regards, things are getting better; in others they are growing worse. But the question is, which fact preponderates? Does the good over-balance the bad, or does the evil outweigh the good? And what is their relative progress? Let us do a little analyzing and philosophizing, and thus set one side over against the other by way of comparison.

1. We have gained immensely of late in this country by abolishing the liquor traffic. Thank the Lord for such progress, even though the fight was won largely on economic grounds. The effects will be far-reaching along some lines.

2. Our educational facilities are expanding and improving all the time.

3. Humane institutions are on the increase in this and some other countries, which means a growing interest in the poor and helpless.

4. Other humanitarian movements, such as we have in the Red Cross and similar relief organizations, are also doing heroic service.

5. Equal suffrage is an assured fact in this and other lands. Women will hereafter speak at the ballot box. This is a most hopeful indication.

6. There is an evident tendency among Protestant churches toward federation and closer co-operation—a movement confined largely to the United States and England.

7. We have more and better church houses and parsonages than ever before, and the number is increasing yearly.

8. Science has banished many human ailments and greatly aided public health, in some respects.

9. The abolition of child labor and the pensioning of widows with families in some of the states, is a noble upward step.

10. The outlook for world-wide democracy is most encouraging. Imperialism seems to be a thing of the past, except over on the Tiber.

Yes, there are many things which denote progress, and they are the legitimate products of Christianity. Let us make the most of them. The strides made in education, in the sciences and in self-government in the last few decades are marvelous, and pregnant with meaning. What gratitude should be ours!

Now the other side. And let us face it bravely and honestly.

1. Were partisan politics ever more bitter and disgraceful than at this time? This question applies to all the leading nations of the world.

2. Did the nations of earth ever so thoroughly distrust each other as they do now? See incriminating speeches recently made in our own Congress against England, Japan and France, as well as against Germany and her allies.

3. Did greed—profiteering—ever stalk forth in such hideous, heartless form as it now assumes?

4. Did labor ever exhibit as much unrest in all the past as it has of late? Scores of strikes every month—364 last July?

5. Were capital and labor ever so far apart as they seem to be at this moment?

6. Was anarchy ever so widespread as it has become in recent months?

7. Were our national laws ever so despised and defied by multitudes as they are these days?

8. Was the holy Sabbath ever so grossly ignored and violated as at this moment?

9. When were there ever as many divorce cases in the courts as there have been of late? And the number is increasing.

10. When was parental control so loose and meaningless?

11. When as many reckless, disobedient children?

12. When as few family altars?

13. Did adultery ever hold as many men and women in its slimy coils as it does this hour?

14. When did venereal diseases affect so many—even boys and girls in their teens—as they do in these days of so-called human betterment?

15. Was it ever as dangerous for parents to send their girls and boys to the high school as it seems to be now? Ask the doctors what they think and know about it.

16. Were theaters, dance halls, and the like ever crowded as they are in this year of grace?

17. Was the cigaret habit ever so repulsive, vicious and threatening as of late?

18. Did the rich ever try harder than now to add to their riches, and the common people spend more for mere gratification?

19. When did the churches ever have as loose hold upon the masses as they have today? The few frequent God's house; the many stay away, and are absolutely unconcerned about things divine!

20. When were the churches and preachers as much unsettled in doctrine?

21. Was there ever a time when the pulpits, generally, were as slow to rebuke sin as they are of late?

22. When did as many preachers go to movies, theaters, clubs and so forth, as may be found in such questionable resorts in this day of grace?

23. When were the doctrines of the Bible ever ridiculed and rejected by the colleges as they are in this late year of our Lord?

24. When were there as many indifferent, semi-skeptical professors teaching in Christian colleges as may be found these days? No microscope needed to locate them.

25. Was it ever so difficult before to get young men into the ministry?

26. Is there not a tendency to transfer the emphasis from religion to culture? Then does not culture need Christianizing?

27. When were the masses ever so confused over what salvation means, and how to obtain it, as they appear to be at this time?

28. When, in the last hundred years, were more unsaved people received into the churches than during the last decade? Nothing is more ominous and discouraging. This loosening up in fundamentals, this letting down of the bars, and this lowering of religious standards, is the bane of the churches. It is the greatest of all threatened dangers. It is possible for a church to utterly break down under self-imposed burdens and to become hopelessly handicapped by its unregenerate communicants.

29. When were there ever as many unreached, unevangelized heathens as could have been converted January 1, 1920?

30. When did this old world ever experience as much hell as it has in the last six years?

31. When—but I pause. Are things getting better or worse? Which way is the world headed? We want light, if light there be.—*Religious Telescope.*

A CALL TO STAND BY THE WORD.

An alarm is sounding and a call comes from all over our fair land to stand firm for the Blessed Word as it is written, from cover to cover. There is an element that wants what they call the shorter Bible, cutting out what they do not like, and they are asking to have it adopted and read in the public schools. We learn of a preacher that has cut out the part of the Apostles' Creed where it declares Jesus Christ was God's only begotten Son, and we find that so many of the graduates from our theological colleges are accepting the theory of the higher critics, which is affecting the lives of our young people. I feel God has called the Gideons into this special work of winning the traveling men for Christ, and to defend the faith of our fathers. We must stand for the fundamental principles laid down by Jesus Christ, and to let the world know we believe the Word is inspired, protesting against the propaganda that is discounting God's Word.

J. C. Bennett.

ROBERT E. LEE, American Soldier and Educator.

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.

JACOB GOULD SCHURMAN, President, Cornell.

The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can anyone be considered a truly educated man who is ignorant of it.

Standard Works on Secret Societies

For Sale by

National Christian Association

WM. I. PHILLIPS, Secretary-Treasurer

850 W. Madison Street Chicago, Illinois

Modern Secret Societies, President Blanchard, 310 p., pr. 75c; cl. $1.25.
Freemasonry, by President Finney, 272 pages, pr. 75c; cl. $1.25.
Moody Church Testimonials, by pastors for 50 years, 64 pages, 25c.
Folly, Expense and Danger of Secret Societies, 10 cents.
A Threefold Indictment, an Appeal to Christian Men, 10 cents.
Nearly One Hundred Opinions, by Statesmen, Editors, etc., 10 cents.
Sermon on Secretism, or **Objections to All Secret Societies,** 10 cents.
Who Are Modern Prophets of Baal? Important for ministers. 10 cents.
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Freemasonry a Fourfold Conspiracy, by J. Blanchard. 10 cents.
The Morgan Abduction, by Hon. Thurlow Weed. 10 cents.
History of Murder of Capt. Wm. Morgan. 35 cents.

SECRETS EXPOSED

Standard Freemasonry, first three degrees, pr. $1.00; cl. $1.50.
Ronayne's Handbook, first three degrees, pr. $1.00; cl. $1.50.
Chapter Masonry, the fourth to seventh degrees, pr. $1.00; cl. $1.50.
Knight Templarism, Council and Commandery, pr. $1.25; cl. $2.00.
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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

Sweet Cynosure! Far fixed in spotless fields, high in the regions of the polar night, thou serv'st a waymark to the sons of time.

THE REVIVAL THE WORLD NEEDS.

Statesmen, business men and educators, as well as clergymen, who have seriously studied present conditions in the world and the unsettled state of men's minds have repeatedly declared that there is an urgent need for a general revival of religion—a revival of faith in God such as will bring about a reformation of character and life.

The chief obstacles in the way of such a revival seem to be:

First: A lack of faith in the authority of the Bible. This is traceable in part to the attacks upon it by some scientists and rationalistic critics.

Second: There has been a loss of faith in the present-day superhuman work of God, through His miraculous interventions; a disbelief in the Holy Spirit as the agent in regeneration, and a lack of faith in prayer as a means of securing direct and indirect blessings from God.

Third: There has been less preaching of such Bible doctrines as the heinousness of sin and its certain punishment, the need for the atonement for sin by Jesus Christ and man's justification by faith in Christ.

Fourth: There have apparently been received into some churches members who are evidently not dominated by the Spirit of Christ and some ministers clearly depend on human methods rather than on God's power in their ministry.

Happiness is a perfume that you cannot pour on others without getting a few drops on yourself.

THE WHITE HOUSE.
Washington, August 30, 1923.

My Dear Sir:

I beg to acknowledge your letter of the 28th. The President was a member of a college fraternity while at Amherst, but is not a member of any other secret or fraternal order.

Very truly yours,
E. T. CLARK.
Secretary.

Mr. William I. Phillips,
Secretary, National
Christian Association,
850 West Madison Street,
Chicago, Illinois.

BE BRAVE!

"Be brave!
The day will dawn, however dark the night;
The right will win, however fierce the fight;
The end is sure, however far from sight.

"Be brave!
Not ours to shirk or shrink, to doubt or dread;
Not ours to turn from hardships seen ahead;
Not ours to falter whereso'er we're led.

"Be brave!
The road will brighter grow throughout its length;
The load will lighter grow through added strength;
The goad will turn to helpful staff at length.

"Be brave!
With crown of thorns truth still adorns her own;
On scaffold, cross and gibbet rears her throne;
Her altar stands where each must stand alone.

"Be brave!
The coward lives and dies an abject slave;
The fearful is a tyrant, fool and knave;
Omnipotence is only with the brave."

Words better left unsaid come back to grieve us when we think them dead.

THE KU KLUX KLAN—IS IT OF GOD?

The Ku Klux Klan question has thrust itself suddenly and forcibly upon us, and one must line up for or against.

But that is not a very bad thing. Nearly everything can be classified as right or wrong. So when any question comes up it should be given thoughtful consideration and if we arrive at the conclusion that the thing is right, we, as Christian people who stand for righteousness, should take our stand unhesitatingly for it, and if we find the thing to be wrong, we should take an equally firm stand against it. The thing that we must be very careful about is that we have not made a mistake about the matter and assumed the thing to be right when it is wrong, or to be wrong when it is right.

The Bible the Standard.

For the Christian, the Bible is the standard by which we judge whether a thing is right or wrong. If the Bible upholds a thing we may be sure that it is right and good. If the Bible condemns a thing we may be sure that that thing is wrong and bad. If anything conflicts with Bible teaching it is wrong. If it is in harmony with it it is right.

The question under discussion is the Ku Klux Klan. Is it of God? Everything that is of God is right. The only way we can arrive at a conclusion is to compare the teaching and principles of the Klan with the teaching and principles of the Bible. If the principles of these two run parallel and do not cross or conflict, their principles are identical. But if the principles and teaching of the two lead in different directions, if following the one does not carry one to the same point as the other, then they are not parallel, but are in conflict one with the other. And in this case the Ku Klux Klan is wrong for God's Word contains the mind of God and does not conflict with right.

Who Is Our Neighbor?

The Bible teaches that every man whom we can render a service is our neighbor. It teaches that we should love our neighbor and have consideration for his physical and material welfare.

Let us compare this doctrine with the doctrine of the Klan. The Klan "stands for one hundred per cent Americanism and white supremacy." It seeks to promote the interest of pure Americans even at the expense of the foreign born element. It has no interest in the welfare of others than Americans. It says of the Jews, "Boycott them and force them to leave." The Bible says, "Do good unto all men."

The two quotations above are from a representative of the Klan and the Bible respectively. Is the teaching of the two the same? Is the principle the same? Can a man follow the one, and have the same attitude that he would have had he followed the other? If a man should have it in his heart to "do good to all men," he could not have it in his heart to boycott a man simply because he happens to be of that poor cursed race that is scattered among all the nations of earth and has no national home.

Suppose that all one hundred per cent Americans should follow out the teaching of the Klan and boycott the Jews so that they would be forced to leave this country. Where would they go? America and England are about the only two countries in which they have not been boycotted and persecuted and hated as criminals.

All this has come upon this race as a curse from God for their disobedience to Him and for their rejection of the Messiah. Some one may say, "Oh, well then, if God has ordained that they be thus treated, it is all right for them to be driven out." But the Bible says, "It is needful that offences must come, but woe unto him by whom the offense cometh." And indeed, woe is pronounced upon all who persecute the Jews. They are God's chosen people. The Jews are as much God's chosen people today as they ever were. He has not fulfilled His purposes with them. (Rom. 11:1, 2.) Since the dispersion, every nation that has been intolerant and unkind to the Jews has had the curse of God upon it. America has always been an asylum for the oppressed Jew and no nation has been so blessed as has our country. But now there have arisen those who are saying, "Boycott the Jew and drive him out." The Jews are, as a rule, a law-abiding people and those who oppose them have no right to take the law into their own hands and do them violence—so their only weapon against them is boycott.

As sure as God's Word is true, this

country will invoke the curse of God upon it if this feeling of hatred against the Jews is nurtured in the hearts of our people. For He has said, "I will bless them that bless thee and will curse them that curse thee."

What About Romanism?

The Bible says: "Love your enemies; do good to them that hate you. Pray for them that despitefully use you." We recognize in Roman Catholicism an enemy of true Christianity. Their teaching is the teaching of anti-Christ. Now, some one may say, "Well, if Catholicism is an enemy of Christ, it is wrong and we ought to oppose it."

You are right, we ought to oppose the doctrines and teachings of Catholicism, but at the same time we ought to love the Catholics. We can even hate Catholicism but at the same time love Catholics. God hates sin but loves the sinner.

But is this the attitude of the Klan? Here is a statement verbatim from a Klansman that expresses their attitude: "We're not going to stop until we drive every one of them out of the country."

We are comparing Bible teaching with Klan teaching. The Bible says, "Do good to them and pray for them." The Klan says, "Drive them out."

The attitude that the true Christian had toward the heathen of China and India is the attitude they should have toward the Catholics. They are just as truly in sin's bondage and lost, without hope. They know nothing of the atoning blood of Jesus, but are trusting to the power of the priests to save them. For shame that Christian people should hate such poor benighted people!

Standing for Law and Order.

Now on the point of relationship that one should bear toward civil authority, let us compare Bible teaching with Klan practice. They say they stand for law and order. This sounds well. It is just what the Bible teaches on the subject.

But, except one's practice agrees with his teaching his teaching is worthless. Actions speak louder than words. One of the tenets of the Klan is that they stand for law and order and law enforcement. Let us see if they really do this.

In Texas (and other states) it is against the law for a number of men to overpower a man and take him out and beat him. But those Klansmen who profess to stand for law enforcement and loyalty to organized government are often guilty of violation of this law. It is proven that the Ku Klux were guilty in the shameful Inglewood raid in California. Neither is this the only instance where the Klan has been proven guilty of violence and violation of the law. So we see that the practice of the Klan in regard to law and order is contrary to Bible teaching.

But some one says that these matters that the Klan attends to are matters that do not come under the jurisdiction of the courts, or that the law is slack and this is the only way to enforce justice in some cases.

Now let us see where such a course of reasoning will lead us to. If twelve men have the right to take a man out and flog him because he is guilty of an act of immorality or misconduct, six men have the same right. If six men have this right then two men have it. And if two men have the right then one man has the right to go out and punish any act of misconduct that he happens to notice. And he alone, of course, is the sole judge of whether the man is guilty and what the penalty should be. So he is both judge and jury. Thus every man will be a law unto himself, and we should have a state of anarchy.

Jesus Could Not Be a Klansman.

From a comparison of these points of teaching it is easily seen that the teaching of the Klan is not the teaching of the Bible. We see that the religion of Ku Kluxism is not the religion of Jesus Christ.

How could the Klan embrace Christianity and the Christian religion when its very constitution would bar the Founder of Christianity from membership? Our Lord Jesus Christ was a Jew and no Jew is eligible to membership. Yet they claim to stand "for the principles of Christianity." They accept Christianity but reject the Christ. These are but empty claims. They are like their claims to law and order. The great principle of Christianity is love. The outstanding principle of Ku Kluxism is hatred. It tends to array class against class and race against race.

Some one says, "Oh, but the Klan is doing some mighty good things." Yes,

we admit that this is true. We know of an instance where the Klan made a generous donation to some poor orphan children.

But listen! Catholicism, that dread enemy of true Christianity, as we have admitted, and against which the Klan has so arrayed itself, is distinguished for its benevolence. There are not many things in the world wholly bad. Even bad men usually have some redeeming traits.

Look at this matter with an unbiased mind and you will see that the principles of the Klan are not the principles of the Bible. If you love Jesus and want to honor Him you will not want to go where you cannot take Him into the Klan.

Beware of Satan as he appears as an "angel of light" and a preacher of "righteousness."—*Moody Monthly.*

GOV. WALTON DECLARES KLUXERS ANARCHISTIC.

Henryetta, Oka., Sept. 17.—The Ku Klux Klan constitutes an "anarchistic force" in Oklahoma and must be driven from the state, Gov. J. C. Walton told an audience of perhaps 1,000 persons, many of them delegates to the state labor convention here today.

"The fight on the klan is no longer a religious affair. The organization is attempting to control the government of the entire state," the governor declared.

The Tulsa World is backing him in his fight against the invisible empire, though "nearly all the other editors, reporters and newspaper men in Oklahoma are members of the klan," the governor asserted.—*Daily News.*

THE KU KLUX KLAN

By Rev. J. A. Hoffman.

The Ku Klux Klan is not entirely a new organization, either in name or spirit, though it may claim to have come into existence in the last few years. Its growth has been rapid, but it may not be as large, numerically, as people are led to believe. So-called Ku Klux meetings are attended by curious persons in such numbers that it is difficult to estimate the number who are Klan members.

The writer does not believe in the hostile attacks made upon the Klan, in a wholesale way, or upon members specifically, for human nature resents such methods. Personal attacks which are being made on both sides of the question are to be regretted. There are many good-meaning people who have been induced to join, for one reason or another, who will receive light when it comes to them from real and interested friends and in the right spirit, and will withdraw if and when they discover that the Klan, though making loud boasts of many good qualities, is operating either in a wrong spirit or by wrong methods. It is in a spirit of kindness to all and malice toward none that this subject should be treated.

The Name.

It would seem that thoughtful persons would raise the question, why an organization which purposed to embody in itself any virtue should elect for itself the name "Ku Klux Klan." Surely the name does not pass on to those who take it to themselves any enviable heritage. The New Standard Dictionary defines the Ku Klux Klan, the former organization after which the Klan has been named, as follows: "A secret society organized in many of the Southern states after the Civil war, whose object was apparently to prevent negroes or northerners from gaining ascendency in the South. The organization warned, expelled, whipped or murdered persons obnoxious to it, and long overawed the negroes, but was finally broken up by the U. S. military forces in 1871, after the passage of the Enforcement Act, which was popularly known as Ku Klux Act." It is difficult to understand why an organization like the Klan professes to be should choose this name, even though there should be no organic relation between the two societies. The very name, it would seem, should make thoughtful persons hesitate before joining.

The Principle of Secrecy.

The secrets of the Klan may be few, but that does not change the fact that it is a secret society. Thousands of persons who could not be prevailed upon to enter the ordinary secret, oath-bound societies

have joined the Klan and have suffered the entering wedge of secrecy to be driven into their lives. The oath-bound societies will doubtless reap the result of this when the Klan is perhaps no more than a matter of history. Statesmen have pointed out the perils of secrecy to good government, and Christians should refuse to be identified with any movement, no matter what its name, which operates behind passwards, locked doors, either or both, or covers its features to conceal its identity. This is certainly contrary to the spirit of Him who in "secret said nothing," and ever spoke openly to the world.

Its Un-Americanism.

The Klan makes loud professions of being one hundred per cent American. This sounds nice to the ear and appeals to such as desire to be known as patriotic. But who sets the standard for Americanism, the type in which the Klan traffics? Its own requirement for membership is: that the individual be "native-born, free, white, Protestant, Gentile, male American." This is certainly an arbitrary standard of Americanism, fixed by self-appointed judges.

In the first place, the earliest Americans were not white, but red—the American Indian. How came the white man to be possessor solely of American prerogatives? Then, by what standard must one be Protestant in faith to be an American? The first white man to set foot on American soil, Columbus, was a Catholic whose exploration expedition was financed by a Catholic king and queen. Catholics were among the earliest colonists and established some of the oldest institutions. Then again, by what kind of logic must an American be a Gentile?

Catholicism, as a religious system, is bad enough and, politically, may be a menace. But it is no more American to bar Catholics from office than it would be to bar Protestants from office, if they were in the minority, and Catholics should pronounce them un-American. To do so would be to disfranchise them, which is unconstitutional. The writer made this remark to Klan sympathizers not long since, to which they replied: "Let us change the constitution then."

It is certainly an un-American thing, to have brought the colored race here, to have made them our slaves for two and a half centuries, and then deny their posterity a claim to Americanism. The colored race has made a remarkable record of progress since its emancipation. It should be given its rightful place in American citizenship. The blood of the fathers, shed to set the colored race free, including that of the martyred Lincoln, would cry out against such discrimination of the colored race.

Jews are everywhere. We may be jealous of their record as financiers, statesmen, scientists, etc., but that is no credit to us. Jesus was, in His human flesh, a Jew, and could not qualify as a pure American, according to this arbitrary standard of Americanism, if He were here today. We may not like the Jew; but every nation which has set itself to persecute the Jewish race has suffered shameful disintegration. America will be no exception to the rule. God is still interested in His chosen people.

Its Un-Christian Attitude.

One of the chief ingredients in unregenerated human nature is prejudice—prejudice against one thing or another. Klanism has gathered up American prejudice against the Catholics, and magnified the Catholic menace. It has likewise stirred up the prejudices against the negro race, wherever such prejudice existed. Anti-Jewish propaganda has made it easy for the Klan to exclude the Jew from its one hundred per cent Americanism. It is not difficult to see that the people's prejudices—their weaknesses—have been preyed upon. These weaknesses have been magnified, compounded, capitalized and commercialized. Upon this largely the Klan subsists. Thoughtful readers need not be told that this is un-Christian, for it is too evident. When Christians and other good people see things as they really are, and discover that they have been following a fad and fallacy, the reaction against the spirit and methods of Klanism will be speedy.

Questionable Methods Undesirable.

This treatment of the subjects offers no cloak of charity to throw around the various elements in American society to cover their sins. Whatever there is in Catholicism, in Jewry or among the colored people which is not American, in

the true sense of the word, should be corrected. Perhaps some of those who have the label of one hundred per cent Americanism could be improved somewhat also. But such correction should be made in a plain, frank, manly and open way, and not be attempted by questionable methods. The end does not always justify the means; neither is all "end" that is so called. Results obtained by wrong methods are not permanent. How followers of Christ can affiliate with organizations which practice hooded, shrouded, intimidating methods is a serious question.

Empty Titles and Full Coffers.

This organizing and commercializing of human weaknesses has brought some silly, empty titles to not a few, and considerable of money into the coffers of others who became organizers and promoters and who sell the wares of Klanism. Had it not been for these opportunities of vanity gratification and monetary gain some who are enthusiastic Klan boosters might not have had time to give it any attention.

The Remedy.

The remedy for Klanism is in the hand of every sober-minded man and woman. Calmness is a wonderful asset to men and women these days. Curiosity should be overcome, for it is this which feeds Klanism. If people would remain at home when Klan parades are on, the glare and glitter of parade would soon fade. Many have followed in this movement thoughtlessly and prayerlessly. They should be treated kindly and not rudely. People need to be enlightened, and this will require time. Christians can do much by holding on to God in prayer, that He will point men and women to the way for the solution of the complex problems of social and political life in these days of extreme testing.

METHODIST BISHOP CALLS KLAN "CRIMINAL."

Chicago, Ill.—"Un-American, un-Christian and criminal," was the brand stamped on the Ku Klux Klan today by Bishop Luther B. Wilson of Washington, D. C., secretary of the Board of Public Morals of the Methodist Episcopal Church.

Bishop Wilson addressed the weekly meeting of the Methodist ministers in the Northwestern University building.

WINNING MEN TO CHRIST.

BY HAROLD F. SAYLES.

We are living in an age of invention with labor-saving appliances on every hand, but there are some things that cannot be done by machinery and one of these is the saving of souls. We sometimes work like a machine in our efforts to do this and often fail because it is hand work. Only hand to hand and heart to heart effort wins. There is no work that Christ so emphasized in His ministry as personal work. Note if you will His dealing with the people in John 3rd, 4th, 5th, 8th, 9th and 11th chapters. We see Jesus dealing with the individual. Many are asking, "How can I win a soul to Christ?"

First you must be natural! Some people think they must work themselves up into an unnatural condition of mind and heart in order to do effectual work. Salvation is compared to a dinner (Matt. 22:1-3). If you were to invite a person to your home to dinner would you go with a long face as if you were inviting them to a funeral?

Second, you must use tact! You cannot deal with all alike. Tact is needed in all lines of work today, the mother and teacher, the doctor and preacher, the lawyer or merchant must be tactful in accomplishing his or her work, but especially is this true in Christian service. "He that winneth souls is wise."—Prov. 11:30.

Third, diagnose your case! That is, try and discover why the person you are trying to help is not a Christian. If you are sick and call a physician, the first thing he will do will be to feel your pulse and look at the tongue to diagnose your case before prescribing the remedy. So you must discover, if possible, the spiritual malady before you can prescribe the spiritual remedy. 2 Tim. 2:15.—"Study —rightly dividing."

A miser grows rich by seeming poor. The extravagant man grows poor by seeming rich.

Forget not to show love unto boys, for thereby some have entertained great men unawares.

A RECENSION OF THE DECALOGUE,

In which the outstanding ethical principles and practices are set forth in mandatory form.

Mackey says that the ten commandments are not obligatory upon a Mason as such, but that the law of nature is the moral law of masonry. In this recension we propose therefore to express the ethical teachings of Masonry, which according to its ritual "is a course of ancient hieroglyphical and moral instruction taught according to ancient usage by types, emblems and allegorical figures." We feel prepared to verify every statement of an ethical principle, doctrine or practice herein appearing by recognized Masonic authorities. For the sake of brevity and space the proof passages are omitted. In numbering these "commandments" we have followed the Augustinian division of the Decalogue.

I.

I am the Great Architect of the Universe, thy god, who keeps thee in Egyptian darkness and in the house of bondage. Thou shall have no other God or gods before me. Thou shalt make unto Thee graven images, emblems, and symbols of things in the heavens above, and in the earth beneath, and in the water under the earth. Thou shalt bow down thyself to them, use them in thy hieroglyphical and allegorical moral instruction, to indicate secretly that I, thy God, am constant in creative activities, and in the reproductive processes of life, and that thou also mightest become active therein, worship me in these activities, and honor me in conforming thy ritual to these activities in nature; for I, the Great Architect of the Universe, am an exacting God, visiting my imprecations upon all those who come out of this Egyptian darkness, and this house of bondage.

II.

Thou shalt not take the name of the Great Architect of the Universe in vain. Thou shalt not identify me with the Jehovah of the Bible, for I am at enmity with Him. But thou shalt honor me as the Generative Principle worshiped by the Egyptians and by my ancient people generally; and thou shalt confess me as thy God in the lodge, pay unto me thy devotions, and swear by me in thy covenant, and I, thy God, swear by the symbols of my life that I will keep thee in this Egyptian faith which thy craft calls light, if thou serve me only. I am thy God and my glory thou shall not give unto another.

III.

Remember the Sabbath day and keep it Masonically holy. Six days shalt thou labor and do all thy work, but on the seventh day thou mayest do as thou pleasest. Thou shalt on ascension day attend with thy brethren in some profane church where one of thy brethren explains to you the myth of Christ and of his ascension. On any convocation day appointed by my servant, the worshipful master, thou shalt repair to my temple and witness the solemn service of bringing the profane into the light of thy craft. Thou shalt keep the edicts of the worshipful master, who is my minister.

IV.

Honor thy father and thy mother, if he be a Mason, and she be a Star, that thou mayest live long and have great joy in the craft dedicated to me. If they object to thy desires to enjoy the rights, lights and points of the craft, and to seek this great wisdom, disobey and execrate them and all who oppose thy purpose.

V.

Thou shalt not kill a Mason knowing him to be such, except he have violated his oath and disclosed the secrets of the craft, and have perjured himself and thereby dishonored my name. Thou shalt slay him according to the penal features of his covenant. Thou shalt heap curses upon all profane men who are enemies to my name and serve my enemy, Jehovah, and His Eternal Son, Jesus Christ. As thy god and a party to the sublime, irrevocable and perpetually obligating covenant made in my name, I shall require of thee absolute obedience thereto. In all things will I be with thee as thou hast prayed to keep thee steadfast in thy Masonic covenant and oath.

VI.

Thou shalt not commit so-called adultery with a Mason's wife, daughter, mother or sister, knowing her to be such. I, as the Generative Principle, "dwelling in temples not made with hands," and "as the old temples in which I dwell are fall-

ing into decay" thou shalt labor diligently to build the new temples for my dwelling place. In so doing thou shalt become a partaker of my divine nature, and fulfill the law of nature. I forbid carnal knowledge in the restricted sphere, and under the imposed conditions, in that profane Christians still adhere to the Mosaic decalogue, which is sectarian and too narrow for so cosmopolite a craft as thine.

VII.

Thou shalt not steal from a Mason knowing him to be such. But thou art free to rob the profane of his money or property, or bring it into thy possession by shrewd dealing or so-called fraudulent means, or under the pretexts of the law of nature. Thou are not bound to assist the profane or to protect him in the enjoyment of his own.

VIII.

Thou shalt not bear false witness against a Mason knowing him to be such, nor against the craft. If in danger of doing so, thou shalt skillfully divert the conversation, and pretend not to be one of the craft. Thou shall assist all Masons when in distress, sickness, or because of crime.

IX.

Thou shalt not covet a Mason's house knowing him to be such, but the house of the profane, and all that is therein, thou mayest desire by craftiness to gain possession of.

X.

Thou shalt not covet thy brother Mason's wife, his servants, his chattel, nor anything that is his, if thou knowest him to be such. But thou shalt strive by cunning, strategy, and craftiness to gain possession of the profane's job, position, office, and pulpit, or anything that is his, if thou canst by the secret arts of thy craft. But thou shalt assist and protect thy Masonic brethren in all these positions. I, the Great Architect of the Universe, thy God, pledge thee these rights, light, immunities and privileges, and every Masonic advantage if thou be true to the covenant I made with thee, and promise thee when the course of thy Masonic life is run, to admit thee into the grand supreme lodge below where I, the Great Architect of the Universe, preside. I am thy God.

WHY THE MENNONITES OPPOSE SECRET SOCIETIES.

Our opposition to oath-bound secret societies is founded on the word of our Master in Matt. 5:33-37: "Again ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one." James says in his epistle, 5:12: "But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay; that ye fall not under judgment."

The secret society says: "Swear to what you do not know." Christ says: "Swear not at all." Whom will we obey? Whose servant will we be?

Paul says II Cor. 6:14-18: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said: I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.

These passages explain fully why we cannot belong to an oath-bound secret society. If others think they can be Christians and at the same time members of a secret society, they have to give an account to the Master whom they claim as their Master.

The words of our Master and His apostles prevent us from joining with unbelievers, Jews, Mohammedans, in a brotherhood, join their religion, join in

Christless prayers. There might be a missionary, who would become a Buddhist priest in order to convert Buddhists to Christ; but there will be very few. We can serve only one Master and this Master is Christ. We will obey Him even if we have to suffer for it.

In a country where secret societies want to win Christians for their faith, they can not oppose them openly, because they would disillusion some members who are not ready to cut entirely loose from Christ and God, the Christian God, but if we look to France, where the secret societies control the government, how is it there? A soldier is severely punished for shaking hands with a friend who belongs to a Catholic society. You might say: The Catholic church is opposed to secret societies and secret societies are opposed to the Catholic church, therefore the enmity. But where is the tolerance paraded and demanded so much while they were in the minority, when now it is a crime to shake hands with a friend on the street because he is a Catholic?

And is the hatred only against the Catholic church? Oh, no, the Protestants are persecuted in Madagascar more cruelly by the secret societies than they were by the Catholics. The official organ of the government did all it could to induce the people to join the Free Masons. They said that most of the emperors, kings, presidents of republics, princes and ministers who govern the civilized world are Masons; that before, the society of Masons all religions are equal, that on that account they are despised by all believers of any kind, who trust only themselves, that they (the Masons) try to effect liberty and peace for the individual, they have waited long, until they got a chance, because they trusted reasonable people, that at last they would be justified. "Know ye, Madagascans, that the Freemasons have founded the republic, and that the republic came to you, to bring you more security and welfare, more liberty and justice. He who accuses it, is a coward and a liar."

At the same time they prohibit the Y. M. C. A., allowed in heathen countries. Even Frenchmen were prohibited from uniting in Protestant services if more than 20 met in private homes. And this in spite of the religious liberty guaranteed to all Frenchmen. Hundreds of mission schools and churches were closed, no stranger was permitted to be present at family worship, all prayer meetings were prohibited. Severe penalties were imposed upon those who would try to use the church which they had built, after the government closed the same.

When Governor Augagneur was in Paris the directors of the French Protestant mission and others asked for a meeting between them, the governor and the premier, Clemenceau. When they came at the appointed time, the governor was not there; the premier gave them all assurances, but when the next morning they wanted an interview with the governor, he had suddenly left in the morning for Madagascar. He boasted in his speeches in France that he had nearly exterminated Christianity in Madagascar and had made them Freemasons.

Here we see Freemasonry set against all religion. It was said to be wrong for parents to influence their children in a religious way and all means were used to suppress Christianity, not by a private person, but by the government in the name of Freemasonry.—Rev. C. V. D. Smissen in *The Mennonite*.

The Evening Classes of the Moody Bible Institute opened September 11th. The recent appointment of Rev. P. B. Fitzwater, D. D , as Director, has brought about a new program for this department of the Institute's work. Not only will a course be provided that is equivalent to that of the Day Classes, but a special feature will be made of a Saturday evening hour in which the Bible will be taught by books and Dr. Fitzwater will personally conduct the teaching of the Sunday School lesson. Dr. Fitzwater is known in more than two and a half million homes in the United States as the writer of the Sunday School lesson articles.

Last year 1,437 students, representing 280 Chicago churches, were enrolled in the Evening Classes.

Disappointment should be taken as a stimulant and never as a disappointment.

MASONIC OUTRAGES

or

How Freemasons Regard and Treat Those Who Expose and Discuss Their Institutions.

By Rev. H. H. Hinman.

[Owing to numerous requests for information as to Masonic atrocities, we reprint the following article written in 1886 by the Rev. H. H. Hinman, of Washington, D. C. For many years this article could be had in pamphlet form but it is now out of print. We would therefore suggest that copies of the Cynosure in which this article appears be preserved.—Editor.]

OUTRAGES BY COLORED MASONS.

African Masonry, which has existed in the United States for a century, deriving its origin from the Grand Lodge of England, has never been recognized by white American Masons. They have, however, grand lodges in nearly every State and Territory and practice all the degrees, including the thirty-three of the Ancient Scottish Rite. It is not known that secret societies existed among the slaves of the South previous to emancipation. Such was the surveillance of the slave system that it was probably impossible; but a large proportion of the slaveholders were Freemasons. Masonry had an important influence in instigating and precipitating the rebellion; and its lodge rooms were used by the Ku Klux Klan (which organizations included, doubtless, most of the Masonic members).

On emerging from bondage the ex-slave naturally copied the institutions of his master. The mysteries, the pompous titles, the regalia and spectacular displays of Masonry and kindred societies had strong attractions for a race that are singularly imaginative and fond of display. Not content with Masonry and Odd Fellowship, they used them as a pattern, and invented a vast number of other and similar orders, some of which have connected with them various systems of life and accident insurance. In 1881 there were not less than sixty-three different kinds of secret orders in the city of Mobile, Ala., among the colored population.

Probably no one thing has, since their emancipation, done so much to absorb and misdirect the energies, waste the means, and especially to impair the influence and power of the Gospel over the lives of this people, as these secret orders. Designing leaders taking advantage of the profound ignorance of their race, have in connection with these societies offered terms of life insurance that were wholly *impracticable,* and were designed simply to deceive and defraud. As good standing in the order was the condition of holding a policy, the scheme was an admirable one to build up the lodge.

Nor have there been wanting faithful pastors who have testified against this iniquity among the colored people of the South. Rev. Benjamin Burke, of the Stone Street Baptist Church, in Mobile, Ala., some years since preached a sermon on secret societies, and was confronted by some of his leading members who, in the midst of his discourse, arose and commanded him to desist. When these "brethren" were brought before the church on the charge of disorderly conduct, they took possession of the room with stones and clubs and denied any right to inquire into their orders. A police force cleared the house, and the leaders were expelled. For nearly twenty years this venerable minister has preached an anti-Masonic gospel to a large and prosperous church.

Rev. Harvey Johnson, pastor of the largest Baptist church in the city of Baltimore, Md., preached a series of sermons against the lodge, and his life was threatened by members of his own congregation. Nevertheless, he holds his own, and has not taken down his flag.

Rev. R. N. Countee, who is pastor of the Tabernacle Baptist Church of Memphis, Tenn., is a colored man of fair education and fine abilities. He, together with Rev. W. A. Brinkley, conducts a religious weekly paper known as the *Living Way.* Mr. Countee, in common with most colored ministers, became a member of a number of secret orders. He had taken all the degrees of the Ancient Scot-

tish Rite, and was an Odd Fellow of high degree. He became painfully impressed with the fact that the lodge was supplanting the church, was eating out the piety and absorbing the means of its members. First a discussion, and afterwards a sermon, showing the pernicious influence of the orders led to the outbreak which is described below. He was first summoned to appear before the Odd Fellows, as he had especially denounced their demoralizing entertainments. The following from the *Christian Cynosure* gives the statement of the charges and reply, together with editorial comment:

"He has little conception of true moral courage who does not see a rare Christian heroism in the Memphis ministers who have begun the work of separating the secret lodge infamy from the churches of Jesus Christ. We print below the summons sent by the lodge to Rev. R. N. Countee, who had renounced and publicly pointed out its dangers, and had warned his people in the name of Jesus Christ, the Head of the church, to be separate from its contaminating influences. The charges preferred against him and his reply, as published in his paper, the *Living Way,* appear below, also the report of a debate:

PERSECUTION FOR CHRIST'S SAKE.

"Rev. R. N. Countee summoned before a body of ungodly men for inviting Christians to come out from among the wicked and be not yoked with unbelievers.

"MEMPHIS, Tenn., July 28, 1885.

"REV. R. N. COUNTEE, *Dear Sir and Brother*: You are hereby notified to appear at Odd Fellows' Hall, corner of Union and Second streets, August the 5th, 1885, at 7:30 p. m. sharp, to answer a charge now pending against you in Tennessee Union Lodge, 1623, G. U. O. of O. F.

"Yours in F. L. & T.

"R. H. RIDEOUT, *Advocate.*"

"*To Tennessee Union Lodge, No.* 1623, *G. U. O. of O. F.*: The undersigned, Edward Duncan, C. W. Govan and W. H. Herron, of Tennessee Union Lodge, No. 1623, do hereby charge Brother R. N. Countee with conduct unbecoming an Odd Fellow; that is to say, the said brother did on or about the 11th day of June, A. D. 1885, and has since so continued to do, violated every obligation taken by him with the order, by a heteroclitical set of false lectures in which he has falsely misrepresented, slandered and defamed the order, and has also used his influence to prevent the increase of its membership, also to induce persons now members to quit the order. Yours in F. L. & T.

"EDWARD DUNCAN,
"C. W. GOVAN,
"W. H. HERRON.

"Witness: Bros. B. F. Meaddows, 63 Clay; London Gorman, 123 Elliot; Joseph Davis, McKinley Ave.; Dan Johnson, 316 Washington; Frank Hawkins, 316 Washington; Samuel Thomas, 105 De Soto St.; P. H. Hill, John R. Moore, Al Peeler, Memphis, Tenn., July 27, 1885.

"[Signed] R. H. RIDEOUT, *Advocate.*"

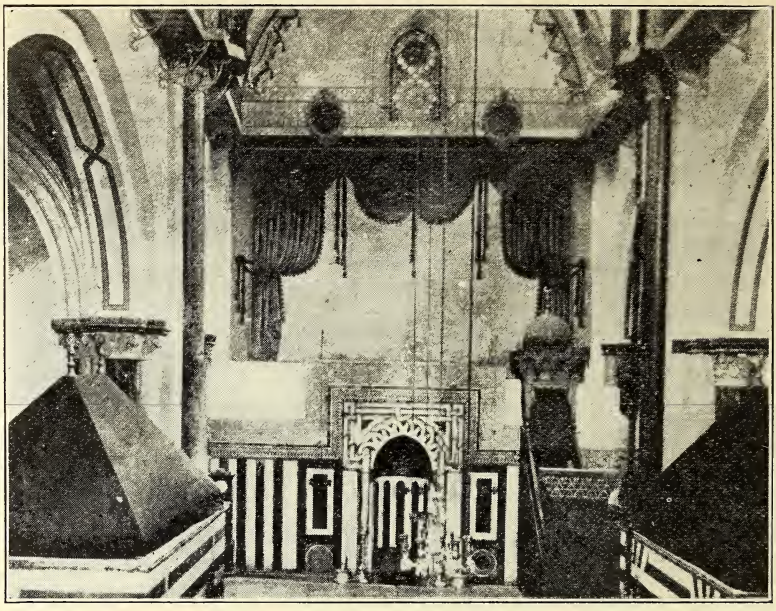
"Mr. Countee first called the attention of the public to the Odd Fellows' picnic as a place unfit for respectable people, ladies and gentlemen, to go; for they were filled with the most disreputable characters in the city, who took charge of the amusements, to the exclusion of all others.

"In reply to the charges he wrote: 'I shall meet no committee whatever. I have severed my connection with all ungodly organizations and say to all Christians, Come out from them, and obey your God.'

"Surely we are having some things new under the sun. Here a set of men have the audacity to call a man to account for preaching God's Word. All that I have said can be easily proven; and if proof is demanded we will have no corner work about it, but we can have it outside, where the whole world shall judge and know if I have spoken the truth. If you desire, we can have all the evidence through the columns of the *Living Way.* So you can send all your testimony to this office, and I will cheerfully publish your statement and reply. No more corner work—wide open work! Come out with your evidence, and we will meet you.

"'Yours for truth,

"'R. N. COUNTEE.'"



INSIDE VIEW OF HEBRON MOSQUE. CENOTAPHS OF JACOB AND LEAH SHOWN IN LOWER CORNERS.

ON PATRIARCHAL GROUND.

BY REV. A. M. EASH.

Localities and sites connected with the early patriarchs of the Old Testament are always of interest to the Christian, and it is possible in the Holy Land today to stand at the graves of many of them. Because of their contribution to religious history the names of these men have become familiar household names. While it is true that Palestine has many traditional sites said to be associated with events in the lives of these men, many of which have but little historical evidence to support the traditions, it is also true that many of the spots on which memorials have been erected are quite authentic. On a lone hill in the Judean hills lie the ruins of ancient Tekoa, the home of the Prophet Amos. Sixteen miles north of Jerusalem the little Arab village of Beitin stands on the site of the Bethel of the days of Abraham, Lot and Jacob. Six miles northwest of Jerusalem towers mighty Mizpeh from which Samuel judged the people. In similar manner, Shiloh, Carmel, Endur, Bethlehem and scores of other places made memorable by the lives and works of the men of the Bible stand today in sacred memory of those men and their deeds.

Not the least in interest among these many familiar places is the Holy Land in the modern town of El Chalil or Hebron. Of all the patriarchs, Abraham possibly has the largest following of men and women who look to him as their father. The Jew reveres him as the father of his race, the Moslem names him as the first great prophet of his people, and the Christian man knows him as the father of all the children of faith. In Palestine, Christian, Moslem and Jew vie with one another in naming their sons after this notable character. Ibrahims and Chalils abound in every community. (Chalil is the Arabic for friend which, as may be recalled, is one of the names given to Abraham—"The Friend of God.") The gate of Jerusalem opening to the road leading toward Bethlehem and Hebron is called "Bab-el-Chalil," the gate toward Chalil—translated Hebron. Abraham and the places associated with his name are held in great reverence by all the inhabitants of the land.

The small city of Hebron, which for many years was the home of Abraham, is the most fanatical Moslem center in

Palestine. Its few Jewish inhabitants live in constant fear, and the Christian missionary efforts of many years have failed in producing many converts. It was the Moslem worshippers from Hebron who on Easter morning of 1920 started the bloody riots in Jerusalem which resulted in the death and injury of many Mohammedans and Jews and the destruction of much property. There are residing in Jerusalem Americans who have lived there for many years but who never saw Hebron until following the late war. Prior to the war few Americans visited this city because the site of the burial place of the patriarchs was forbidden ground to any but the faithful Moslems. This site is covered by a large mosque built a number of centuries ago—originally a Crusader Christian church—and is carefully guarded against intruders. Prior to the war it was necessary for the visitor to be first supplied with a pass issued by the Sultan in Constantinople before gaining admittance. Few Christians were able to secure this pass and so the sacred precincts were seldom invaded. Only once was such a pass issued to a Jew—more bitterly hated than the Christians—and that to United States Ambassador to Turkey Morgenthau. Visitors needed to be satisfied with a view of the outside of the structure.

Hebron is old. Medieval tradition places the creation of Adam here and at a very early period it was designated as his burial place. Its earliest name was Kirjath Arba. It was near here that Abraham rested under the Oaks of Mamre. When Sarah died he purchased from Ephron the Hittite the large cave of Macpelah as a burial place. Later he himself, Jacob and Leah, Isaac and Rebeccah and possibly Joseph, were buried in the cave. The cave has always been revered by the Jews. During the time of Crusader supremacy, the Christian money from England and European continental countries erected many magnificent churches on sacred Biblical sites. It is believed that one of these churches was erected over the cave of Macpelah. When the Mohammedans conquered the land, the experience of the church at Hebron was in common with that of many other churches—all evidences that the Moslems could interpret as being distinctly Christian were erased or destroyed and the structure converted into a Moslem mosque. Later the mosque was enlarged and beautified, but it is at present in a near dilapidated condition. The sheiks in charge are, however, zealous in keeping careful watch over it. The present sacred enclosure over the cave includes a mosque and the dwellings of dervishes, saints and guardians. Baedecker's "Palestine and Syria" of 1912 says as follows: "Two flights of steps lead to the interior court. Unbelievers may ascend to the seventh step of the south flight of stairs. Beside the fifth step is a large stone with a hole in it, which is believed by the Jews to reach down to the tomb. On Friday Jews lament here as they do at the Wailing Place in Jerusalem. No Europeans, except a few of high rank, have hitherto been admitted.

Since the late war opened many of these formerly closed places, it has been made possible for visitors to enter this sacred enclosure. It is still necessary, however, that they be provided with properly issued "passes" (really polite requests that the visitors be admitted), issued by the Governor of Jerusalem and countersigned by the Hebron Governor. The writer was fortunate in gaining entrance on several different occasions, although on one occasion considerable difficulty was experienced due to failure on the part of the missionary guide to secure the proper "pass." The following is the description of this last visit as it was made in company with the Scotch missionary doctor of Hebron, the American Consul, his family and one other American.

We ascended the steps from the south. At the fifth step the Missionary guide pointed out the stone with the hole in it believed to extend down into the tomb. He informed us that Jews frequently write letters to the patriarchs buried in the tomb, and place them into this hole. The letters are addressed to individual patriarchs and this is considered the post-office. There were no letters in the office at the time or we might have had another unique souvenir to bring to America.

We proceeded up to the entrance. A rough, uncouth looking sheik met us there and demanded the pass. Unfortunately there was none, the missionary expecting that the magic word "American"

would do the work—particularly since one of the party was the American Consul. The missionary and the sheik talked for many minutes and finally the head sheik of the mosque was called. The missionary's pleas and arguments prevailed and we were ordered to enter. We first needed to surrender cameras, canes and overcoats. The large slippers were then placed on our feet—over the shoes—so that no contamination might be carried into the sacred precincts. (The charge for these slippers was not less than two piasters each. More was quite acceptable.) We pushed our way past the large rugs hung over the doorway and were inside. After passing through several doorways and crossing a small court we stood in the mosque and directly over the large cave. We were in the Holy Place that for centuries had known no intrusion except by the faithful and the few unbelieving infidels to whom the Sultan had issued passes. More than that, we were undoubtedly standing over the very cave in which nearly four thousand years ago were laid the remains of Abraham, the "Father of Multitudes." If sites and locations may be called sacred, then we were indeed standing upon holy ground.

Near the center of the mosque stand two large cenotaphs covered with richly embroidered cloth. These are said to stand directly over the burial places of Jacob and his wife Leah. (The other wife, Rachel, is buried near Bethlehem.) The covering of the tomb of Jacob is green with gold embroidery and that of Leah is crimson colored. These are shown in the accompanying photograph. Near the entrance to the mosque are the cenotaphs of Abraham and Sarah and a short distance away those of Isaac and Rebeccah. In a newer structure is still another for Joseph. (This last one is of particular interest since the Bible record states that the body of Joseph was taken by Israel with them in the Exodus, carried along during the long wilderness pilgrimage and finally buried near Shechem in the parcel of ground which Jacob bought. Possibly the Hebron Moslems had not read their Bible very carefully before placing the tomb of Joseph at Hebron.)

The floor of the mosque is covered with coarse, home woven carpet. The walls are somber colored except as relieved by the columns and lines of black and white painted stones. There is no furniture like chairs, tables, desks or benches. The worshippers sit or kneel on the carpeted floor. At one end of the mosque, quite close to the cenotaph of Abraham, there is a small circular hole through the floor into the cave below. A small olive oil lamp is hung below the hole, giving a dim light to the otherwise dark cave. Visitors are permitted to peer through this hole but, unfortunately, it is too small to afford a satisfactory view. Immediately under the hole there is a large pile of what appears to be scrap paper. Instead of this, however, it happens to be a pile of letters which the faithful Moslems have written to the patriarchs and dropped through the hole into the cave. This was the second post-office. We concluded that, having lived so long ago and at a time when there was no regular mail service, Father Abraham either was not much interested in receiving letters or else seldom called for his mail. The pile of letters was large.

There is something impressive—one might almost say depressing—in connection with a visit to this place. The unresponsive sheiks as they move about stealthily and quietly, the large empty room, the occasional droning of some sheik as he reads from the Koran, the sepulchral aspect of the cenotaphs and, in addition, the consciousness that you are in the presence of those honored dead—all these make a strange, indefinable impression on the visitor. Here lie Abraham, the man of such wondrous faith; Isaac, the obedient son; and Jacob, the shrewd Jew. What a strange paradox—the Christian with his tenets of love and forgiveness, the Jew with his unwavering confidence in his God who will lead him to an ultimate glorious victory over the Gentiles, and the Mohammedan with his bigotry and undying lust for the blood of the "unbelieving infidel dogs"—all these bow at this common shrine! To all of them Abraham is "Father."

Chicago, Ill.

It is not the revolutions which destroy the machinery but the friction.

Work without worship means worry.

SERMON AGAINST SECRET SOCIETIES

By Rev. Glenn E. Seamon, St. Peter's Evangelical Lutheran Church, Columbus, Ohio.

TEXT.

Is. 42, 8. "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images."

John 5, 23. "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."

John 14, 6. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me."

Lev. 5, 4-5. "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he shall know it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things that he shall confess that he hath sinned in that thing."

Rom. 14, 23. "Whatsoever is not of faith is sin."

In Christ Jesus, Dear Fellow Believers.

You have called me to be your pastor. In that call you specifically state that I am to preach the whole Word of God, and not only a part of it. I am bound, therefore, both by your call and by my own conscience to speak to you this morning concerning secret societies. I shall say no more about them than the Word of God says, but that much I will and must say. I would have you understand from the very outset that it is nothing but love for your immortal souls which prompts me to discuss this subject. You will also remember that I am speaking to Christians, to people who know Christ and who want to serve him. To those who do not know and believe in Him, my words will mean nothing. The Bible is opposed to the lodge, and it is by the Bible that we shall pass judgment upon it. I will tell you plainly that the so-called secrets of the lodges are not secrets at all. Anyone who so desires can purchase their manuals and orders of ceremonies for from 15 cents to $1, but we are not to consider these now. If some of you desire to see certain of these manuals, you may come to my study and I will give you some. We must judge lodgery by its own statements, by acts and deeds known and seen by all men. And these known facts will provide us ample evidence to convict it. What any man's opinion of the lodge may be amounts to little or nothing. It is what the Word of God has to say about such societies that is of the supreme importance. Because some churches do not oppose it, because even some preachers belong to it, is no proof that the lodge is what it should be. For remember that whenever the devil wants to make a thing appear harmless he hunts up the preachers and the churches and tries to get them to put their stamp of approval upon his actions. So, as we before said, we are going to discuss the lodge on the basis of the inspired Word. The Evangelical Lutheran Church, which accepts the whole Word of God, must because of that very fact condemn the lodge, because the Word of God condemns it. And:

Why Does the Word of God Condemn the Lodge?

Because:

I. The lodge denies the true God.

II. The lodge rejects Christ in its religious services.

III. The lodge teaches salvation by works.

IV. The lodge profanes the oath.

V. The lodge practices a false charity and destroys the unity of the home.

The lodge is, according to its own claims, a religious institution. How do we know that? Do not the lodges include in their ceremonies the singing of hymns, the reading of the Bible or parts of it, and prayer? Do not all lodges have an order of funeral service which they style as such? Now any organization which by its own profession is a religious institution, must have a god which it worships. And we ask: "Who is the god of the lodge?" We get a very plain and clear cut answer. One thing sure he is not the God of the Bible. Let me ask those of you who belong to lodges: Have you ever heard the name of the Triune God mentioned in your lodge? Do you there sing praise to, pray to and honor God the Father, God the Son, and God the Holy Ghost? Have you ever heard these three names mentioned together as they are used in the Bible? If your lodge is obeying the rules as they are laid down in the by-laws, you will

have to admit that you have not. Then, if the lodge does not worship the God of revelation, whom does it worship? The Woodman hails the god of nature. What does he mean by that? The Christian may think that it means the true God, but he is sorely mistaken. The god of nature is merely the idea of a being higher than man, and may be anything but God the Father, Son and Holy Ghost. The Masons declare that the religion of their lodge is pure theism. What may that be? It means that they believe in something higher than man, and nothing more. Do not the heathen in Africa and China do the same? And by the way, are you aware of the fact that there are almost as many Masons in China as there are in the United States of America? Those men know nothing of the True God and his Word. What god do they worship in their lodges? It certainly cannot be the One True God, for they know nothing of Him, yet Masonry claims to be the same the world over, and we accept that statement as true. So by their claims we must assert that they do not worship the True God. The same must be said of the Odd Fellows, who serve a "supreme being." This is also true of the Knights of Pythias, and of them all.

And now let us take a look at the men who make up the lodges. What kind of men are they? How many of them are Christians? How many are church members? And what do those worship who do not accept the Bible? The religion of the lodge must be made broad enough so that it will offend none. And the result is a denial of the True God. Jew and Gentile, Christian and heretic, sit side by side in the lodge room and join in the worship. What kind of a god must that be, who is pleasing to them all? He is not God, the Father, Son and Holy Ghost. Such a scene reminds one of an old German proverb: "Jud' Heid' und Hottentot, sie glauben all' an einen Gott."

And now let us see who the God is whom Christians serve. In our text we read: "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." The God, whom the true believer worships and serves, is the God of revelation. He who has revealed himself as Father, Son and Holy Ghost, He who has created, redeemed and sanctifies fallen men, He who is Lord of heaven and earth, is the God in whom the faithful Christian puts his trust and to whom he prays. And he tells us that he is a jealous God, who will not allow the honor which is his to be given to another. When the members of any organization change him in any way or worship him only as the Grand Architect of the Universe, the Supreme Being, the God of nature and the like, they are denying him and placing in his stead a god of their own making. To worship any but the one True God is to merit his displeasure, yea, his condemnation. Thus it is evident that the lodge transgresses the very first commandment of the Law, which says: "I am the Lord thy God. Thou shalt have no other gods before me."

But someone will say: "I do not believe in the god of the lodge. I am a Christian, and believe what the Bible teaches about God. "Very well, then, my dear brother, why do you not leave the lodge? Can you not see that by attending the meetings of such an organization you are placing your stamp of approval upon what is being said and done there? You have taken an obligation to observe all the rules and laws of your lodge, and if you do not believe what the lodge teaches about its god, you are a traitor to it and have broken your oath. As long as you remain with the lodge, take part in its ceremonies and support it with your money, you are guilty of denying the True God, if not with your heart then with your deeds and your words. And you all know that the only way we have to judge a man's faith is by the confession of his life and lips.

If the god of the lodge is the true God then why do we need the church? Let us all join the lodge and be saved. But as we have seen the lodge is guilty of denying the God of revelation, and the only logical thing for the man who is a Christian and who wants to serve him, to do, is to stay out of the lodge, or if he has become entangled in its meshes through ignorance he is in conscience bound to declare his withdrawal at once.

Again the church must condemn the lodge because it purposely omits the name of Jesus from all its religious practices. "All men should honor the Son, even as

they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." These are the words of Jesus himself. Are they not plain and easily understood? How can any man who is a Christian read them and then say that to wilfully omit the name of Jesus from the prayers of the lodge is not sin? Who is it that is honored in the church? I call you to witness. Will you not have to admit that every Sunday you hear from this pulpit nothing but the Gospel of Jesus Christ which is able to make men wise unto salvation? What of the lodge? How many of you who are lodge members have ever heard the name of Jesus mentioned there? You all know our doxology which we sing at the close of the service. Here is the way the Elks sing it: "Praise God from whom all blessings flow, Praise Him all creatures here below; Praise Him above for all that's good, Praise God for our true brotherhood." Now please tell me why they change that last line, which says: "Praise Father, Son and Holy Ghost"? They do it because the name of Jesus is mentioned there and they do not want to worship him. There can be no other reason. If they do these things in public, where they can be seen and heard by all, can you imagine that they worship Christ in the lodge room with the doors locked, the guard set, and the blinds drawn! It cannot be. Now let us look at the Woodman funeral ritual. You all know that it is not secret. I challenge any man to show me the name of Christ in it. If you are a Christian, when do you most need the comfort and solace which Christ alone is able to give? Is it not in the hour of death? Is it not when the grim reaper has entered your home and removed one of your loved ones? Yet in such an hour the lodge knows no Christ. Just think of it, a funeral service without the Christ, a death without a Saviour! What a death that must be! Do you realize what it means? No Christ, no crown. Can any lodge man tell me why when the Bible is read in the lodge the name of Jesus is passed over and omitted whenever it occurs in the sacred text? Surely there is but one answer; they do not worship Him there.

But someone will say: "The Masons in the higher degrees do worship Christ." They tell us that they have things about which we know nothing, and that if we want to know what Masonry is we should go and join the Masons. But please tell me why there are Jews who belong to these higher degrees? Do they worship Christ? If faith in Christ is necessary to membership in these degrees, how did these men get in? Were they converted? If they were, then pray tell me, why they still profess to be Jews? Let us ask Christ whether he is worshiped in the higher degrees of Masonry. He answers us in the words of Is. 55, 1: "They shall come to me without money and without price." But what does Masonry say? "You must pay, and you must pay well, before you can get to those degrees where we even permit you to mention his name." And how are all the Masons saved who die before reaching those degrees? They must be saved without Christ. And even when these lodges do mention the name of the Saviour they profane it. How would you like to take the Lord's Supper out of a little skull? Well, that is what they do in those much famed higher degrees of Masonry. They dishonor and blaspheme His name, instead of honoring it.

What is true of these lodges which we have mentioned is true of them all. They either do not mention the name of Christ at all, or if they do use it it is used in a blasphemous manner. The lodges exclude the name of Jesus from their religious services, and the Word of the Master very aptly applies to them: "He that denieth me before men, him will I deny before my Father which is in heaven."

But some men who are in the lodge are Christians. No one denies that. The trouble is that they have been lured and coaxed into the lodge not knowing what it really is. And those men will tell us that they still worship Christ. Dear brother, we will not deny that. You may have the sincere desire to serve your Master and we are glad if you have, but if you belong to a lodge you are guilty of denying the Saviour nevertheless. That is a fact. It cannot be contraverted. Did not Jesus say that we are to confess him at all times and before all men? Now when you go to lodge, what do you do? You sit there and see him

dishonored, hear His Word mutilated, and see it trampled under foot. What should you do? If you want to serve him as you say you do, then you are bound by your faith, by the Word of God and by your own conscience to arise and tell those men of their sin and to call upon them to repent. Have you done that? If you have not you are guilty of denying the Christ. You cannot worship Him on Sunday in the church and deny him on Monday night in the lodge room and still claim to be his disciple. Just attempt to tell those men once what they should be told about their denial of the Saviour and they will throw you out of the lodge room into the street. You cannot honor the Father unless you honor the Son. And all the lodges are guilty of denying the Son. This proves still more strongly that they deny the True God, who is Father, Son and Holy Ghost. The Christian has only one course to follow. If he is a real Christian he must shake the dust of the lodge from his feet and join with those who testify against such a denial of the Saviour.

We have seen that the lodge is a religious institution, that it worships a god of its own making, and that it excludes Christ from its religious services, but being a religious institution it must have and teach some doctrine of salvation. This it indeed does. I could take the manuals of the various lodges and show you this very plainly, but we do not need their so-called secret work in order to establish this fact. We shall turn again to their funeral rituals, which you all know are not secret.

(To Be Continued)

" "There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say "Arise"
To dying captives bound in chains of might;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place upon some distant shore
Where thou canst send the worker or the word.
There is a place where God's resistless power
Responsive moves to thine insistent plea.
There is a place—a simple trusting place,
Where God Himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O, soul, it is the secret place of prayer'."

"Occasions do not make a man frail, but they show what he is."

News from Workers

By the time the October number of the Cynosure reaches our readers, many of our young men and women will have left for various schools of learning. Would it not be well for parents of such to send a copy of our paper to the reading room of said schools? It may be the means of saving many a youth from taking the first step in lodgery.

Rev. A. C. Swartzendruber writes: "I see by the Cynosure that there are those who are willing to expose the teachings of the secret orders. If there is anything good about them, people should know it and if evil they should surely know that and when there are those that are possessed [trapped] and want to be free, they should be made free indeed."

Our long-time friend, Mr. A. Muller, sends $5 that the Cynosure may be sent to "those old men who have become too poor to pay for it. I have read of several that would like to have the Cynosure but the smallness of their income would not allow the expense."

We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.—II Cor. 4:18.

The Bible promises no loaves to the loafer.

Wheaton College Library

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

This fifteenth day of September finds me at the Wesleyan Methodist parsonage, Holland, Michigan. The month has gone all too quickly for the work in hand. I much regretted my inability to reach friends in Logan County, Ohio. While at work in the Buckeye state I heard little of the doings of the animal named lodges. A few towns had been selected for their circuses, dances, etc. The Ku Klux Klan seems to be attracting chief attention in the section I visited. On many farms crosses had been burned in the night. The new and novel naturally created inquiry. With the automobile it was not difficult to reach distant places. Farmers not in attendance at these meetings reported disturbances at all hours of the night and early morning made by those attending. Fields were guarded by men in Klan garb so that only the desired could get close to the burning cross. Speeches delivered by ministers and others were supposed to set forth the objects of the Klan and get initiates. It was said the evil of the Catholics was especially set forth. They formed secret societies and did bad generally it was said. Protestants were urged to fight them in the same way. "Fight fire with fire" appeared to be the doctrine.

When I was in conversation with a friend at Weilersville, Ohio, a young man who overheard interrupted by saying, "I beg your pardon, sir, I belong to two lodges and the K. K. K. is just like them—all founded on the Bible!" It goes without saying that his ignorance of the Bible was deplorable, yet are there not thousands like him? I noticed a man decorating his auto with flags, another remarked, "One hundred per cent American." The reply came, "You are d—— right!" His oath thus showed him to be one hundred per cent sinner. Doubtless the Catholics are bad enough and should be restrained if getting more than their share, but class legislation is un-American for either Protestant or Catholic. The Christ spirit would show "the more excellent way." Favorable opportunities for the presentation of our message have been many. There were over two hundred at the Brumbaugh family reunion held near Canton, Ohio. Your representative was among the speakers. I naturally referred to the advantage some had in parentage. As we grow older we appreciate more our advantage in having Godly parents. The older Brumbaughs have had the good judgment to keep out of the lodges and it is hoped the present generation will follow their example. There was a very large attendance of our Mennonite friends at the Beech Church, not far from Louisville, Ohio, on Sabbath, August the 9th. I responded to the invitation to speak at both morning and evening services, with an added address to the Sabbath school. My message fitted in nicely with the young people's subject for the evening. Life Insurance in the Light of God's Word was their theme. A good policy for the Christian is found in the Ninety-first Psalm. I did not stop for meetings at Canton, Akron or Cleveland, Ohio, but after looking up CYNOSURE and other interests hastened on to Wadsworth, where I spoke in two country churches known as Guilford Center and Bethel. Both attendance and contributions manifested a continued interest in the Association's work. I found my good helper at Kidron, Ohio, ready as ever to help me in securing CYNOSURE subscriptions. A meeting was held in the new Tabernacle erected there. I could not see how many were in attendance as the electric lights failed us, the only light being on the speaker's desk. There were many autos about and some listened at the door. I suppose some came as they might go to a Klan meeting, out of curiosity. God helped us to give some light at some appreciated. The Oak Grove Mennonite friends near Smithville, Ohio, welcomed our address Sabbath, September the 2nd. It was estimated there were at least six hundred present at this meeting. The men's side of the house being as fully occupied as the women's. These people evidently believe in the church and attend it. Many good things were said. The superintendent's illustration of the life of the Chief Apostle before and after conversion was especially helpful. A run to Christian enabled me to meet our General Secretary and Editor in brief conference before coming to work here. As heretofore I have centered my efforts at Grand Rap-

ids, Michigan, that city being the "Jerusalem" for many of the Reformed faith. The Domine of the First Christian Reformed Church again offered the hospitality of his home and helped in the arrangement for me to address his young people at their Sabbath School hour, which was largely devoted to a consideration of the lodge question. In addition to personal contribution, an offering of $17.36 was made by the children in aid of our work. I found the Christian Reformed Church High School at Grand Rapids overcrowded with some four hundred bright, active young ladies and gentlemen, eager to get the knowledge there imparted. They have an able faculty of eighteen teachers. By request of the Senior Professor I was given the pleasure of bringing a message during their morning devotional period. On coming to Holland, I found our ex-President Heemstra in health pushing his church work with accustomed vigor. He has kindly arranged for me to address his people tomorrow evening. In the morning I speak, the Lord willing, in the Wesleyan Church. Meetings for Monday and Wednesday evenings are advertised for the Ninth Street Christian Reformed Church of this city and the First Christian Reformed Church of Grand Haven, Michigan. On Friday afternoon I am expected to address the Theological students with others at Calvin College, Grand Rapids. Appointments for Sabbath the 23rd are also in Grand Rapids. The Wesleyan Methodist Church in the morning and the Leonard Street Christian Reformed in the evening. Domine C. Maring, who helped us so splendidly in the Iowa campaign some years since, is now at McBain, Michigan. It had been my hope to have meetings which he should arrange at this time, but obstacles make it necessary to wait for a later date. Oh, how much there is to be done with so few to do! Shall we not pray more earnestly that the Lord of the harvest may send the laborers into his field. Were not the space allotted me already occupied I should like to write of the two excellent sermons on the "Signs of the Times" and "Great Calamities" to which I was privileged to listen. How wonderfully Scripture is being fulfilled in "our times."

THE SECRET GRIP—DANGER!

J. B. Van den Hoek.

It was our privilege recently to spend three weeks in traveling in Wisconsin and Iowa. We planned with our secretary, W. I. Phillips, to give a few lectures.

It is surprising how little people in general know about the alarmingly great system of Secret Societies. The Christian Reformed people, as a church, make no exception. Many of us do not see the extended hand, the spread fingers, the grip for our very liberty of the Lodge fiend!

Hence every congregation should have not less than one address or lecture each year. Only people will listen—mouth open—if they can only be convinced to come to the meeting, which has been announced. Well, this time we dropped down, or went up, if north is highest from Hills, Minn., via St. Paul, upon *Baldwin, Wisconsin.* Rev. S. G. Brondsema, formerly a strong friend of the National Christian Association at Colton, So. Dak., is pastor of this flock.

The consistory announced a lecture by the writer and we met a full house. All listened for one and one-half hours with the utmost attention. We got a fine collection and several Cynosures and Lodge books were taken.

A week later we were found at *Vesper, Wis.,* a few miles from Wisconsin Rapids, with its beautiful scenery and the falls and big dam in the Wisconsin River.

At Vesper it was a rainy day. Still the church was nearly filled. An expectant audience looked for the lecture. They took it all in. Cynosure and Lodge books were ordered. A good collection was given for the work, and "come again" was the parting word.

Rev. John Van den Hoek is pastor here.

Next we traveled west from this very center of Wisconsin to Mayo's clinic, the world renowned medical institution of the Mayo Brothers.

The reader may remember that when Mrs. President Harding was a year ago stricken down so that death seemed to summon, one of the Mayos was hastily called to Washington to attend the case of the President's good wife.

Well, this isn't the first time we had to see the Curiè Hospital, connected with

the clinic. My dear wife had a day's treatment again with Radium or X-Ray. She is doing fine. She goes there every two months for examination or treatment. God has blessed the use of this Radium-X-Ray process wonderfully. The dreaded disease is under control now. And we may possibly live together a few more years.

GOD IS ALWAYS GOOD and merciful!

His chastisements will all soon turn into diamonds and rubies. His love is far surpassing all earthly tribulations.

From Rochester we went south into the Des Moines, Iowa, region. We were to give a lecture in the Christian Reformed Church at Otley, Iowa. Here Rev. F. J. Drost is shepherding the Lord's people. It rained and roads were bad, but we had a little crowd of dear friends who got the message. Rev. Drost is quite well informed on Masonry. A small collection will be forwarded to the office in due time. Some Lodge books and CYNOSURES were subscribed for.

The following Sunday we filled the pulpit at Galesburg, Iowa. Here, 18 years ago, we had been solemnly dedicated to the ministry by the "laying on of hands" by five ministers of Classis, "Iowa", now called classis "Pella."

Was it not fine to see old time brethren and sisters once more? A fine dinner was prepared in the parsonage of Rev. M. Borduin. Many neighbors had gone, though, to the other shore!

Three days later we were at the meeting of *Classis "Pella,"* Convened at Sully, Iowa. Sec. Phillips had delegated the writer to represent our Association at this classical meeting. The brethren were very busy, but time for an address of twenty minutes was voted by the Classis. Many non-delegates and outsiders were present. The audience was eager for more light on the Lodge problem. This was a grand opportunity, as the delegates of this Classis return to their homes in Iowa, Kansas, Colorado, New Mexico and California to tell of the Beast and his grip.

We must be very grateful to this Classis for its kindness and good will, granting a full 20 minutes' time to one representative. This reminds us of the amusing incident at Classis Illinois, Chicago, a year ago, where only ten minutes was voted to hear our address, but the president allowed us 20 minutes and his hammer never came down, as he knew how the delegates needed the lecture in their own, the Dutch (Holland) language.

And now we're back home. Work has piled up at our desk. The Lord may bless our frail efforts in crying out about the "sign of the Beast" and the coming, yes, even present, danger of this Secret Empire. It's the brood of Masonry. Born in the Apple Tree Tavern, London, only 206 years ago. Her children are many today! Ah! the Masons did not build Solomon's Temple. No, the Christ, nor the Baptist, were not Masons. How blind and how foolish is the soul who believes such utterly untrue stories!

But the Lord of the Church is coming. And the whole brood will run! But the sword of His eye will pierce them. And in faith we see them fall, never to rise again. For they have denied the Christ and they have taken His honor and His titles upon themselves!

Let us have unfettered citizens in a free Republic.

Prof. Gaussen, of Geneva.

As a skilful musician, called to execute alone some masterpiece, puts his lips by turns to the mournful flute, the shepherd's reed, the mirthful pipe, and the war trumpet; so the Almighty God, to sound in our ears His eternal Word, has selected from of old the instruments best suited to receive successively the breath of His Spirit.

It's a funny world, isn't it, Family? Fellow died at Rockford, Ill., the other day, leaving an estate valued at $75,000, and a will. He was a j'iner and was devoted whole-heartedly to everything he joined. He was also fond of his wife.

The will provides that the dear widow shall have the use of the whole dad-blasted $75,000 estate for five whole years, running endways from the time of the turning up of the toes of the said j'iner. Then it is to be divided into eighteen equal parts and each one of the many "bodies" with which the brother had been affiliated is to receive a part.

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(Bottom Second Column)

Obituary.

A TRIBUTE TO THE LATE PROFESSOR HENRY RICHEY SMITH.

BY W. B. STODDARD.

Professor Henry Richey Smith of Houghton, New York, Wesleyan College, is with us no more. This announcement was a shock to the writer, as also to his many friends. Cynosure readers of fifteen years ago will recall Brother Smith's work with us. It was the pleasure of the writer to have his company in field work for a time. As we ate and frequently slept together, we became thoroughly acquainted. I found him to be what others knew him to be, an earnest Christian, cheerful and aggressive. His preparation in our line enabled him to defend the cause in private or public discussion. He did successful work, and we had hoped he might continue, but his call to the professorship, together with his marriage and home duties, changed his plan. He was born at Leonardsburg, Ohio, September 17th, 1880, and passed to the larger life after an operation at Delaware Springs Sanitarium August 15, 1923. He was given the Master's degree by Cornell University and was a beloved teacher in the school of his choice. A close friend wrote of him: "He was always kind and thoughtful for the welfare of all whom it was within his power to help in any way. One of the marked characteristics of his life was his hatred of everything that savored of deceit, and his love of truth and right." The world is better and brighter for his having lived. To his beloved wife and children, together with the aged parents and aunt, who will miss him so much we extend sympathy. The Providence that called him so soon from a place where he seemed to be so much needed is mysterious to us, but we have the blessed assurance that some day we shall know as we are known. Farewell, brother, 'till we meet again.

DISTINCT AND SPECIFIC CALL.

"He calleth thee." Mark 10:49.

The divine call from God to man is voiced in a variety of ways, but is always a distinct message from a definite personage to a specific individual.

I. God, the Father, invites men to "come now and let us reason together" (Isa. 1:18) that sin may be put away; God, the Son, invites all "that labor and are heavily laden" (Matt. 11:28-30) to come unto him for rest; God, the Holy Spirit, says that "whosoever will" (Rev. 22:17) may take of the water of life freely.

II. The call comes by God's providence (Jer. 31:18, 19) by his word (Psa. 119: 105), through his servants (Num. 10:29) and through the church (Rev. 22:17) and is repeated often and often again.

III. The call of grace is to the sinful (Mark 2:17), the indifferent (Eph. 5: 14), the self-righteous (Ezek. 33:15) and the anxious (Mark 10:49), and the supply is suited to the need (Phil. 4:19) of each and every one both in quality and quantity, because it is according to his riches in glory," which is limitless, unfailing and eternal.

IV. It is the Father's call of love, "My Son" (Prov. 23:36), which is backed by Christ's assurance, "no wise cast out" (John 6:37), and is emphasized by the Holy Spirit's working in the heart (1 John 5:6).

V. The call of love and mercy includes all and excludes none; obligates all and excuses none; invites all and compels none; but must be sought to be found and accepted to be enjoyed. God's free grace says: "Whosoever will, let him take."—Rev. F. S. Shepard.

FREE SPEECH IN SALEM, PA.

SALEM, PA., May 7, 1886.

"To the Editor of the Weekly Witness:

"A preacher who is doing evangelistic work came to this place April 23d, and preached in Walker's Hall every night, with acceptability, until the 3d inst. On this day he preached in the forenoon on extravagance in dress, and against wearing ornaments. This was not received with as much favor as former sermons. But the culmination was reached in the evening, when the speaker declared Christians should not belong to secret societies. He first urged reasons against Freemasonry, then gave general objections to them all. On the former, which he declared to be the mother of all the others, he urged that the company—Jew, Turk, deist, rum-seller, etc.—was unfit for a Christian. Passages of the Bible were

urged. It (Freemasonry) claimed to be a religion, while it rejected the name of Jesus from its ritual and prayers, and also rejected women. The plea of benevolence was declared to be a sham; for they pledged to help only a select few, and of all moneys received only about ten per cent was used to relieve their own poor. They also rejected cripples and sick men, who are the natural and Biblical recipients of benevolence. Their taking of oaths was extra-judicial, and forbidden by the Bible—'Swear not at all.' It gave them undue advantage over outsiders, which is un-American and dangerous to our government.

"General objections to all secret societies were urged. They are dangerous to the government, as seen by the dynamiters. The Molly Maguires were a secret society. Secret societies are not necessary for any good purpose. They cause waste of time and means. The religion of Jesus was urged to be the remedy for all evils, while secretism was the cause of strikes and their attendant bloodshed. Most of the crimes in Ireland were caused by secretism.

"The next day the horse-sheds, where the new preacher kept his horse, by permission, were nailed shut, and threats were made against him. Even church members offered to furnish tar and feathers to the rabble, to be applied to the preacher. An old man, who was supposed to favor the teaching, was pelted with rotten eggs on his way home. One of the preachers sided with the rabble, and said it was 'not preaching the gospel,' and it was 'condemning men unheard.'

"The next night it was announced by the preacher that the following evening he would answer the objections presented. This night the rabble gathered around the building, beating it, screaming and howling, until after the close of meeting. Rotten eggs were thrown, one hitting a lady in the face. Out of a congregation of about seventy, all but four arose to endorse free speech. If secretism is of such a nature that it cannot be called in question, or the impropriety of it discussed without endangering one's life, or being insulted with rotten eggs, is it not dangerous to our country and to religion? And ought it not to be prohibited by law?

"FREE DISCUSSION."

"AMERICUS, Kan., Sept. 22, 1884.

"EDITOR CYNOSURE:—Brother Starry and I were billed for work at Dunlap, Morris county, Kansas, on Friday, Saturday and Sabbath last. The meetings occurred in the Freedmen's Academy, where the Associate Presbyterians are conducting a mission among the colored people. There is a large colony of colored people there from Mississippi and other Southern states. The meeting was gotten up mostly by them, but all were invited, and all colors came.

"On the first evening the house was filled and more than filled. The lodgemen were very boisterous; so much so that a justice of the peace who was present was appealed to to keep the peace, but he replied that he was not running that meeting. When the eggs began to fly through the window, the Masonic justice arose and fled. The degree was finished, but could only be seen.

"On the second evening the constable was sought, but he could not be found. The crowd gathered around the building, larger and fiercer than before. Work on the third degree had scarcely begun, when the attack was made. Eggs were thrown and pistols fired, but stones were the weapons that told. They beat down the heavy blackboard, which was nailed over the window. This gave them a clear view of Mr. Starry, who was standing just before the window. One stone of nearly half-pound weight, aimed with deadly skill, struck him on the cheek-bone and fell at his feet. Mr. Starry reeled and sank to a seat near by. The mob, no doubt, seeing all and believing that their work of death was done, stopped the attack and retired. Mr. Starry was taken to an upper room in an unconscious condition. A physician examined and dressed the wound, and anxious friends did all that human hands could do to promote his comfort and his recovery.

"No further demonstrations were made by the Masons until just about daybreak, when an ugly looking stranger came up the stairway, inquired for Starry, and when he learned that he was there and doing reasonably well, he said he wished to see him, and began to climb the stairway. When he found that the guards would not allow him to enter, he retired as mysteriously as he came.

"Threats of the mob on the streets

were so loud that Mr. Starry would not leave Dunlap alive that it was thought best not to remain there over Sabbath night. Mr. Starry, after two nights and a day, is up and around. He is not likely to experience any permanent injury from his wound, except a slight scar on his face. His greatest difficulty now is that the soreness makes it impossible to move his jaw, and so he is compelled to subsist on liquid food.

"It is noticeable that the mob were all white, and they were inspired and directed by the principal of the white public school and by a local Methodist preacher. The colored people time and again exclaimed, 'This is worse than the South!' This beats Mississippi, etc.

"It remains now to be seen whether Kansas will do better than the South in bringing the offenders to justice.

"[They did no better.]

"P. S. FEEMSTER."

Weekly Witness of New York:

A METHODIST TO METHODISTS.

But Equally Applicable to All Evangelical Denominations.

An editorial in the "Northwestern Christian Advocate" of May 9, referring to the recent great revival in Ireland under the leadership of Evangelist W. P. Nicholson, declares:

"Converts by thousands, prayer meetings springing up in the shops and factories, a new demand for the Scriptures, a revival of song; . . . the religious life of the North of Ireland has received a tremendous impetus.

"God is not limited to national barriers. The ocean need not stop the progress of awakening. If His Spirit is evidencing the everlasting miracle of conversion in Ulster, He is not less willing to manifest Himself here, where the need is no less.

"Our machinery is tremendous, but our output is scant . . . In many a bare pasture the 'hungry sheep look up and are not fed' . . . Shall the Church's candlestick be removed from its place? Shall another take our crown of service and spiritual success? Methodism came into being on the wings of flaming revival. In the red hot fires of constraining love, Wesley and his compeers, their own hearts glowing, kindled the altar fires of Calvary in all the English-speaking world. Has the lamp of God died out in the tabernacle? Is there no longer a Shekinah over the ark?"

Thank God for the foregoing! Would that it might find a quick response, not only in every Methodist heart, BUT ALSO IN EVERY PROTESTANT HEART THROUGHOUT CHRISTENDOM! Would that Methodism born and reared in revival might again resound with the shouts of new-born souls and the hallelujahs of blood-cleansed saints! An English publication, referring to the Irish revival, says:

"Every day the tide of blessing is rising and flowing over. It would be interesting to have a list of all the characters who have come out on the Lord's side, and who are now working hard to get others saved—including publicans, boxers, gamblers, thieves, gunmen, as well as respectable church-going people who had never been 'born again.' The secret of Mr. Nicholson's success is a yielded and Spirit-filled life, a genuine belief in the inspiration of the Bible from Genesis to Revelation, and a fearless declaration of the same."

Mr. Nicholson is once more in America beginning a year's campaign in Los Angeles under the auspices of the Bible Institute of that city. Pray for that campaign! Pray that EVERY evangelical Bible training school and church in America may be driven to prayer for a fresh visitation from heaven, as of a mighty rushing wind!

PRESIDENT COOLIDGE'S RELIGION.

Ques.—Of what church and of what fraternal organizations is President Coolidge a member?

Ans.—President Coolidge is not a member of any church, but he regularly attends the Congregational church. His wife and two sons belong to the Congregational church and when in Washington Mr. Coolidge and his family attend the First Congregational church. The president is not a member of any secret fraternal organizations.—*Pathfinder.*

Satan has many tools, but a lie is a handle that fits them all.

REASONS FOR RENOUNCING FREE MASONRY.

J. A. SMITH.

Dear Brother: Your letter asking of the truth of a report that I had publicly denounced Masonry was received in due time. In answer I will say that I did upon the 2nd day of September, 1881, publicly renounce my allegiance to all *secret societies.*

I will now in the utmost candor, and with the kindest feelings, answer your *"why so?"*

I do not "think hard or strange" of your asking the question. Nor that you and your friends were surprised when you heard this report, as my perfect fraternity with all the members of your lodge during a residence of seven years at Marionville, my zeal for the order during this time, and the interest I took during the last two or three years as Master and Past Master, both in perfecting myself in the "work" and in conferring the degrees, would indicate a mind wholly satisfied with the institution of Free Masonry.

In my case, however, this was not strictly true, as I have had some misgivings on the subject for years.

With the moral teachings of Masonry I have ever been charmed; with much of the ceremonies I have been fascinated; but I have learned that as the most dangerous counterfeits are those most like the genuine, so, too, the most pernicious errors and practices are those most likely to be taken for the truth, and for the right; and after the most careful investigation, I have come to the following conclusions:

First: THAT THE ASSUMPTION OF DIVINE RECOGNITION IN MASONRY IS WRONG. Free Masonry, as all must admit, is either of Divine or of human origin. If it were a Divine institution it would then be set forth, or at least recognized by the Author in His revealed word to man. But as I find the Bible entirely silent, not even hinting at its existence, I conclude that Free Masonry is not "ANCIENT" or that it had no existence as an institution recognized of the Almighty at the time of Bible occurrences or Bible writings; or if it had, then I conclude that the Bible surely can not be a Divine revelation. With such a dilemma before me I must decide that Free Masonry is a human affair, without any recognition of God. Well, then, if so, or if otherwise, when and whom did God authorize to carry it on in His name? Have I any right to appear in His name before the people in any capacity without special command, or at least permission from God? I have trembled as I thought of my responsibility, when doing this while Master of your lodge, as I was thereby virtually saying that I was God's agent, doing His work, and if so, He was responsible for what I did in His name.

God has authorized men to do some things in His name. I may officiate at the altars of the Christian Church in His name, for I have a commission from the Father through His Son Jesus Christ, sealed on my heart by the Holy Spirit, to preach Christ and Him crucified for sinners. But, as you know, in the lower degrees, at least, Christ is not known at Masonic altars, and God's word tells us (Acts iv: 12) "There is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ.

Jews, Mohammedans, and even infidels, if they admit the existence of but *"one living and true God,"* may be as good Masons as you or I, and yet reject Christ altogether; yet we meet such in the lodge as equals and yoke-fellows. But God has said in His word, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2nd. Cor. 5: 14.)

Second: THAT THE OBLIGATIONS AND PENALTIES ARE "EVIL." In the Sermon on the Mount, Christ taught: "But I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay: for whatsoever is more than these, cometh of evil." (Math. v: 34-37.)

The Great Teacher could not have made the above any plainer; and yet how much more than "yea and nay" do

yet blasphemous in some of its ceremonies.

As teaching many choice moral precepts, yet utterly failing in example; thus leading men away from God, rather than to the Saviour of the soul.

As an association of wicked men, rather than of Christian believers.

As squandering precious time and money for self gratification, instead of for the good of humanity, and the spread of the Redeemer's kingdom.

As the "some other way" than the "Door" Jesus Christ, by which men expect to enter the "sheepfold" of Eternal Rest, whom the Saviour denominates "thieves and robbers."

You will see that my decisions were not hastily made, and that there has not been a sudden reversion of feelings and sentiments relative to Masonry. For months I had been pondering over the subject and praying for Divine leading, as I was unwilling to take this last step unless fully convinced of my duty to do so. And not until thus assured—not by persuasions or arguments of others, but by the light of God's Spirit, did I decide to cut loose from all human entanglements and holding on to God alone, go forward in this new-found "LIGHT," and the "light" that has since shined into my soul far transcends the seven times repeated beam received at Masonic altars, for that light had become darkness. ("If, therefore, the light that is in thee be darkness, how great is that darkness.") But now, "as at the beginning," God has said, "LET THERE BE LIGHT," and there is "light."

For the membership of the Order I cherish the kindest feeling. Your lodge conferred on me all the honors that Masonry knows, and my treatment at the hands of your members has ever been such that I shall remember each with the kindest regards. Many, I am persuaded, will be grieved at this step I have taken; others will be angry, as I deem them honest in their adherence to Masonry, they not having received "MORE LIGHT," as I have done. Though we will meet no more as Masons, yet may I express the wish that we may meet as brothers in the "great human family." May I meet each, as one of that family who dares maintain the right and oppose the wrong at any cost of public opinion; and who is ready to follow his Master, if need be, to the sufferings of martyrdom itself, if thereby I may lead some of my brethren to the "True Light which lightest every man that cometh into the world," even as Jesus Christ, the only SAVIOUR of mankind.

THE WILL OF GOD.

By ANDREW MURRAY.

In sickness, when doctors and medicines fail, recourse is generally had to the words here quoted, and they easily become a stumbling block in the way of divine healing. "How may I know," is asked, "whether it is not God's will that I should remain ill? And as long as this is an open question, how can I believe for healing, how can I pray for it with faith?" Here truth and error seem to touch. It simply is impossible to pray with faith when we are not sure that we are asking according to the will of God. "I can," one says, "pray fervently in asking God to do the best for me, believing that He will cure me if it is possible." As long as one prays thus, one is praying with submission, but this is not the prayer of faith. That is possible only when we are certain that we are asking according to the will of God. The question then resolves itself into making sure of what is the will of God. I John 5:14, 15. It is a great mistake to think the child of God cannot know His will about healing.

To know His divine will, we must be guided by the Word of God. His Word promises healing. The promise of James 5:14, 15 is so absolute it is impossible to deny it. Other passages tell us Jesus Christ obtained for us the healing of our diseases, because He bore our sickness. Matt. 8:16, 17; Isa. 53:3, 4, 5, 10, R. V., margin. I Peter 2:24. According to these words, we have a right to healing. It is a part of the salvation we have in Christ, and we may expect it with certainty. Scriptures tell us that sickness is, in God's hands, the means of chastening His children for their sins. I Cor. 11:27-30; I Cor. 5:5; John 5:14. But this discipline ceases to be exercised as soon as His suffering child acknowledges and turns from sin. Deut. 7:15; Ps. 103:2, 3; Jas. 5:16. Is it not as much as to say clearly that God desires to make

use of sickness only to bring back His children when they are straying?

Sick Christian, open thy Bible, study it and see that sickness is a warning to renounce sin, but that whoever acknowledges and forsakes his sins finds in Jesus pardon and healing. Such is God's promise.

Some say, "Is it not better to leave it to the will of God?" And quote Christians who would have forced the hand of God by praying without adding, Thy will be done. These say, "How do we know whether sickness would not be better for us than health?" This is no case of forcing the hand of God, since His word tells it is His will to heal us. "The prayer of faith shall save the sick." God wills that the health of the soul should have a blessed reflex influence on the health of the body, that the presence of Jesus in the soul should have its confirmation in the good condition of the body. III John 2; I Thess. 5:23, 24. And when you know that such is His will, you cannot, when speaking in such a way, say truthfully that you are in all things leaving it to Him. It is not leaving it to Him when you make use of all possible remedies to get healing, instead of laying hold of His promise. Your submission is nothing else than spiritual sloth in view of that which God commands you to do.

As to knowing whether sickness is not better than health, we do not hesitate to reply that the return to health which is the fruit of the giving up sin, of the consecration to God, and of ultimate communion with God is infinitely better than sickness. "This is the will of God, even your sanctification." I Thess. 4:3; and by healing God confirms the reality of this. When Jesus comes to take possession of our body, and cures it miraculously; when the health received must be maintained from day to day by an uninterrupted communion with Him, the experience we thus make of the Saviour's power and love is a result very superior to any sickness has to offer. Sickness may teach us submission, but healing, direct from God, makes us better acquainted with our Lord, and teaches us to confide in Him better, and to serve Him better.

Christians who are sick, if you will really seek to know the will of God in this thing, do not be influenced by the opinions of others, nor by your own former prejudices, but study "His Word." Ps. 107:10, R. V. Examine whether it does not tell thee that divine healing is a part of the redemption of Jesus: Job 33:24 margin; I John 3:8; and that God wills that every believer should have the right to claim it; see whether it does not promise that the prayer of every child of God for this thing shall be heard, and whether health restored by the power of the Holy Spirit does not manifest the glory of God in the eyes of the church and of the world. Luke 4:26; 13:12; 17:15; Acts 3:8-10. Inquire of it: it will answer thee, that, according to the will of God, sickness is a discipline occasioned by sin or shortcoming, and healing, granted to the prayer of faith, bears witness to His grace which pardons, sanctifies, and takes away sin.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of GOOD THINGS."—Rom. 10:15.

—SEL.

The incident presents a lot of fraternal problems.

According to the law of the land, the lodges should get the money which would deprive the widow of an income sufficient to her needs, and all parties concerned should abide by the terms of the will.

According to the laws of fraternity, the lodges should overlook the zeal of the deceased brother and protect his widow by refusing the bequests.

The Kablegram.

The will should have provided further that in case the income for the widow proves insufficient to maintain her, the various bodies should speak to the members about it and let her do their washing. Nothing like helping a brother's widow.

Life is like an empty lamp without the oil of love.

The burial of Christ was thought by his enemies to be the end; but in truth the grave was but the necessary way to his final and glorious victory.—Dr. J. R. Miller.

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—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

"BEHOLD THE LAMB!"

"Behold the **Lamb of God!**"
Before the world was made,
The Lamb, in God the Father's sight,
The sinner's debt had paid.

"Behold the **Lamb of God!**"
To our dark earth He came,
And John the Herald, Spirit-taught,
Proclaimed this as His name.

"Behold the **Lamb of God!**"
That holy, sinless One,
Unspotted through this world He walks,
God's own beloved Son.

"Behold the **Lamb of God!**"
Upon the Cross He cries,
'Tis finished;" His great work is done,
He bows His head and dies.

"Behold the **Lamb of God!**"
This **Lamb** for us was slain,
That He might bear our sin away;
And cleanse us from all stain.

"Behold the **Lamb of God!**"
We soon from earth shall rise,
In answer to His welcome call,
To meet Him in the skies.

"Behold the **Lamb of God!**"
Trust His redeeming love,
And, thanking Him, go on your way
To realms of joy above.
—Harold F. G. Cole.

OPEN LETTER TO PRESIDENT CALVIN COOLIDGE.

Dear President:

You are worthy of respect for your high office, but more worthy for your high character. This open letter is written to you because of the proud boast of some Masons that they would soon have you in the Masonic Lodge. You have the reputation of being a man of discretion who does not take a hasty jump in the dark. It is the hope and prayer of your fellow citizens that you will continue to maintain that character. It is the fictitious claim of some that to maintain your high position with becoming grace and dignity you must needs be a member of prevalent secret societies, notably Free Masonry. It is in evidence, however, that two-thirds of the Presidents of the United States did not hold membership in the Masonic lodge.

Why should it be considered on the part of the Masonic fraternity a necessity that you should belong to the order? Is it for your good? Is it for the good of the great body of the people of the United States? Or is it "FOR THE GOOD OF THE ORDER"? True, there may be two million Free Masons in the United States; but there are about one hundred and ten million other people. It will be to your credit and to the satisfaction of a vast number of other people if you keep clear of this secret organization and every other. It is precious energy ill-expended and frittered away to speak for the moment of nothing deeper. But there are deeper reasons. Under a tyrannical government there might be some shadow of excuse for secret societies, but not so under the aegis of a republican form of government and such as ours. It is improper in its inception; it is improper in its principles; it is improper in its practices; it is improper in its results. It cannot plead exemption from public inquiry and investigation and discovery because of its declared secrecy.

We encourage you to continue to maintain your simple standing as an American citizen away from ALL TILED CHAMBERS!

Yours in Simplicity,

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Independence, Iowa.

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Independence, Iowa.

KNIGHTS OF COLUMBUS IMPUDENCE EXPOSED.

Just as President Harding passed away and Mr. Coolidge took up the duties of the Presidency the Knights of Columbus held a convention in Toronto. They gave out a purported dispatch from President Coolidge warmly endorsing their order and commending them for their loyalty. The praise was fulsome and unstinted. Thousands of Americans were shocked and felt outraged at such laudation by the new President of such a society and especially so soon after the death of Mr. Harding and after the recent promotion of Mr. Coolidge to be head of the Nation. It turns out that President Coolidge sent no such dispatch. Furthermore, he, or some one acting for him, compelled the Knights to admit the fraud and recall the alleged endorsement. Their explanation of how it happened that such a deception was attempted was as hypocritical and deceptive as the dispatch itself. It is gratifying to know that the country so promptly repudiated the alleged endorsement by the President and that he took prompt action to relieve himself from the stigma. As to the Knights of Columbus, they already stand condemned for the use made of the millions collected for the soldiers and used for propaganda, as well as for their endorsement of some of their own criminal officers. They are a thoroughly discredited organization.

Other lodges are also trying to have the President commit himself on the lodge question.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.—John 18:37.

Say what men may, one thing stands well attested through the ages, that wherever this belief in the Lord's literal return has gotten possession of men's hearts, it has invariably exalted the authority of the Word of God, emphasized all the doctrines of grace, lifted high the cross of Christ, exalted the person and work of the Spirit, intensified prayer, enlarged beneficence, separated believers from the world, and set them zealously at work for the salvation of men.—*Goodwin.*

ORANGEMAN'S OATH.

"I, A. B., do solemnly and sincerely swear, of my own free will and accord, that I will be faithful and bear true allegiance to his Majesty King George the Third, and that I will faithfully, and to the utmost of my power, support and maintain the laws and constitution of this kingdom and the succession to the throne of his Majesty's illustrious house. And I do swear that I am not, nor ever was a Roman Catholic, or Baptist, that I was not, nor ever will be a member of the society called United Irishmen, nor of any society or body of men who are enemies to his Majesty, or the Constitution of these realms; that I never took the oath of secrecy to that or any other treasonable or seditious society. And I solemnly swear that I will aid and assist all magistrates, and all high and petty constables in lawful execution of their office when called upon; and that I will not be directly or indirectly concerned in illegally racking or destroying the house or property of any person whatever, be the religious persuasion of such person what it may. And I swear that I will be true to all Orangemen in all just actions; that I will neither wrong any, nor know anyone to be wronged, without giving him notice thereof, if in my power, so that he may avoid the same. And I solemnly swear in the presence of Almighty God that I will always conceal, and never will reveal, either part or parts of what is now to be privately communicated to me, unless to a brother Orangeman, knowing him to be so by strict trial and due examination, or from the word of a brother Orangeman, or until I shall be authorized so to do by the proper authorities of the Orange Institution; that I will not write it, indite it, carve it, cut it, stain it, stamp it, or engrave it, or cause it to be done, so that the least part thereof may be known; and that I faithfully keep the secrets of an Orangeman, when given me as such, murder, treason, and all other unlawful actions excepted. And I further swear that I have not, to my knowledge or belief, been proposed and rejected or expelled from any other Orange Society. So help me God, and keep me steadfast in this my obligation."—*Texas Freemason,* March, 1923.

THE CHURCH AND THE LODGE.

Rev. L. A. Turner.

The modern lodge, of which there are some 300 orders in this country, is one of the big factors in the life of today. It has become a mighty power in all human affairs, social, industrial, political and religious. If it is good, uplifting, beneficial and Christian, as many claim, so much the better. If it is just the opposite—if it is evil, dangerous and anti-Christian, as some at least, are convinced, then so much the worse. This great power and influence in the world is either one thing or the other. Every citizen, especially every Christian, should satisfy himself which it is and regardless of previous attitude or relationship with them, and all consequences, take his stand for or against according to what he finds to be its true character.

The following articles have been written with the above in view, and to help the reader to ascertain what the lodge is, particularly from the Christian standpoint, and to decide his attitude accordingly. No one should be neutral on this issue, especially the Christian believer. We believe it is high time to speak out, to give our testimony, and to give no uncertain sound.

We want to emphasize two things:

First: We are not fighting the Lodge as such. We are not trying to destroy it. We could not if we wanted to; and if we could, we would not consider it worth while. If it was put out of existence, something else as bad or worse would doubtless take its place. It is doubtless as good as many other things for the worldly minded, the vast, unregenerate, unsaved portion of humanity. They run them, it is their institution, though there are some Christians and many church members in them. But such, with a few possible exceptions, follow the lead of the preponderating, unchristian part of the membership. It is natural, inevitable, and undeniable. Let the world have them—the lodges! We have nothing against the lodge personally. It has never done us any harm that we know of—because we have kept out of them, thank God. We do not need them. We have our glorious salvation through faith in the Son of God, and we have our fellowship with the saints and the true Church of Christ on earth, and that is all we need or want. And we believe that is all anyone who has experienced full salvation needs or wants. I speak only in love—love of truth and love of souls. Not from spite or ill-will, as some have intimated. My father was an Odd Fellow in his earlier life: my father-in-law was a Mason; many of my best friends are in lodges. Why then do I write and preach against them? I will tell you: and that brings us to

Second: What I am trying to do; to keep as many of my Christian fellow-believers out of the lodges as possible. "Be ye not unequally yoked together with unbelievers," says Paul. (2 Cor. 6:14.) I will rejoice if I can prevent some at least who are not already in, especially the young, from entering the dark and evil secrets of the lodge. And if I can persuade any of the lodge devotees to come out from among them and be separate, so much the better. Here then, you have my reason, briefly stated, for the following articles:

We start out with four propositions:

Proposition 1. The Lodge is a religious institution. This we prove by lodge authors and authorities themselves, as well as from other sources. We quote from Masonic authors and books chiefly. But every one who is informed on the subject knows that Masonry is the father of modern lodges and of the whole lodge system, and that what is true of it is generally true of the Odd Fellows, Knights of Pythias, etc.

We quote from Webb's Monitor, p. 286: "The meeting of a Masonic lodge is a strictly religious ceremony." And from page 369 of the same: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution."

It has creeds, rituals, chaplains, and altars; it uses the Bible in its meetings and ceremonies, it has prayers as stated above, it sings religious songs, it claims to be a religious institution, and the quotations above, which could be multiplied indefinitely from many authors, as well as the rituals, etc., prove it. We prove and emphasize this fact to start with because it is sometimes denied, even by Masons, that Masonry is a religious system. And, as we said, what is true of Masonry is true, generally speaking, of secret orders.

So much for the lodge and religion.

PROPOSITION 2. Its religion is not Christian. This is as easily proven as Prop. 1 and in the same way. We turn to The Encyclopedia of Freemasonry, by A. G. Mackey, who is reputed to be Masonry's greatest authority, p. 162: "If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe." And p. 618 of the same: "Masonry is not Christianity."

Because the lodge is a religious institution, it does not follow by any means that it is Christian; far from it. There are hundreds, if not thousands, of religions, but only one Christianity. And Masonry as well as some other lodges, if not all, are universal and take in many religions, as we will show. It has Jews, Mohammedans, Pagans, infidels, and so on without number. Consequently, it could not be Christian any more than it can be Jewish, Mohammedan, etc. And a man or institution must be altogether Christian or not Christian at all. Here is the "offense of the cross" (Gal. 5:11). It is Christ or nothing. "There is none other name under heaven given among men wherein we must be saved" (Acts 4:12). It is not that all those religions are good, but that Christianity is the best. It is that all these other religions are wrong, false, a snare, and of the devil, and Christianity is the only one that is right and the only way of salvation. Nothing can be part Christian and part something else. But this is just what the lodge tries to do. It is "good Lord, good devil." And so are all they that are in it, whether they realize it or not. The greatest lodge authorities themselves assert this, though not in so many words possibly. And this is one of the greatest evils of the lodge business, that it compromises Christianity with many false religions and many things that are not only unchristian, but are antichristian. And every one that joins in the lodge religion, which he must do if he is a member, by that act denies his Christian faith and the Lord that bought his salvation on the Cross. He may not realize it, he may not intend it, he may even deny it, but he cannot disprove it. And his influence is in that direction, whether or not he knows it, or wants it to be that way. So much for the Lodge and Christianity.

The following two propositions prove the above still further and are conclusive.

PROPOSITION 3. Its religion rejects Christ. For one thing, Christ's name is carefully excluded from Masonic prayers and Scripture quotations: so it is of other lodges. Jud. Dec., G. L., Pa.: "To offer prayer in the name of Christ is contrary to the universality of Masonry." We give in full the testimony of a converted Jewish rabbi, bearing on this point. "Before I entered the lodge I was told that I would not be required to believe in Jesus Christ as my Savior or Lord, for that was my objection to joining it as a conscientious, unregenerated Jewish Rabbi. I entered it and became in a short time Chaplain of the Mystic Lodge (Dayton, Ohio) as a Master Mason. When the Holy Spirit regenerated me, He also convicted me of my sin, and my sins, and the very reason that prompted me to join the lodge urged me to forsake it according to 2 Cor. 6:14; 7:1. Max Wertheimer, Ex-Rabbi, July 20, 1918, Ada, Ohio, U. S. A."

Herman Newmark, an English Jew, who went into Freemasonry in 1914, gives the same kind of testimony. When he joined he was assured that "the name of Jesus Christ was never mentioned in the lodge." He went through the three degrees. He testifies that he was an infidel when he joined, "being a Jew in name only, as are multitudes of others today." He says, "Why did I leave the lodge? Because I fell in love with Jesus Christ and gave Him my heart, and where His name is not mentioned is no place for me." What loyal follower of our Savior could feel otherwise? In Webb's "Freemason's Monitor," a leading Masonic authority, p. 120, "In the name of our Lord Jesus Christ" is omitted from 2 Thes. 3:6. And in verse 12, "By our Lord Jesus Christ" is left out. This not only shows how the lodge denies Christ, but how it changes and mutilates the Holy Bible. But Rev. 22:19 says: "If any man shall take away from the words of the book of this prophecy; God shall take

away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Pres. C. A. Blanchard of Wheaton college, Wheaton, Ill., is authority for the following statement: "I pause a single moment to name the crowning proof of this anti-Christian character (of the lodge); since the beginning of the world until now there was never but one society which struck the name of Jesus Christ out of the Word of God; religions have ignored the Bible, but aside from Freemasonry none have put the Bible forward, given quotations from it, and then stricken out the name of the Savior of the world."

In Masonic burial services the name of Christ is entirely excluded. No Christ at the grave of the Mason! But Acts 4:12 says: "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved."

The Christian Doxology reads: "Praise Him above, ye heavenly host; Praise Father, Son and Holy Ghost." The Masonic Doxology reads: "Praise Him above for all that's good; Praise God for our true brotherhood." No Christ and no Holy Spirit in the lodge! And yet Christ Himself says in John 14:6: "I am the way and the truth and the life; no one cometh unto the Father but by Me."

Masonic prayers and lodge prayers generally are Christless. But again Christ says in John 16:23: "Whatsoever ye shall ask the Father in My name, He will give it you." There is no promise that God hears prayers except as offered in the name of Jesus. But such prayers are directly contrary to God's Word, are hypocritical and an empty mockery. "The Christian is the only religionist of them all who is required to surrender anything in the worship of the lodge, and he is asked to surrender Jesus Christ, and to give his endorsement to a religious system that denies the most fundamental things for which his church stands; and this he does, whether he means to or not, and the fact that he professes to honor the Son by saying 'Good Lord' in his church on Sunday will hardly take off the curse from his saying 'Good Devil' in his lodge during the week." (Rev. Adam Murrman.)

Other lodge authorities could be cited in support of this proposition. In the words of the man just quoted above, "'Mackey's Ritualist' is a Masonic authority and ought to be accepted as such by Masons at least; it is so accepted. It contains more than thirty prayers, and yet the name of Jesus Christ is not in one of them; it contains benedictions, and the name of Jesus Christ is not in one of them; it contains numerous odes and songs, of a religious nature, and the name of Christ is not in one of them; and, to show that this is not by accident but by design, in two of the degrees, passages of Scripture are used in which the name of Jesus Christ belongs and that name is deliberately expunged, the passages being used without it; and then, as if that were not enough, a footnote is added on one of these pages stating that 'these passages of Scripture are especially appropriate to this degree,' and that with a few 'slight' but 'necessary' changes, the passages are taken from 2 Pet., etc. The 'slight' change to which reference is made is the omission of the name of Jesus Christ, and surely, no true Christian will stand for that!"

In the face of all these facts, and let anyone refute them if he can, we ask, Can a man be a true Christian and a true Mason at the same time?

So much for the Lodge and Christ!

Proposition 4. It rejects the Bible. We quote from two of the acknowledged Masonic authorities, Chase's Digest of Masonic Law, p. 206: "To require that a candidate profess a belief in the Divine authenticity of the Bible, or a state of rewards and punishments, is a very serious innovation in the very body of Masonry." Webb's Monitor, p. 16: "A few private lodges append to the application a pledge to the effect that the applicant believes the Holy Scriptures to be of Divine import, etc. All this is irregular and unmasonic."

Going back to Chase's Digest again, p. 208: "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was it would not be Masonry; it would be something else. Solomon, to whom it is traced, never heard of the New Testament. He was not a Christian. We must, therefore, either blot out the memory of Solomon, and of the other Grand Masters, or we must not

insist upon a belief of the authenticity of either the Old or New Testaments."

It is easy enough for anyone at all acquainted with the Bible and with Masonry to see why these high authorities thus repudiate the Bible; it is because the Bible affords not the least grounds for their imaginary and absurd claims that Masonry originated from Solomon, etc., etc.; they have to pretend to get it from other outside sources.

The lodge boasts that the Bible is in every lodge room, that no lodge can be opened without it, etc. But the way it misapplies, misinterprets and mutilates the Holy Book shows that its use of that Book is hypocritical and a mockery. Let us close this proposition with a pertinent passage from an address of Dr. Jas. M. Gray, Head of the Moody Bible Institute: "I have given some attention also to another of the books just named, 'Morals and Dogma,' prepared for the Supreme Council of the 33rd Degree, Scottish Rite. To be told, as we are in this book, that the Christian Mason sees our Lord Jesus Christ foreshadowed in the divinities of heathenism, and that no one has a right to object if others observe in Him only the 'logas' of Plato; to be told that lost humanity cannot be again united to God, except by long trials and many purifications, and that thus only can man be freed from the calamity of sin, and live calmly, and come off conquerors; to have the square and compass placed upon the same plane as the Holy Bible among the Great Lights of the Order and the furniture of the lodge; and to be told that the doctrines of the Bible are often not clothed in the language of strict truth and that one who follows the perils and occupations of life in the great training of Providence, will require neither the church nor ordinances, except for the expression of his religious homage and gratitude; to make Masonry absolutely superior to Christianity in certain of its teachings, as for instance, in political equality; to be told that at its altars, the heathen, the Christian, the Jew, the Moslem, the followers of Zoroaster can unite in prayer as one; to practically charge the Word of God with inconsistency, and God Himself with cruelty, because of the attending sacrifice of blood; such teachings seem sacrilegious and blasphemous in the extreme to the earnest, intelligent Christian."—*The Gospel Pilot.*

INCREASE IN SECRET SOCIETIES IN CHINA.

American missionaries in various parts of China report that the growth of secret societies arising out of chaotic conditions existing during the past two years has been prenomenal. These secret societies resemble the Boxers of 1900. The movement which began in Shantung has now spread across Honan and into Shensi. Other provinces, notably Chihli, Northern Kiangsu and Anhwei are affected to a lesser degree.

The most common of these secret societies is known as the Hung Chang Hui, literally the "Red Lance Society," but variously translated as "Big Sword," and also colloquially known as "Ying-To," literally "hard-belly," and sometimes as "Hard-Fisters." Hence the more common name of Boxers.

The ceremonies of initiation are coupled with sorcery and incantations. The novitiates are told that they bear a charmed life and that bullets will not harm them. They are assured that through the incantations they are made strong in the chest and abdomen and impervious to lead or steel.

Every village westward of Hsuchow in Honan seems to have a society, some of them meeting in sight of the mission stations. The members of the society are impressed through the agency of the village headman. They are given bits of paper upon which a magic prayer has been inscribed and instructed that when they go into battle they are to swallow a bit of this paper on which the sorcerer has written. This they are told hardens the abdomen and makes it impervious to rifle-shot or knife-thrust.—*The Weekly Review.*

"There are so many things that we will be tempted to set our eyes on, that we must keep them on Jesus."

God estimates our gifts, not according to their intrinsic value, but according to the amount of sacrifice they represent.—*Selected.*

THE UNEQUAL YOKE.

By Geo. R. Brunk.

The doctrine of SEPARATION is one of the most essential of the Christian regulations and one most widely neglected and ignored. The Church can only have a saving hold upon the world in the degree that God's favor and Spirit rests upon it, and He promises His presence and co-operation only upon the conditions of Gospel separation (II Cor. 6:17, 18).

Blinded to this great and indispensable truth and others, Christendom has in spite of unlimited talent, worldly wisdom, and wealth lost the confidence of the world and caused this question to become very general.

Has Christianity Failed?

We hear a great deal about the old faith being outgrown and that the world needs a new Bible and a new religion, but the failure that is so manifest in the world is from no inherent weakness in the Gospel. The Gospel in its fulness is:

The power of God unto salvation.

Saves to the uttermost.

Contains all things that pertain to life and godliness.

To be in operation until the end of the world.

A curse is pronounced upon any who introduce any other gospel.

To be effective it is to be fully followed.

Christendom has failed to teach and live the full Gospel and the world has failed to accept the full Gospel, and not having fulfilled the conditions of success.

Failure Is Inevitable.

People try to make Christians of themselves and churches try to make Christians out of the people, forgetting that power to become the sons of God is not promised to those who believe and receive.

A Half Gospel.

Farming grandly succeeds on one side of the road and grievously fails upon the farm opposite because the one follows the law of success which God has laid down in Nature and the other only half follows it.

The Bible says we are God's husbandry (farm); where the all things God has laid down in revelation for the guidance of the Church are freely followed there will always be a success. Half way farming in the Church will but lead to spiritual bankruptcy just the same as half way work upon the land is doomed to failure.

We cannot sow wheat and oats and clover in a wilderness of woods and brush and briers or give noxious weeds free footing in our open fields and expect a profitable crop. Standing out like words of fire and sounding forth in trumpet tones to all who have ears to hear from both Nature and revelation is the indispensable truth that there can be

No Success Without Separation.

In farming many different things may cause failure—wrong seed, wrong fertilizer, wrong time, wrong methods—but upon the other hand the best of seed and fertilizer and the hardest work will all be nullified if this principle of separation is neglected or rejected.

From the first stroke of the ax in the clearing, to the choosing of the seed, the spraying against parasites and disease, threshing the grain from the straw, recleaning for the market, all are bound to be observed and followed and have their counterpart in the Christian doctrine and duty of Separation.

It is upon the subject of the unequal yoke that churches are most likely to begin to drift from the "all things."

Standing out clear and plain in the Scriptures we have the requirements of:

Separation in association.

Separation in marriage.

Separation in business.

The so-called Christian world ignores and rejects these and other doctrines that are mortifying to the flesh thus forfeiting their right to God's promise of His presence and co-operation and wonder why they have lost their grip upon the heart of the world.

Will we now stand idle and unconcerned as we see this central pillar of the Christian faith being undermined by worldly leaders among us, or crumbling down under the adverse atmosphere of various phases of worldliness until God withdraws His Spirit and we be left to our own ways and the supernatural work of the Spirit be supplanted by the empty clothes of unsanctified churchanity?

"Be not unequally yoked together with unbelievers."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. . . ."

When the spirit of compromise once takes hold the truth is shed from the heart like water from a duck's back—the Scripture means everything else but me.

Does it not mean—

Worldly organizations of all kinds?

Disloyal religious organizations?

Evil associations?

Marriage with the worldly or disloyal?

Business unions and associations?

All or anything in which we are made partners or to share profits and responsibilities with those who ignore the doctrine of Gospel Separation?—*Gospel Herald.*

According to the *Fellowship Forum* (Vol. III, No. 2), a Masonic lodge, under the jurisdiction of the Grand Lodge of England, will shortly be formed in Jerusalem. Sir Gilbert Clayton, Chief Secretary of Palestine and District Grand Warden of Egypt and the Sudan, is slated to be the first Master. At one time it was the intention of the Lodge of King Solomon's Temple, No. 3464, Chester, England, to migrate to Jerusalem, but that intention was abandoned. The new lodge will, in all probability, adopt that name when it is established. It is also proposed, if permission can be obtained, to form a Royal Arch chapter, a Mark lodge, and a Research Circle in the Holy City.

The *Fiery Cross,* organ of the Ku Klux Klan, is fighting ministers who are reported to be unfriendly to that order. It is credited with forcing the resignation of Rev. Frank E. Davidson, a prominent minister of Indianapolis, Indiana, preventing him even from preaching a farewell sermon, though he was one of the most honored ministers of that city. The paper is now declaring war on Rev. Charles H. Winders, secretary of the Indianapolis Federation of Churches, because of his spirit of unfriendliness.

United Presbyterian, Aug. 23, 1923.

In October Gov. J. S. Walton offered to resign to prove his good faith in his fight against the Ku Klux Klan in Oklahoma, if the legislature, at its forthcoming special session, will enact an anti-klan law which he will submit to the lawmakers.

If his proposition is not accepted, Gov. Walton declared, he will decide further how "we must proceed to protect ourselves from this organization of masked marauders who have practical control of the judiciary and police powers in the principal cities of the state."

Briefly, the governor's bill prohibits the use of the mask by secret organizations in Oklahoma and provides that all such orders shall file complete membership lists with the regularly appointed civil authorities.

Challenges His Foes.

Challenging opponents of his administration, whose battle cry has been: "We want neither klan nor king," the executive issued a statement addressed to the people of Oklahoma, declaring:

"When this bill becomes law it will rid the state of the Klan, and I will resign the office of governor immediately thereupon. In this way the people will be protected from the Klan, and peace and harmony can be restored to the state."—*Chicago Tribune,* Oct. 10, 1923.

BISHOP OUSTS KLANSMEN.

Interrupted by Masked Men in Church, He Delivers a Rebuke.

Kittanning, Pa., Oct. 8.—Bishop Francis J. McConnell of the Methodist Episcopal Church was interrupted while delivering a sermon at the First Church here last night by nine hooded and robed members of the Ku Klux Klan. The Klansmen marched down the main aisle and the leader offered the Bishop an envelope.

The Bishop declined to accept it, saying: "You have a perfect right to your own convictions, but you have no right to come into a religious meeting with masks on your faces. And you have no right to interrupt a religious service. The Klansmen turned and marched out.

The scene was witnessed by 500 delegates attending the annual Pittsburgh conference of the Methodist Episcopal Church.

The greatest missionary that ever lived wrote: "Even unto the present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place."—1 Cor. 4:11.

FRATERNITY AMONG CHRISTIANS.

The very fact that Christians are so frequently admonished to "love the brethren," "to be courteous," "to bear one another's burdens," "in humbleness to prefer one another," to avoid strife, vainglory, to esteem each the other better than himself, not to quarrel, not to bite or defraud one another, lest they be consumed of each other—all this shows that from the earliest days fraternity among Christians was not what it should have been. Even in the apostolic congregations there was a lack of love for the brethren. St. John had to tell the people to whom he wrote his first epistle that, if any man says that he loves God and hates his neighbor, he is a liar. 1 John 4, 20.

So it was then. Of our times the Bible foretells that in the last days the love of many shall grow cold. Matt. 24, 12. And all this is exactly in accordance with conditions as we see them today. There is today in Christian congregations a sad deficiency of true fraternal regard, charity, and good will.

And God does not wish that we should cover up or conceal the defects which we notice in the life of the Christians of our day. It is His will that we be told of them, so that every one of us may examine himself. Lack of love is not a small sin. God has told us that love is the fulfilling of the Law. Rom. 13, 10. Nothing, absolutely nothing else, no zeal in mission-work and no praying, singing, preaching, or giving can serve as a substitute for genuine love, charity, and good will towards our fellow-Christians. If we are frank and upright, we must admit that the love of many has grown cold, and that the Church itself is in need of repentance.

But having said all this, we dare not accuse the Christians of utter lovelessness. That would be slander. The world continually utters this falsehood against the Church. But incontrovertible facts testify to the love of Christians. The works of the Church refute the malicious calumnies of the enemies of Christ's Church. We need but point to the many charitable institutions which are supported by Christians. In our own midst we have and support homes for epileptics, for the aged, and for convalescents. We have hospitals and orphan asylums in which daily the needy are nourished, clothed, and fed. Thousands of Christians have never wearied of giving, of speaking, and of doing for these institutions. Let us acknowledge with thanksgiving to God that the Word of God has not been preached in vain among us.

Nor are these works of public charity the sum total of the charity and love which is practiced among us. Again and again, in times of distress and of affliction, brethren have assisted their brother. Sympathy, love, kindness, and good will were shown to those that were in need. The appeal of the heathen, the appeal of famine districts, the appeal of our brethren in Europe, has not fallen upon deaf ears.

All this is not mentioned in a spirit of boasting, but to testify to the power of God's Word among those who have accepted the Gospel. If there is reason to complain that the fruits of the Spirit are, after all, scant and small, then each should examine himself and repent of his coldness and lack of love, praying God to grant him that excellent gift which St. Paul recommends so highly in the 13th chapter of his first letter to the Corinthians. We ought all to read that chapter and covet earnestly and pray fervently for that greatest of all virtues—love without dissimulation. — *The Lutheran Witness.*

He is the best grammarian who has learned to speak the truth from his heart; the best astronomer who has learned to sing the praise of his God; the best arithmetician who so numbers his days as to apply his heart to wisdom. He is knowing in ethics who trains up his family in the fear of the Lord; he is the best economist who is wise to salvation, prudent in giving and taking counsel; he is the best politician and he is a good linguist, that speaks the language of heaven. Yea, the beginning of wisdom is the turning to God for all things and "If any of you lack wisdom, let him ask of God."—Jas. 1:5.—*Selected.*

If you are not already a subscriber for this magazine, send in your subscription at once. If not, you will be sorry you have missed something worth while. Write to us now while your mind is on it.

MASONIC OUTRAGES

or

How Freemasons Regard and Treat Those Who Expose and Discuss Their Institutions.

By Rev. H. H. Hinman.

[Owing to numerous requests for information as to Masonic atrocities, we reprint the following article written in 1886 by the Rev. H. H. Hinman, of Washington, D. C. For many years this article could be had in pamphlet form but it is now out of print. We would therefore suggest that copies of the Cynosure in which this article appears be preserved.—Editor.]

OUTRAGES BY COLORED MASONS.

"Memphis, Tenn., August 5.—No. 12 Dean avenue, the residence of the Rev. R. N. Countee, colored, pastor of the Tabernacle Baptist Church and manager of the *Living Way,* was suddenly surrounded yesterday by about two hundred masked negroes, who fired volley after volley of bullets into the building. Loud calls were made for the presence of Mr. Countee, but he failed to appear. The negro porter fired his pistol at the mob, and managed to escape. Countee has been a member of one of the colored secret societies, but resigned and began denouncing them. The members of these societies take an oath not to divulge the secrets, on penalty of having their scalps removed and their brains exposed to the eye of the scorching sun. Countee is said to have made himself liable to this rule."—*Washington Star.*

There should be added that Mr. Countee is a small man, and has never attempted or proposed any resistance. His family as well as himself were threatened with death, and it was remarkable that he was able to escape.

The following letter, written a few days after, manifests the heroic spirit which sustained him:

"Memphis, Tenn., August 19, 1885.
"Editor CHRISTIAN CYNOSURE:

"Dear Sir and Brother: When I wrote you some time ago I had no apprehension of the sad, sad trial that was awaiting me; and now that it is over, I do not regret it. I was saved by the rulings of a blessed Providence, who kept the mob from surrounding my house until I was safely out of it. Angry threats are yet being made against me, but I am trusting in God. The faithful of my church are trying ot get me out of the suburbs into the city. My house is guarded nightly. I am sorry that your letter, in the excitement of the first two or three days, got misplaced. I have preached for my people at the church the Sabbath following the mob and last Sabbath, twice each day. Many have renounced secretism and come out. We have now nearly 200 of my 475 members, and believe we will now get them all; and those who do not come out of their societies will leave the church and go elsewhere. Yours, for Christ and His cause, R. N. COUNTEE."

September 12 Brother Countee wrote as follows:

"Memphis, Tenn., Sept. 12, 1885.
"Editor CYNOSURE:

"Dear Brother: I have been kept quite busy since the recent attack made on my house, answering letters, which have numbered as high as five daily. You have no idea how much I have rejoiced during the last three weeks, in learning that so many are engaged in this, the greatest work of the nineteenth century, and more on account of the love and tenderness shown me by the members of my church, the Tabernacle Baptist, many of whom have avowed their purpose to die by my side, if needs be. I have preached regularly in my church every Sunday since those inhuman monsters visited my house, without any relaxation whatever; and they were loud in saying that I ought to hold up, and quit urging people to leave their societies; but by some means I am impelled by a supernatural influence to cry aloud and spare not, to preach the gospel of separation from the wicked.

"I am undaunted in my purpose to go on. Some few of my members remain under the ban of society delusion. I am trying to be patient with all; and, in due

time, I believe they will come out from among them. I do not think that the society people have seen their blunder, but it is no doubt working against them. Many persons will leave them. I shall try and occasionally drop you a line on the situation of affairs here. May Christian people everywhere pray for us.

"R. N. COUNTEE."

Such faithfulness could not be endured, and one more desperate effort was made to coerce him into silence. The following is a brief statement:

THE MEMPHIS ASSASSINS.

"The Monday morning dispatches tell of a new and more desperate and devilish attack upon Brother Countee, at Memphis. While going to his home, in the outskirts of the city, after Sabbath evening meeting, accompanied by some twenty members of his congregation, he was fired upon while passing a street corner, by some unknown lodge desperado. The charge was buckshot from a shotgun, and as may be easily imagined created havoc and consternation in the company. Two of the bullets struck Mr. Countee, one in his head, the other through his chin, producing painful but it is believed not dangerous wounds. His brother, S. L. Countee, was also struck by two shots, one in the back and one also through his chin. His injuries are regarded as of a more dangerous character. Ellen Wright, a sister of the church, received a painful wound in the hip. The assassin, after firing, fled—but threw away his gun, which was afterward found by the police.

"Thus passed another act in this tragedy of cut-throat secretism among the colored people of Memphis. After attempting first to destroy the preacher, by the wiles and blasphemy of the lodge; then his church, by choking out its spiritual life and robbing its treasury; it then assails the pastor, and attempts to massacre him and his family, by firing into his house at night. Failing in this, they now attempt to shoot him down like a dog, while peaceably going home from the divine service in which he had just ministered.

"Not long since when Rev. B. A. Imes, pastor of the colored Congregational church in Memphis, and not a member of any secret order, was debating publicly the usefulness of the societies outside of the church, the moment he mentioned the secret societies and called attention to their unlawful oaths, a lawyer sprang to his feet and interrupted the speaker, saying that himself and a large number of men present had 'sworn together and *come there to prevent Masonry from being exposed!*' The crowd then began yelling, 'Kill him! Kill him! Put him out! Away with him!' The meeting immediately broke up in confusion."

The following is a part of Mr. Countee's letter to the CYNOSURE:

LETTER FROM BROTHER COUNTEE.

"Memphis, Tenn., Oct. 19, 1885.

"Editor CHRISTIAN CYNOSURE:

"Dear Sir: * * *

"After preaching, in company with about twenty-five of the members of my church (Tabernacle Baptist), I proceeded to my home, nearly a mile away, in the southern suburbs of the city. We had enjoyed a good meeting all day. The Spirit of the Lord attended us, and our hearts were filled with gladness and our lips with praise.

"Thus we wended our way, and when within a quarter of a mile of my house, and entering the most dangerous part of our journey, I was suddenly alarmed by the snapping of a cap, and immediately a volley of buckshot was poured into our midst, five of the shot taking effect. I received two shots, one in my chin glancing and coming out under my right jaw. The second shot was right in the back of my head, and fortunately did not penetrate the cranium.

"My brother, a young man of twenty-five years, was shot in the chin, the ball glancing downward and coming out, leaving an ugly wound. Another one lodged in his shoulder, the ball ranging toward the spine. This ball, at this writing, remains in him. The third person was a Mrs. Ellen Wright, who received a ball in the hip, which cannot be extracted.

"Our wounds are all very painful, and excitement is now at fever heat. We saw the men, as they emerged from their ambush and ran swiftly down the street. In their flight they left their gun behind, an old-fashioned, muzzle-loading, double-barrelled shotgun.

"And now by grace I am once again saved from the power of the enemy, for

how long I cannot tell. It becomes more apparent that I must have a house in town, and how to build is a question. We are all poor, and have no money; and I now ask every one who may perchance read this article to help us, no matter how small may be the amount. Trusting that God may open the hearts of Christians, that while we wrestle with the power of Baal they will help and encourage us, we want to commence our house at once; and we can only lean on the strong arm of the Omnipotent and the benevolence of a Christian people everywhere. May God inspire every heart to lend us a helping hand, and any amount forwarded will be thankfully received and prayerfully acknowledged. Yours, in much tribulation,

"R. N. COUNTEE.

"161 Beale St., Memphis, Tenn."

At this writing he still carries a bullet in his scalp.

Failing to kill or intimidate him, and finding that the church would not tolerate membership in orders that could plan and seek to execute murder, the secret society members appealed to the courts asking that the church should be enjoined from any acts of disfellowship. The following is Mr. Countee's account:

"Memphis, Tenn., May 15, 1886.

"Editor CYNOSURE: Since I last wrote you, many have been our seasons of anxiety, and at last the long looked-for has come. On last Tuesday, as I stood at the bedside of an old afflicted sister in the Lord Jesus, I was called away to the front room of the house, where a deputy sheriff served upon me a notification of an injunction which had been granted the lodgeites by the judge of the chancery court against myself and the officers of Tabernacle Baptist Church. * * *

"The lodgeites were led to this step on account of the decision rendered by the council of white brethren, to whom they appealed, which was as follows: 'That in view of the confusion which has existed, growing out of societies, and is likely to continue to disturb the peace of our churches, we advise the aggrieved members (lodgeites) that they propose to the Tabernacle Church that, if they will disband the society organized within the church, you will withdraw from membership in all other societies and return to membership in the church.' This they could not do—leave the lodge; no, no, no; never! So they spurned the advice they themselves asked for, and concluded to 'take proper steps with Countee and his church,' viz., go to the courts. * * *

"The Grand Master of the colored Masons of the State of Tennessee was in to see me this day (Saturday). He is a Baptist minister from Knoxville, and an old friend. I tried to shame him, because he informed me that he was out looking after the craft. I told him it was a burning shame to go around peddling old, worn-out lodge secrets. I finally advised him, if he would continue to do so, to buy his books from and recommend the CYNOSURE rooms to his lodges, for books were cheaper there than elsewhere. He said those books were 'no good.' I said, 'See here, friend, I know more of the lodge than you do—taken more degrees than you have, and I am through lying about Masonry; for any man can buy all he wants of it for fifty cents.' We were very jovial and frank. I reminded him that, whatever happened to me, the lodge would be held accountable. He said, 'I told them to let you alone from the start.'

"About five o'clock this afternoon, while I happened to be out, a man rushed wildly into the house and called for me. He was in his shirt-sleeves, and kept his hand behind him. My wife drove him out of doors. He immediately went to the office of the *Living Way* and called for me. I suppose he must be some half-witted person, or he may be a hired servant of the 'wolves' compact'; but I am not alarmed. I thank God I as not easily aroused, though I am naturally of a nervous temperament; but of late God has strengthened me wonderfully.

"We shall make an effort to have the injunction dissolved by the chancellor on Monday next. We ask the prayers of the people of God everywhere, in this our struggle against the powers of lodgery. We realize God is in the midst of his church, and know the battle is not ours but his.

"Yours, for more light,

R. N. COUNTEE."

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. 9:6.

WHAT WILL BECOME OF THE CHURCH?

What will become of the Church in the next generation is a serious question. Will she be able to continue on in her course at the rate she is going? When the enemy comes in like a flood will she be able to raise her standard against the tide?

These questions touch the very heart of the supreme problem of Christianity. Organizations and agencies are at work to maintain an Evengelical strength to hold it from the vanishing point.

May I state some elements that are at work in destroying our present Evangelical faith.

Unbelief.

For more than a quarter of a century a destroying unbelief has been sweeping over the Church. It came in like a lamb, but has now reached lion strength. In those early years a few men secretly felt they discovered a new truth, namely that the authority of Scripture was not the final authority for rule and practice of man. This led them to question the inspiration of the word of God. From this point it grew until today it is no more a secret, but an open and avowed truth by many. Unbelief in the Word and the redemptive plan of Salvation has reached from the primary room in our Sunday Schools to the pulpit and theological circles. Unbelief is trying the Evangelical faith to its very limit.

Political Corruption.

The political condition of the world is alarming. Men hoped the war would bring a settled condition among men, but results show it is sinking into deeper mire of despair. Nations have taken things in their own hands and left God out. The Church has been thrown into this circle and is endeavoring to offer a solution without the aid of Christ and His kingdom. Agencies and organizations are endeavoring to raise the moral standard of the Church instead of presenting the claims of Jesus Christ. Graft is reigning in the center of the political world causing the very command of God to be broken. Political conditions are growing worse and the Evangelical strength of the Church is in the balance but thank God so far is not wanting.

Social Disorder.

Labor conditions are bringing their problems to the front. It is threatening the industry of the world. Many laws are passed in their favor. Unionism has grown so rapidly that it has become a mighty factor in the world. Men have bound themselves together as one man and defy the very God of the Universe. The Church in many places has swung from its pivot and is supporting these organizations, but is losing its Evangelical faith. What must we say of the social conditions of the home? Authority is gone, disrespect of children for parents has taken its place. Heart-broken mothers and fathers weep and lament over the lost condition of their children. The Evangelical faith is being tried.

The Lodge.

The recent development in Oklahoma relative to Governor Walton and the Ku Klux Klan reveal the secret power of said organization. They are seeking control of the Government and they are not far from it. They are coming into the church hooded. They come in the name of religion and the Church. Ministers in some places have welcomed them with open arms, in fact ministers are joining them in large numbers. In one town of seventy thousand all the ministers have joined but one. Evangelical faith is being tested and Chirst's name is dishonored. The work of the lodges is done under cover. Who will keep the revival fires burning? Who will keep aloft the torch of a pure and vital faith among swarming millions that are untouched by the ordinary ministries of the Church?

"Till He come!" Take heart ye pilgrims!
Each one lift his drooping head!
Can ye sigh when soon your Bridegroom
Ye, His bride, so soon shall wed?
Cry, with quick, impassioned pleading,
Cry with hearts that beat for home,
"Come, Lord Jesus! Oh, come quickly!
Come, Lord Jesus! quickly come."

—Selected.

Hatred of sin is a good sentinel for the door of virtue.—*Spurgeon.*

Humility makes men angels; Pride makes angels devils.—*Joseph Hall.*

SERMON AGAINST SECRET SOCIETIES

By Rev. Glenn E. Seamon, St. Peter's Evangelical Lutheran Church, Columbus, Ohio.

TEXT.

Is. 42, 8. "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images."

John 5, 23. "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."

John 14, 6. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me."

Lev. 5, 4-5. "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he shall know it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things that he shall confess that he hath sinned in that thing."

Rom. 14, 23. "Whatsoever is not of faith is sin."

The Woodman ritual says, "The spirit has gone to him who gave it." And again: "He shall rest in the eternal glories of his Maker." How do these men know that the spirit has gone to its Maker, when they know no Christ? They use this ritual over the graves of all, whether they were Christians or unbelievers. On what do they base that statement? Simply on this: If a man has been a good Woodman he will be saved. They teach salvation by works. No matter how mean a scoundrel a man may have been in this world if he has been a good and faithful member of the Woodmen and has paid his dues regularly he will have this said over his grave. Just think of it, dear friends, a man going to stand face to face with his God relying upon his record as a Woodman and denying the Christ! Here is a prayer for salvation which the Knights of Pythias use: "Be thou with us, shield us from all harm, and finally permit us to be with thee on that last great day, a united brotherhood, to share the blessings of eternal life. Hear and answer us, we beseech Thee. Amen." Don't you think Christ should have been mentioned in that prayer? Consider it. It refers to the judgment day and asks for eternal life, and no Christ! Why do they not say: "Hear and answer us for Jesus' sake?" Simply because they teach salvation by works, and that men can be saved without Christ. That is the only answer that can be given. And the Masons. They declare that their dead are taken to the Grand Lodge above just because they are Masons. No Christ, no repentance, no faith. Just be a Mason, live up to the rules of the order, and when you die heaven will be open to you. Now let me ask a few questions. If the lodge is such a good thing and teaches men how to be saved, why are not little children admitted? Why are the women excluded? Why must a man be twenty-one, or in some cases, at least eighteen years of age before he can join? Why must he be sound of body and able to earn his own living? Is salvation only for these? Did Christ bar any one from learning the way of life? No. He said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." He extended salvation to all, to the mained, the halt and the blind. He offered his grace to men and women alike. But the lodge says: NO. These shall not enter.

When a man joins a lodge, he is given the solemn promise that nothing will be done to interfere with his religion or his politics. Then as soon as he is led into the lodge room he is forbidden to mention the name of Christ. He must join in a funeral service which teaches salvation by works. He must say that a man who does as the lodge teaches will be saved. Now if he does not believe these things in his heart he is a hypocrite, for he promised to do so, and if he does believe them, he is a traitor to his Lord. The lodge breaks its part of the pledge before the initiation is half over, because it does interfere with a man's religion. If it does not, if you think that it does not, then the next time you go to lodge, ask to be permitted to pray. Then offer a prayer in the name of the Lord Jesus, and see what happens. Ask to be permitted to speak, and then tell those men that there is salvation in no other name than that of Jesus Christ, and that all who do not accept him are condemned to eternal hell-fire, and see what they will tell you. You will very soon find out

that salvation by faith in Christ is not taught in the lodge. And you by taking part in the ceremonies of the lodge are guilty of denying that faith in Jesus alone leads to life eternal. If the lodge lets each man's religion to himself, then why does it often demand the right to take part in his funeral service? Why do many of them insist on being permitted to read their burial ritual over the grave of the dead, after the pastor has given the man a Christian burial? If that is not slapping God in the face and declaring that the burial which the Church gives amounts to nothing, I should like to know what it does mean.

Hear Jesus say: "I am the way, and the truth, and the life; no man cometh unto the Father but by me." What a blessed truth this is! What comfort it brings to the troubled soul! What joy and peace it gives the Christian in the hour of death! Yes. To know Christ, to believe in him, and to have our sins covered with his blood, is the only way to reach heaven. This is what the Bible teaches. This is the truth believed by all, who will be saved. This is the teaching of the Evangelical Lutheran Church, and any organization, which teaches that there is salvation by any other means is a child of the devil. I do not hesitate to say that the devil is using the lodges to lead men away from this doctrine by teaching a salvation by works. The Lutheran Church can do but one thing, and that is to cut herself off from the lodge and to testify against it.

What would you think of your pastor, if he should go and join the Roman Catholic Church and at the same time insist upon being and remaining your spiritual adviser? It does not take much of a man to know that you would demand his resignation at once. And you would be doing just the right thing. In fact, you would be bound to dismiss him if you want to abide by God's Word. For how could a man belong to the Catholic Church and believe the doctrine of salvation as it is taught there and at the same time continue to preach the doctrine of the Lutheran Church, which is justification by faith alone? But that is what many men attempt to do. They join a lodge, which teaches salvation by works, and at the same time want to retain their membership in the Church, which says, and must say that Jesus Christ is the way, the truth, and the life, and that no man cometh unto the Father but by him. Dear brethren, can you not see that such action is the height of inconsistency to say the least? Don't you see that it is impossible to believe two doctrines that are direct opposites at the same time? Either you believe what the lodge teaches, and are untrue to the Church, or, you believe what the Church teaches and are untrue to the lodge. It is either the lodge or the Church. It cannot be both. No man can have his heart at two places at the same time.

Now let us see what the lodge does with the oath. What is an oath? "An oath is a solemn declaration or affirmation made with an appeal to God for the truth of what is affirmed. The appeal to God in an oath implies that the person imprecates his vengeance and renounces his favor if the declaration is false; or if the declaration is a promise, the person invokes the vengeance of God if he should fail to keep it. A false oath is called perjury. (Webster.) Or in the words of our Catechism: "To swear means to call upon God as the witness of the truth and the avenger of the untruth."

The next question that arises is: Who has the right to administer the oath? For our answer we go to Scripture, as we always do. And what do we find? Jesus says: "Let your communication be, yea, yea; nay, nay; and whatsoever is more than this is sin." Thus we see that in our daily lives, in our ordinary dealings with our fellow men we have no right to give or demand an oath. But when is it permissable to swear? For our answer we again go to Christ. He tells us when we may swear and when we dare not. When he was on trial and the proper officers of the court wanted to put him under oath, he readily took that oath. At no other time did he swear. So we see that only the rightly constituted government has the right and the power to administer the oath. If you think this is not true, just examine the laws of our state. You will find that the only oath recognized by the courts is the oath administered by them, or by their duly ap-

pointed agents. And this is altogether right, for it is the teaching of the Bible. But what must be said of the lodge which requires an oath? There is only one thing that can be said, and that is, that it is acting outside of legal right. It is assuming a power which it does not have. And to prove this statement all that you need do is to appeal to the courts. You know that a man who leaves the lodge cannot be punished for perjury, and that could be done if the oath of the lodge were legal. If such oaths were legal you can be sure that every man, who dared to renounce the oath of the lodge would find himself in the penitentiary. The lodge would see that he got there. The state does not recognize the oath of the lodge, the Church does not recognize it, because the Word of God condemns it.

Now another thing. When a man is called upon to take an oath he must know to what he is going to swear. All facts in the case must be before him. If a man, whom you do not know, should meet you on the street and say to you: "Brother, I want you to swear to do a certain thing for me about which I shall tell you after you have taken the oath." I am sure that you would think that there was something wrong with such a person, and you would have very good ground for your opinion. But that same man, who refused to take such an oath, will appear at the door of a lodge room, and is told that he must take an oath before he dare enter. He asks what that oath might be, and desires to read it. He is at once refused. He wants to know what that oath will bind him to do. And is told that he will find out after he gets in. And yet he will take the oath and think nothing of it.

And now let us see what he has done. In the first place, he profaned the oath by swearing when he should not have done so. For Jesus says: "Let your communication be, yea, yea; nay, nay." In the second place, he has profaned the oath by having it administered to him by an organization which has no legal or Scriptural authority to do so. In the third place, he has profaned the oath by swearing to something of which he knew nothing. Thus the lodge profanes and desecrates the holy ordinance of the oath.

But what has the Lord to say about such a profanation of the oath? "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him: when he knoweth it, then he shall be guilty in one of these." That is, if a man take an oath promising to do something of which he knows nothing, he is guilty of blasphemy. For if he promised to do something good, he has sinned, because he swore not knowing what he promised. And if he promised to do something evil, he has not only blasphemed, but has also bound himself to carry out the evil deed and is, therefore, doubly guilty. Now where is the man who dares to say, that the Bible does not condemn the oath of the lodge? Any man, who swears such an oath, is guilty of blasphemy. That cannot be denied.

Let us hear what the Word of God has to say to them, who have thus sinned. "And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." If those words mean anything, they mean that when a man has taken such an oath as the lodge administers, he is to confess that he has sinned, to renounce that oath, and to return to the Savior pleading for forgiveness, and that Savior will in no wise cast him out.

And finally, the Church condemns the lodge because of its false charity. How often do we hear that the lodge does so much for the poor and the widows. Even some church members have the audacity to assert that if the Church would do as much as the lodges in this line of work, we would not need the latter. Since there is such a great cry about the so-called charity of the lodge, let us consider it for a few moments. What is it any way? A man must be in good health and able to earn his own living before he can enter the lodge. Then he must pay his dues regularly and promptly. At his death his widow is paid a stipulated sum in accordance with the amount of dues he has paid. What is this but pure business, and often very poor business? Do not all the life insurance companies in the country do the same? And how many would even think of calling their death claims charity? But that is what the lodge does. But does not the lodge care for the sick,

sit up with them, etc.? Yes. And the members have paid for that too. Let me ask you: Do the members of the lodges go around and take care of any sick person, of any one who may be in distress? They do, if these people are members in good standing, and on that condition only. Yet these lodges claim to follow the example of the Good Samaritan. They are like the Jew and the Levite, who passed by on the other side because the poor fellow in the ditch could not give them the sign of distress. What the lodge practices is not charity at all. Charity is a gift of love, for which no equivalent has been paid, and for which none is expected. But the lodge says you must pay first and then you will receive charity. And when we ask: "What is it that prompts the lodge to do these so-called works of charity?" We find that it is not faith in Christ and love for his name. Therefore, their false charity comes under the condemnation of the Master when he says: "Whatsoever is not of faith is sin."

It is only the Church and its members who can render charity. And if those men who are all the time complaining about the lack of the Church in this work would put half as much into her treasuries as they pay into the lodge, she would not be hampered in this work. Do not be deceived by the cry of charity as it is practiced by the lodge. All who have had much experience with this kind of charity will testify that it is very poor charity and that in most cases they do not get out as much as they pay in.

And now just one more point. This is touching the marriage vow. You wives and mothers, who are here this morning, to you I would address a word. Did not your husband, when he led you to the altar, promise in the presence of God and of men, that he would take you unto himself to be one flesh with him? What does that mean? It means that his secrets are to be your secrets. It means that in all things you are to be one, even as God intended. Now, when he comes home from lodge, and you ask him what was done there, does he sit down beside you and tell you? No. He dare not. He can go out on the street and discuss those matters with any one, even with a stranger, if he can give the grip, but with you who are, or, who should be nearer and dearer to him than any one else in the world, he dare not discuss a single thing. The lodge enters the sacred precincts of the home, destroys the God-established relationship of man and wife by driving a wedge between them. O! That the wives and mothers of our land would rise up and protest against this heaven-crying sin. The sin of lodgery cries to heaven for vengeance, and our God who is just will not fail to punish it. Heed, then, the call of the apostle Paul, when he says: "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

There is so much to be said about the sin of secretism that it could not be done in a whole year from the pulpit. What you have heard this morning is but a brief survey of the terrible sin of lodgery. Take these words to heart. Do not become angry at your Church, for if you do you become angry at the Word of God. Do not turn against your pastor, for he has told you only that which you have bound him to tell you in your written call. He has spoken to you because he loves your souls and longs to see you freed from the toils of a terrible sin. You are Christians. You accept the Bible. Take that Bible and read it. Pray over it. Ask God to send you his Holy Spirit to lead you into all truth. Go at this matter without prejudice in your hearts and God will lead you to see the light.

We have learned this morning that the lodge denies the true God, rejects Christ from its religious services, teaches a salvation by works, profanes the oath, practices a false charity and destroys the unity of the home. Because of these things the Word of God passes sentence of condemnation upon it, asserts that it is guilty of opposing the one true faith, and of leading men away from Jesus Christ to eternal ruin. Therefore, the Evangelical Lutheran Church, which accepts and holds fast to the whole Word of God, is bound by that Word to oppose the lodge, to testify against its sins, and to cut herself off from those, who will not repent. This is the position of your Church and of my Church. As a minister of Jesus Christ and of the Evange-

lical Lutheran Church I take that same position. "I cannot do otherwise. Here I stand. God help me. Amen."

News from Workers

The following letter was written to Rev. W. C. Paden, Independence, Iowa, R. D. No. 6, on the letterhead of the Chicago Theological Seminary, 5757 University Avenue, Chicago:

June 29th, 1923.

Dear Mr. Paden:

Thank you for your letter of May 28th. Every year the problem of secret societies is discussed with our students and the books published by the National Christian Association are put into their hands. I appreciate your kind reference to my article.

Yours cordially,
OZORA S. DAVIS.
[President, The Chicago Theological Seminary.]

Our readers will rejoice in the recovery of Mrs. Lizzie Wood Robinson. Her articles in our magazine have been missed for a number of months. We are glad to say she is out on the firing line for God and we believe she will do a great work in dispelling darkness by her testimony and the aid of the Word.

Rev. S. L. Livingston, a very devout saint of God and a strong supporter of the National Christian Association, passed to his reward at Honolulu, Hawaii, July 22nd, 1923. For many years he was active in proclaiming the Word of God in its purity and power. He was used by God through his testimony and his sermons in rescuing many young men from entering the secret empire of the lodge.

Not of the world—John 17:16. What does "The world" mean? Just the sum total of those forces which seek to draw men away from God. And if we walk with Christ, the world's ideals, maxims, fashions, conventionalities and the like will have neither formative nor deterrent power over us. We shall walk by another rule and mind another thing.—*J. Stuart Holden.*

CONTRIBUTIONS.

The grateful appreciation of the officers of the National Christian Association and its employees is extended to the friends whose thoughtfulness and interest in the salvation of men and the removal of the great lodge obstacle to the acceptance of the Gospel has moved them to send their contributions. May we continue to have your prayerful interest and co-operation.

From the following Classis of the Christian Reformed Church: Classis Grand Rapids, $93.89; Classis Zeeland, $20.00; Classis Illinois, $81.08. From Christian Reformed Churches we have received: W. Leonard St., Grand Rapids, $57.23; Muskegon II, $5; Prospect Park, $9.74; Vogel Center, $4.38; Willard Ave., Grand Rapids, $26.66; Neland Ave., Grand Rapids, $20; Pella II, $9.09; Muskegon II, $5; 9th Street, Holland, $21.27; Benton Heights, $16; Franklin Street, $31.30; Eastmanville, $4.23; Kalamazoo II, $27.78; Hope Ave., Passaic, $22.86; E. Paris, $14.66; Coldbrook, Mich., $50; Muskegon, II, $5; West Sayville, $6.

From various friends: Rev. John F. Heemstra, $10; Walter I. Phillips, $5; Faith A. Johnson, $25; G. A. Barnes, $3.50; E. E. E. Bailey, $11; O. N. Carnahan, $3.50; Ed. Walker, $4.25; Prof. H. A. Fischer, $5; Mrs. E. Carstensen, $1; Mrs. L. W. Roberson, $3; J. Nelson, $1; James E. Peck, $5; Mrs. Hedda Worcester, $2; John Hoogenboom, 50c; Miss Nancy Coleman, $6; C. A. Dodds, $5; Mr. and Mrs. Charles Todd, $10; Rev. F. H. Bunge, $1; H. F. Tuurling, 37c; Mrs. J. Penny, $1.50; F. H. Smith, $25; Levi Hoisington, $5; Mrs. Eva Grove, $1; Miss Eva Grove, $1; M. D. Watson, $1; Mrs. Mary Templeton, $2; Wesley Starkenburg, $1.50; Rev. C. G. Sterling, $3; Dr. G. A. Pegram, $5; Wm. I. Phillips, $20; H. A. Fischer, Jr., $25; Margaret F. Richter, $6; Olga Johnson, $5; Phebe Rice, $5; A. Mueller, $5; B. A. Prichard, $10; A. C. Golchert, $1.50; A. E. Martensen, $9; C. R. Hussey, $5; J. O. Walgren, $3; W. M. Stoddard, $15; A. G. Dornheim, $1.50; Rev. Wm. Harder, $1.50.

"To God, thy country and thy friend be true."

EASTERN SECRETARY'S REPORT.

Boston, Mass., Oct. 13, 1923.

I am reporting early this month as work is likely to keep me very busy in the days immediately ahead. The attendance at meetings of recent date have been very good owing in part to favorable weather.

On September 16th my meetings were in Holland, Michigan in the Wesleyan Methodist Church. They kept me busy in the A. M., attended a class meeting, taught a boys' class, and addressed the Sunday School in addition to the Anti-Lodge Address. In the evening a good audience greeted me in the Fourth Reformed Church of which our late President Heemstra is the beloved pastor. An offering of $22.39 was given for our work. For a Monday evening service, in a very busy time, the lecture in the Old Ninth Street Christian Reformed Church was fine. Mr. H. F. Tuurling, Cynosure Agent, was on hand, and helped by the distribution of literature. Owing to local causes the lecture in Grand Haven, Michigan the following Wednesday evening was not so largely attended, but contributed generously in aid of our work. Calvin College at Grand Rapids is always cordial. At my lecture given before the students of Theology there were some of the college students who came in response to President Hiemminga's announcement. It is always a great joy to bring truth to those who are to carry it far. The number of new students is larger than usual this fall.

The big meeting as to attendance was in the Leonard Street Christian Reformed Church, Grand Rapids. This church accommodates about nine hundred people, and was fully two thirds filled to hear your representative. Their offering of $32.17 was especially fine when we remember they had given two large special offerings earlier in the day to aid in meeting the Japanese need. Pastor Bedford of the Wesleyan Methodist Church indicated confidence in me by leaving his pulpit to my care without informing me of his intended absence. I gave the congregation what I thought might be helpful. An afternoon service usually conducted by Cousin's at Walker Station was turned over to me. The people all appeared friendly to our Anti-Secrecy thought, although there were not so many of them.

As the last trip kept me from home over seven weeks, I found much needing attention on my return which brought a change, if not entirely a rest. My experiences have been many, and of great variety since coming to the New York and New England field.

On the ninth of this month I went with friends to say goodby to a company of "Church of the Brethren" missionaries starting for the India field. They sailed on the Steamship Mauritania from New York Harbor. If in need of a thriller witness the sailing of one of these great ocean liners that carry thousands of souls every trip. No brass band was required to awaken enthusiasm. As the great massive boat building moved toward Mother Ocean all was action, flags, hats, handkerchiefs and what not were waving. Shouts with kisses thrown were the order of the day. A well dressed old lady near me was sobbing as if her heart would break. What that boat was taking from her, possibly never to return, the stranger could only guess. A daughter of our good friend I. N. H. M. Beahrn who has been President of Elizabethtown, Pa., and Nokesville, Va., Colleges was aboard. She is now Mrs. Mow and with her good husband goes to the India Mission field. They carry the October number of the Cynosure with the best wishes of thousands to their new field of labor. We expect to hear from them.

I spent one night at Flushing L. I. N. Y. at a place called "The Inn." I found the mosquitoes were in. Sabbath morning, October seventh found me at the Free Gospel Church, Corona, L. I. where I have worshiped with pleasure so many times. Our Brother Lagville is still superintendent and set yours truly to teach a boys' class. In the general review special emphasis was laid upon Abraham's faith in going forth to a country "not knowing whither he went." He surely was a great traveler, and would have made a fine representative for the N. C. A. could his services have been secured.

It was a special pleasure to speak again

in the large Norwegian Lutheran Church corner of Fourth avenue and Forty-sixth street, Brooklyn, N. Y., this time to about two hundred young people, mostly under twenty years of age. I am told this church supports three pastors, two or more services being conducted at the same time, it also oversees the large hospital opposite where thousands receive treatment for their physical need. The young peoples' collection was poured into my hand without counting, and I found it amounted to nearly nine dollars.

I may here only mention a few of the dear friends who have recently answered their call to the "Eternal Life:" Rev. S. L. Livingston, D. D., former instructor in Theology at the Radical United Brethren College, Huntington, Indiana, died at Honolulu, Hawaii, July 22nd, 1923. He was a cheery, large souled man, very helpful to the writer, as also to all who came in touch with him. He lived to the ripe old age of seventy-seven years.

Rev. John Cavenaugh of the Free Methodist Church was an incessant worker of much ability. His Irish wit helped to hold the large audiences he would gather on the street. He told many unrepentant sinners of "the wrath to come." His death was as glorious as it was sudden! He was eighty years of age.

Preacher J. D. Charles, a beloved teacher in the Mennonite School at Hesston, Kansas favored your representative in former years, helping our work as there was opportunity.

Elder Daniel Adams of the Third Church of the Covenanters, Philadelphia was faithful in his attendance at church and always interested in our work.

Rev. Theo. Mees, Ph. D., of the Ohio Synod Lutheran Church is another who will be greatly missed. He leaves sons who are honored ministers of their faith. The out sailing ships leave us with sorrow. What a joy awaits the Christian's glad welcome in "The home beyond the tide."

On October twenty-third my lecture is in St. Paul's Lutheran Church, West New York, New Jersey. The invitation says come early for supper. I hope to do so. See how many good things reform workers get! Reader don't you want to join the happy company? I must now hasten to the train and join friends in service at Quincy, Mass. May God bless you and keep us all faithful. The sunshines, but the fall days are here!

LIZZIE WOODS' LETTER.

Omaha, Neb., Oct. 11, 1923.

Dear CYNOSURE:

This finds me up again from a very sick spell. I came home the 10th of July. Just able to get here. I was sick many days since then thinking that my time was out, but the Lord healed me. Ps. 103:2.

I left home May, the 22nd for Trenton, N. J. to a state meeting. On my way I stopped over one night at each place—St. Joseph, Mo., Kansas City, Mo., Moberly, Sedalia, Jefferson City, St. Louis, Chicago, Detroit, Cleveland, and Pittsburgh, Pa. I stopped over in this town ten nights holding a meeting for Elder C. C. Fredrick. I spoke to more than a thousand people each night. The Lord let me teach on all lines of sin and especilly the sin of secret societies. The people who are thinking can see since the K. K. are so bold in hooding themselves right before the public, right in the presence of the law, flogging their own people, that the secret empire is damning this country. Am showing that the Masons and the Ku Klux are one taking the law in their hands and running this government. Many white and colored can see now that the National Christian Association is right. If all the ministers of the Gospel would show the great sin of these societies there would not have been so much of it in the leaders of this Government. The United States is in an awful predicament, the officers of the law are in these oath-bound secret orders and there is no use to ask their protection for they are sworn to beat or kill whoever don't please. Some of the Mason's don't uphold the Ku Klux in hooding themselves. I wonder what is doing behind closed curtains. I told whole congregations that all secret societies was of the Devil. Some of them got mad and I told Elder Fredrick that when the Devil gets mad he will do anything and I am afraid he will make some-

body burn that tent. The very day I said that they set fire to the tent, a new seven hundred dollar tent, and burned it half up before the fire company could put it out. Elder Fredrick had part of an old tent he put in place of that which was burned and went right on with the meeting. The people gave him money enough that same night to go to Cleveland, Ohio and get a new half in place of that half that was burned.

A student from one of our colleges came to see me one day to know where I got knowledge of the secret societies. I told him about National Christian Association and took pleasure in showing and telling how the Masons killed Mr. Morgan and how God raised up some men and formed this N. C. A. to warn men who are in them to come out and those who are out to keep out of them. He said, "I would be afraid to expose them." I said, "God is not afraid to expose sin. All sin is of the Devil. 1 John 3:8. 'He that committeth sin is of the Devil for the Devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the Devil.'" I said, "Now how will anybody know the sin that is in the secret work of the Devil, if somebody don't show them the sin." I said, "There are many in the lodge that don't know the sin that is in them till you show it to them by the light of God's Word." He said, "Well, I never saw a woman like you, so fearless and so deep in the Scripture." He said, "You are right and it is wonderful about that N. C. A. so many people don't know that they are exposing their secrets. You have opened my eyes. I want you to pray for me." He said this, almost in tears. The young man was really touched over the Bible lesson. He said, "I want to be a real Christian. I don't belong to them. Pray that God will save me from all sin. I am a Christian, but I am not what I ought to be." I prayed for him and he thanked me. He said, his education would help him to get through the world, but he needed the power of the Holy Spirit to give power to be a real witness that Jesus saves young men from all sin.

I ask the prayers of the N. C. A. readers that the Lord will give me strength to go on in His work. I am weak yet. More to follow about my eastern trip.

LIZZIE W. ROBINSON.

PUTS FIVE QUESTIONS TO KU KLUX KLAN MEMBERS.

To the Editor of the News: An organization styling itself the Ku Klux Klan has been causing discussion and comment in your paper and I would like to say a few words in regard to it.

This organization claims it upholds the constitution of the United States, yet intends to supply mob rule for the present system. Will some Ku Klux Klan member answer the following questions:

1. Why do you declare the white race supreme when you know, or should know, that our constitution declares all persons to be born free and equal, regardless of race, color, or previous condition of servitude?
2. How can you enforce any of your so-called doctrines if not by mob rule?
3. Is it not a fact that those who came over on the Mayflower were foreigners and that their descendants were naturally descended from foreigners?
4. To whom is the Klan responsible if not to its own officers?
5. What does the Klan intend to do that cannot be done without it—or why is the Klan?

If the above questions are answered truthfully by some Klansman, I will thank him. — I. S. CORMAN. — *Cleveland News,* Sept. 3, 1923.

JOHN JAY, First Chief Justice, U. S. A.

We know that a great proportion of mankind are ignorant of the revealed will of God, and that they have strong claims to the sympathy and compassion which we, who are favored with it, feel and are manifesting for them. . . . By conveying the Bible to the people we certainly do them a most interesting act of kindness.

Let no one lay on himself a cross, or dare to choose a trial. But if one comes on us, let us suffer it, and know absolutely that it shall be good and profitable for us.—*Luther.*

LETTERS FROM FRIENDS.

A friend living in Bellingham, Washington, writes: "I have so many ways for my money to go, but I am more and more interested in trying to clean up the conditions in our Christian churches." The writer sends for literature for distribution, which of course has been sent.

A friend of the Association writes from Tasmania Island: "Thank you for the books and tracts duly received. One of the very best is 'A Three-Fold Indictment of Secret Orders,' by A. Murrman. Mr. Murrman preaches the gospel so clearly, as well as writes very forcibly against Masonry. I also like the tract by Dr. R. A. Torrey, 'My Reasons for Not Joining the Masons.' Send me seventy-five of these tracts, and thirty of the booklets by Murrman."

A friend in Columbus, Ohio, writes: "The battle here in Columbus is still in full swing. We dare not silence the guns for one moment. In my brief three years of ministry I have succeeded, by the Grace of God, in winning two Masons, one Knight of Pythias, three Woodmen, and five from the minor orders, from the toils of lodgery. It can be done if the truth is brought to bear without fear of men. The CYNOSURE has been a great help in the work. Rev. Gerhard H. Doerman, who is the Recording Secretary of the National Christian Association, directed my choir for two years, so you see I am kept in touch with what is going on."

Rev. E. R. Dodd, pastor of the College Church of Marion, Indiana, writes: "I do not know what we would do without the CHRISTIAN CYNOSURE. May the Lord bless you in your great work. We have nearly three hundred students, very fine young men and women, many preparing for the ministry. We have just had a round-up on the lodge question; made some good friends and created some fierce enemies. If we were of the world they would love us, but because we are not they hate us. A number of our preachers in this city are members of the K. K. K."

The best proof that one is filled with the Spirit is that he bears the fruit of the Spirit.—*Selected.*

ATTAINING THE IDEAL—PRESIDENT HARDING.

REV. J. M. FOSTER, BOSTON.

"Howbeit he attained not unto the first three." 1 Chron. 11:21, 25. One of the sad things we meet is: A young man who stands high in college and wins prizes, but in the future does not measure up to his promises. In business, three out of every hundred succeed, the other ninety-seven are not all failures, but none of them attain unto the three.

This is illustrated in David's eminent marshals. He had three great men, Adino, Eleazar, and Agee. When David longed for a drink of the water from the well of Bethlehem, that was by the gate, these three broke through the garrison of the Philistines, drew from the well and brought it to David. David would not drink, but promoted them for bravery. Abishai, brother of Joab, lifted up his spear against three hundred and slew them. Benarah slew two lion-like men of Moab; also he went down and slew a lion in a pit on a snowy day. He slew an Egyptian, a man of great stature, five cubits high, and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These two had a name among those mighties; but in each case it is recorded: "Howbeit he attained not unto the first three." We are not told why. Perhaps it was some fatal weakness, intemperance, dishonesty, untruthfulness. At all events the story is, that notwithstanding their deeds of splendid heroism, they did not attain. Why was this?

President Harding's demise reminds us that six out of thirty presidents have died in office; three by assassination: Lincoln, Garfield and McKinley, and three by natural death: Harrison, Tyler and Harding. With all his good qualities (and he had many) the general verdict is: "Howbeit he attained not unto the first three." Why? Was he not so well equipped with gifts and talents? Was there some fatal weakness? Consider.

1. *The presence of one unconquered sin in a man's character is often the secret of life's non-attainment.* The man who

slew the lion in the pit on a snowy day may have had a tiger lust in his own heart. Many a young man fails because of the presence of one unconquered sin in his soul. "He that sinneth against me (the God-man) wrongeth his own soul." A harmless indulgence at the first, it grows, its tendrils fasten about the masonry of his character, its roots rive the walls of the temple and at length the whole fabric falls in ruins.

You say, that is commonplace. Yes, but the commonplace of thought becomes the tragedy of experience. "The little rift within the lute" is its ruin. Hartley Coleridge was a gifted man, but the opium habit was his undoing. Lord Byron was a poetic genius, but his inordinate egotism ate his soul like a canker. In England and Greece, in the army and the study, this vulture devoured his heart. Robert Burns was the idol of the Scots, but his convivial habits "hardened all within and petrified the feelings." President Harding was in many respects a model man and typical American, but he was a high degree Mason. How can a man who has taken the initiation oaths of the first thirty-three degrees with their shocking and blasphemous imprecations, attain? He bore Satan's brand of the kingdom of darkness. "Howbeit he attained not unto the first three martyr Presidents."

2. *Lack of concentration is another reason why many disappoint their promises.*

They dissipate their energies in a thousand ways, and so fail to accomplish anything great. When you hear of a minister who is "a great doctor," or "a wonderful artist," you do not expect him to be a pulpit genius. There are exceptions, of course. Rossetti "could paint as well as he sang," and "sing as well as he painted." It is not enough to do many things as well as others, but he must do one thing better than any one else. Paul said, "This one thing I do." The orator must gather all his physical, intellectual, moral and spiritual energies and concentrate them upon the attainment of his goal, as he carries his audience on to the consummation. A mountain stream flows down into the gorge, through the valley, out into the plain, becoming a river; but near the river it spreads out into a trackless marsh and loses its channel. How many are like that! There is only one cure for it, viz. to have our souls overmastered by a great ideal. "This one thing I do," said Paul after the Son of God was revealed in his soul. The cross mastered him. "For me to live is Christ," "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." President Harding did many things well. As school-teacher, editor, Governor of Ohio, United States Representative and Senator, and our Chief Executive, he did well; but he was not an outstanding figure anywhere. "Howbeit he attained not unto the first three."

3. *Men disappoint their future because they are too contented with what they have done in the past.*

One can fancy that Abishai was given to boasting. "Do you remember that day when I met three hundred in the parcel of ground and smote them hip and thigh? Was not that a great achievement? In Liverpool there is a machine shop for training engineers for ocean liners. The superintendent says: Many of their most promising men, after they go out fail. They are satisfied after reaching the goal of preparedness, and fall into carelessness or intemperance. They are too well satisfied. Many Christians fall into this snare of the Devil. One sin destroys much good. President Harding made good use of his natural and acquired talents. He was a moon that shined with reflected light, but he was not a fixed star. "Pigmies are pigmies still, though perched on Alps, and pyramids are pyramids though in the vale"—Harding was not a pigmy, nor a pyramid, "Howbeit he attained not unto the first three martyr Presidents." The man deserves all praise who rises to his best self—and President Harding did that. We are reminded of Lincoln's saying, "God must have thought a lot of the common people, because he made so many of them." We like that company.

Sometimes we become impatient because God does not disclose what He wants us to do *next* year when He is busy trying to show us what He wants to be done right *now*.—*Selected*.

THE ANCIENT KU KLUX KLAN.

By Dr. G. A. Pegram, Harrison, Ark.

It is not known to all, not even to all Bible readers, that there was a secret society in Bible times which corresponded almost exactly to the Ku Klux Klan. But there was, and it was frequently referred to in the New Testament. As all secret societies want to borrow dignity, importance and respectability by claiming antiquity for themselves, it is now in order for the Klan to claim that they are founded on the Bible, and that their fraternal heads are all silvered over with the frosts of many centuries.

The Sicarii was an ancient secret society existing before, during and after New Testament times. They constituted what was called one of the Nationalist parties. One writer says, "The Sicarii, or Assassins, were those who carried a dagger or short sword, called a sica, under their clothing, that they might kill secretly and treacherously any one they wished to; a cutthroat." Another says, "The Sicarii, Assassins or Murderers, formed an association, or secret society of bandits. These fanatics carried a poniard, (called a sica, whence their name) concealed in the folds of their dress, attempted to carry out their purposes by secret assassination, visiting Jerusalem at festival times, and inflicting mortal blows unseen in the crowds, on those whom they adjudged the enemies of God." Josephus says, "They called the robbers having swords under the folds of their garments, Sicarii." Again he says, "The Sicarii are robbers attacking with daggers similar in size to the short swords of the Persians, but also curved like those called sicas by the Romans." He intimates further that they secretly attacked those whom they had marked for assassination, but met with friendly greeting.

In his commentary on Acts 23:12ff. Dr. Adam Clarke says, "These forty Jews were no doubt of the class of Sicarii (similar to those after called Assassins) a class of fierce zealots, who took justice into their own hands, and who thought they had a right to despatch all those who, according to their views were not orthodox in their religious principles."

The foregoing quotations clearly define the character and purpose, the plans and practices, of the Sicarii, and also reveal their close similarity to their modern descendants. The Sicarii stood professedly for the integrity and independence of the Jewish State, and for the permanence and precedence of the Jewish church. They professed to be 100 per cent for Judaism both religiously and politically. There was nothing wrong in all this properly interpreted. But every Bible reader knows that they woefully misinterpreted the Bible both in word and in spirit. Loyalty to both Jewish Church and Jewish State was their bounden duty, when properly understood and properly carried out. The real difficulty was, that their views of orthodoxy were sadly perverted, so that they represented neither God's will nor his word. Moreover their spirit, purpose and plans were all at variance with the spirit and teachings of the Bible, so much so, that they could not be honest, or just, fair or kind to those whom they considered to be the enemies of God or of themselves; whereas, God commanded his people to love their enemies, and to show their religious superiority by goodness, justice and kindness. Ex. 23:4f; Job 31:29f; Prov. 24:17f; 25:21f. They sadly overlooked their own law, and perverted their own teachings. But the Sicarii were very bitter against any one whom they considered to be disloyal either to the Jewish Church or to the Jewish State. That is why they so bitterly opposed Jesus and his disciples, and especially the Apostle Paul, whom they never ceased to hound from place to place, opposing his evangelistic work among the Gentiles, to which he was especially called; seeking his death and overthrow; continually accusing him of disloyalty to both Church and State. Their malicious hearts prevented them from seeing things in their proper light. Their malice forbade their seeing the right. When they did see wrong, their intense bitterness hindered them from handling it in the proper way, and in the proper spirit. Their hateful spirit caused them to do even the right thing in the wrong way, and when they professed to be administering justice, it was revenge instead of punishment.

Bible readers will remember that cer-

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tain Jews were continually accusing Jesus of being disloyal to the Jewish Church and the Jewish State, and also to Moses and his law. To convict him, they were continually quizzing him, that they might entrap him in his speech. They certainly used third degree methods in examining him. They made every effort to detect and reveal the heresy and disloyalty of which they suspected him. Accusing him of blaspheming Jerusalem, the temple, the law and the Jewish people, was part of their program. This was the object of his final trial, and for which he was condemned and crucified.

It was the Sicarii, forty of whom bound themselves together under oath not to eat or drink, till they had killed Paul. When Paul was arrested, they cried, "Men of Israel, help; this is the man that teacheth all men everywhere against the people, and against the law and this place; and furthermore brought Greeks also into the temple, and hath polluted this holy place." Act 21:28. When Paul related the experience of his conversion and his call to preach to the Gentiles, it was the same crowd and clan who cried, "Away with such a fellow from the earth; for it is not fit that he should live." Act 22:21f. They could tolerate anybody who refused to accept their perverted religious views. They wanted to kill, crucify, or assassinate every supposed heretic. Many of these heretics were men who refused their garbled interpretations, and had the true interpretation of the law. Every Christian knows that their spirit was not the spirit of Christ. That is why they rejected him. The reader will readily recall other pertinent references to the same subject.

The Sicarii were not simply bitter against supposed disloyalty and heresy; they were blood-thirsty. They were not satisfied to see their political and religious enemies weak, unpopular or defeated; they wanted them murdered. Their anxiety to see them assassinated was so strong that they had a fierce and unalterable determination to do it themselves. They were so persistent in their purpose to destroy such enemies, that when their intended victim got beyond their own reach, they passed the word and accusation along to others likeminded and of the same mind, who were to continue the political, ecclesiatical and social persecution of all those marked for destruction. The intelligent readers will remember how this clan of crooks followed and hounded Paul from place to place, especially during and because of his missionary work among the Gentiles. This class of Jews did not want the Gentiles to be saved, although their salvation was both promised and prophesied in their own Bible, and was God's plan from the beginning. The accusations repeatedly made against Paul, and the principles and purposes of the Sicarii, are very similar and very noticeable to the intelligent and thoughtful.

The Sicarii did not wear masks, but long flowing robes. They did not carry guns, but daggers. They did not work simply at night, but also in daytime. They generally worked in crowds, as when they plotted and threatened Paul's destruction; but they also worked alone. They did not always seek their victim in solitary places; they frequently sought them in the great crowds at the Jewish feasts. Their expressed purposes were all right; no good Christian could object to their general principles. Most of the principles of the Ku Klux Klan could be accepted and endorsed by both Christians and patriots. Some of the Sicarii were conscientious men, and thought they were surely doing right; the Ku Klux Klan also have some good men who think the same thing. But many people do not thoroughly investigate the implications of the moral principles they espouse; they simply take them on other people's ipse dixit. The Sicarii, as well as their modern counterpart, pretended to have a corner on patriotism and piety. They as well as the Ku Klux Klan gratified old grudges under the guise of law enforcement. Their plans and purposes were all hatched in secret, just as are those of the Ku Klux. Their real plans were not always those which they announced to the public; the Ku Klux Klan do not follow exactly the program which they announce to the public. The Sicarii used secret and underhanded methods in executing their plans, and were not very

particular as to either their methods or the means of accomplishing their purposes. The Sicarii believed that the end justified the means, just like the Ku Klux Klan.

The Sicarii took the law and justice into their own hands; the Ku Klux do the same, and say there is reason for it. The Sicarii thought they had a right to despatch all who, according to their views, were not orthodox in their religious principles, loyal in their citizenship, or faithful in party politics, just like their present progeny. The Sicarii lay in wait secretly for their victims also like their modern imitators. They banded themselves together under secret oaths; Klansmen do too. They kept their personalities in the background. Most Klansmen will tell you that no one knows who they are. The Sicarii used deception as to their identity; many of those who are known to be Klansmen, still deny to the world their membership with the order. The Sicardii used deception as to their membership and methods, just like the Ku Klux Klan. The Sicarii called themselves patriots and pietists, and the conservators of true religion. Nowadays people call the Sicarii, Assassins and Murderers. That makes one wonder what future generations will call their present descendants, for they also profess perfect patriotism and piety. The Sicarii influenced the civil authorities to work with them either as henchmen, coadjutors or members. The Ku Klux do also.

When the Sicarii could not find a laudable excuse to assassinate the objects of their malice, they manufactured one, as when they made false accusations aganist Christ and Paul, all of which were wholly false, or even arrant perversions of real facts. The Sicarii did not bring their cases into court; they decided them all in secret. When they occasionally haled their prisoners into court, it was not for the purpose of ascertaining the justice or dues, of this case, but for the purpose of taking some advantage of the accused, and yet doing it under the guise of justice. Bible readers will remember that the Sicarii tried to get the authorities to bring Paul into the court, as if to inquire more perfectly into his case, while they were lying in wait to kill him. They did not try their cases in open court, or privately, but secretly, and on ex parte testimony, the testimony of the victim's enemies. The condemned had no assistance whatever. Malice and hatred never want their victims to have any chance or justice. Their victims had no assistance, no defense, no attorney, no appeal, in fact, no chance whatever. Only damnation and death of their victims satisfied them. Their case was decided in advance in secret by their enemies. The Sicarii did not want any defense, any testimony, any appeal. How does all this differ from what the Ku Klux Klan are doing to-day?

Every intelligent Christian at the present day condemns what the Sicarii did. If the Ku Klux Klan does the same thing, in practically the same way, and are actuated by the same spirit, should they be condemned or commended? They both profess good objects; both pretend to be religious, and both pretend to be patriotic. Both appeal to class spirit and to class hatred. Both use secrecy. Both use violence. Both take the law into their own hands. Both use underhand methods. Both use their organizations to gratify old grudges. Both pervert justice. Both keep themselves in the background. Both use deception as to their membership. Both profess to be conservators of religion and patriotism. In view of all this similarity how can we commend the one while we condemn the other? If there is any difference, are not the people living in this enlightened age and country greater obligation to righteousness and justice than were those living in times of the Sicarii? Are not the Ku Klux more blameworthy than the Sicarii.

The Jews professed to be God's people, and the conservators of righteousness, justice and religion, and condemned and hated the Romans as heathen, and wicked. Yet the Romans did far more to protect Paul and to secure justice for him than his Jewish brethren ever did. The fact is, when the Romans did mistreat Paul and his friends, it was because they were generally instigated and prejudiced by the Jews. In his last years Paul ceased to look to the Jews for protection, but turned to the Romans.

The Ku Klux Klan all over the country profess to have the same religious

and political objects as did the Sicarii. But no amount of profession can ever atone for malicious deeds. For these reasons the religious press all over the country condemns the Ku Klux Klan as an unchristian organization, although it does not condemn other secret societies. They must surely think it is far worse than are other secret societies, and not in the same class with them, even though the Ku Klux Klan professes to be the bulwark of Protestantism and patriotism. Let all thinking Christians ponder over these statements, and ask the reason.

A PROBLEM IN PERCENTAGE.

Rev. H. E. Harwood.

In certain sections of this country a great many problems in percentage are being forced upon the American people today, and any sane thinking, normal minded person, regardless of creed, color, or race, can see that it is creating a sinister undercurrent in many heretofore peaceful communities. Neighbors who once were on friendly terms are now eyeing each other with suspicion. Unrest is in the air. People who do not fall in favor of certain propaganda are branded as "yellow," etc. But if they only subscribe to, and support such propaganda, they are "one hundred per cent." Naturally a little question mark arises in the back part of some of our minds. Many persons who heretofore have had no standing in a community, either mentally, morally or spiritually, are now recognized as "one hundred per cent." Can a leopard change his spots?

This situation would be bad enough if it were confined to what we commonly call the world. But our hearts are made to cry out in protest when Christian people and even ministers of the gospel, who have claimed for years the abiding presence of the Holy Spirit in their lives, are joining forces with these unscrupulous agitators and dragging their propaganda of hate into every church service and every private conversation. Can it be possible that people will so lightly cast aside the teachings of the gospel of Christ and accept unchallenged the wild ravings of highly paid strangers who come among us? People need to think for themselves now as never before. The United States covers a large territory and presents some very complex problems of government. It is a wonder that we get along as well as we do. But about ever so often some Pied Piper will start the war cry and immediately shallow-minded people will throw up their hats and run after him. Paul said, "When I became a man I put away childish things."

Psychologists claim that very few people think for themselves and the present situation seems to bear out the claims.

Great forces have worked against the progress of the Christian Church in recent years. The plagues of war and disease have torn the world asunder and left it a bruised and bleeding mass, and in the resultant confusion we are trying to find a way out. The way out must be God's way. Our plans will amount to nothing without the motive power of the Holy Spirit. We have drifted dangerously near the rocks and now at the psychological moment are ready to grasp at anything, and the sorry part about it is we want to blame someone else for our plight. Many years of experience as an itinerant Protestant minister has acquainted me with many different types of people and many complex situations. With the close acquaintance of the general spiritual condition of the Christian churches many of her leaders are not much surprised at her present plight. With open hearts and minds, friends, without respect to creed or color, let us ask ourselves the following questions: Where is the old-time sacrificial spirit of devotion to the church and her principles? Of what value are her principles if we do not practice them? Are our churches filled on Sundays despite our improved modes of travel? Is the prayer meeting room too small for the crowd? Are our missionary meetings and Ladies' Aid power-houses of prayer? Are we maintaining the family altars in our homes? Are we teaching our children God's laws both by precept and practice? Is the path to private prayer well trodden?

Friends, truth will compel us to hesitate about answering some of these questions. People are relegating the doctrine of the new birth and holiness of heart to the church attic to make room for quilting frames and fishing ponds. Every way

but God's way is being sought to pay the bills. Fathers and mothers who still keep up the family altars are regarded as old-fashioned. Churches who insist upon rigid tests of membership are classified as narrow-minded and "little."

A cloud in the sky or company furnishes an excuse for staying at home on Sunday. A grudge at the minister or his wife furnishes an excuse for withholding our financial support, and our petty bickerings and back-bitings have so robbed us of our spiritual powers that we are ready to take up with the teachings of the first blib-tongued stranger who appears in our midst, not discerning the real from the counterfeit. A spirit of fairness prompts me to say that many honest-minded and well-meaning people are deceived into believing that all our political and ecclesiastical problems will be solved by these would-be reformers.

What do we need to help us now? Do we need to rush madly into an organization purporting to be one hundred per cent American, when any one can become a member regardless of previous standing in his community, providing he has the price? Do we need to be incited to hatred and suspicion of our fellow men? Shall we allow men to commercialize our patriotism and be branded as yellow by ignorant and vicious persons anxious for our money only? We cannot hope for any betterment of present conditions even if they should gain supremacy.

Deeply conscious of my limited judgment, I sincerely believe I am voicing the sentiment of thousands of Christian hearts when I humbly submit the following solution to our problem.

We need a deeper spirit of loyalty to our church. We need to give better financial support to our churches and church schools. We need to love our neighbors, not hate them. We need to put on the robes of righteousness, not mask and conceal our identity. We need to practice as well as preach a higher standard of morals. We need to give more attention to the religious education of our children. We need to live and let live. We need to fall upon our faces before the cross of Christ and confess our sins of omission as well as commission instead of using it as a symbol of spite and defiance. We need to use the ballot intelligently regardless of party affiliation.

Instead of shaking our fists at our Catholic, Jew and Negro neighbors and saying, "Now see what you made us white Protestants do," we had better turn the searchlight upon our own hearts and lives. As long as men and women are so far from being one hundred per cent Christian as we are, it is rather inconsistent to pose as one hundred per cent American.

The leaven of Christianity has been operating in the nations of the earth for over nineteen hundred years, and still we cannot find a one hundred per cent Christian community. All good work grows slowly, so do not be deceived by false prophets who come among us purporting to have power to solve all our problems for us by some sort of "hocus pocus" proceeding. Let's avoid "entangling alliances" with wizards and their followers and work out our own salvation with fear and trembling.

NEW YORK FORBIDS K. K. K. AND KAMELIA TO INCORPORATE.

Albany, N. Y., Oct. 12.—(Special)—Knights of the Ku Klux Klan and their women's auxiliary, Kamelia, are prohibited forever from acting as an incorporation by an order obtained today from Supreme Justice Rosche by Deputies Attorney General Charles E. McManus and Edward G. Griffin.

It has been charged the klan had attempted to incorporate to escape the Walker law, which required the klan organizations to unmask by filing with the secretary of state the lists of their members.

God never gave to man fine intellectual powers, vigorous understanding, strong-winged imagination, cunning invention, or soul-rousing eloquence for the owner's sole use and benefit. Talent is trust. Let no man covet it unless there comes with it wisdom from above to insure it a right direction.—*Selected.*

We should be apt to think too highly of ourselves, and too kindly of the world, if we did not meet with some injuries and contempt, by which we are taught to cease from man.—*Matthew Henry.*

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

And have no fellowship with the unfruitful works of darkness (Ephesians 5:11).

John Wesley's Comments on Eph. 5:11.

Whatever it costs, flee spiritual adultery! Have no friendships with the world. Thy life is at stake; eternal life or eternal death! Oh, come out from among them, from all unholy men, however harmless they may appear, and be ye separate.—*Wesley's Sermons,* Vol. 2, p. 204.

Albert Barnes.

In commenting on Eph. 5:11 he says that during the Roman prosecutions all that was asked of Christians was that they cast a little incense on the altar of a heathen god. They suffered death rather than take part in heathen worship. Dr. Barnes says: "The radical idea is that Christians were to abstain from all connection with unbelievers—with infidels and heathens."—*Barnes' Notes,* p. 152.

Dr. Adam Clarke's Commentaries.

"Have no fellowship" means have no religious connection with heathens or their worship. The "unfruitful works of darkness" probably alludes, he says, to the mysteries among the heathens, and the differing lustrations (symbols) and rites through which the initiated went in the caves and dark recesses where these mysteries were celebrated; all of which he (the apostle) denominates works of darkness, because they were destitute of true wisdom; and unfruitful works because they were of no use to mankind; the initiated being obliged, on pain of death, to keep secret what they had seen, and heard, and done. How then could they keep up the profession of Christianity or pretend to be under its influence while they had communion with darkness, concord with Belial, and partook with infidels?—*Com. on Eph.* 5:11.

WOULD JESUS ENTER THERE?

When you enter the lodge's portals,
And ascend its shining stair,
I would ask you, softly ask you,
Would the Savior enter there?
Would the dear and blessed Savior,
Who died on Calvary's cross,
And for us poor, erring sinners
Bore all sorrow, pain and loss,
Pass the lodge's guarded portals,
In the dim and misty light,
Enter in mid deeds of darkness,
Deeds of darkness and of night?

Would he enter through the portals,
Where the poor, and halt, and blind
Cannot from earth's cares and sorrows
A sweet haven of refuge find?
I would gently, softly, ask you,
Would God's dear and only Son
Enter through the lodge's portals,
Where the needy cannot come?

Would he, who is our example,
He who drank the cup of gall;
He whose words and deeds doth teach us
We should never swear at all,
Enter through the lodge's portal,
Swift ascend its shining stair,
And before the altar of Baal
Fearful oaths in secret swear?

Would he round that heathen temple,
By a Cable-tow be lead—
Christ, the man of truth and candor,
Who in secret nothing said?
Ere you enter the lodge's portals,
Ere you tread its shining stair,
Ask yourself, my friend, the question:
Would the Savior enter there?

The world always loves to believe that it is impossible to know that we are converted. If you ask them, they will say, "I am not sure—" "I cannot tell"; but the whole Bible declares, we may receive, and know we have received the forgiveness of sins.—McCheyne.

A wrong deed should be immediately repented of and confessed.

SAND VS. ROCK FOUNDATION.

REV. J. M. FOSTER, BOSTON.

The Saviour tells of two builders, equally skillful and efficient, but one built wisely upon a rock, the other foolishly built upon the sand. The day of storm came, the first stood, the other fell. The foundation is fundamental.

1. Many live entirely on the surface. Like butterflies, flitting from flower to flower, they seek pleasure at ball games, athletic contests, ball rooms, dance halls, banquets, theatres, joy-riding, sight-seeing voyages. Their thinking is superficial, if you may dignify their intellectual processes with that term. It is too much trouble, it takes too much energy to think. Their morals are superficial, they make clean the outside of the cup and the platter, but within are wicked in thought, feeling and desire. Their religion is superficial. They are like the pharisees, who made long prayers and fasted, but hated man and feared not God; paid tithes of annis, mint and cummin, but neglected the weightier matters of the law, justice, mercy and truth: these ought ye to have done, but not to have left the other undone. The secret, oath-bound lodge system is indicted here: white aprons, red sashes, plumed hats, swords, brass buttons, blue coats, epaulettes, banners, bands of music—all to be seen of men, but the system earthly, censured, devilish. The Ku-Klux-Klans, with their night prowlings, in sheets and pillow slips and fiery-cross banner, is one of the kingdom of darkness. The ivy and orchid throw their roots out into the air, while clinging by tendrils to the branch of an oak. They produced beautiful flowers, but no fruit. The grape vine is rooted deep in the soil and produces rich clusters of fruit. These secret lodges cling to the state by charters and they awaken public admiration, but they bring no fruit unto perfection while the family, the church and the state are rooted and grounded in the nature of things, and live and move, and have their being in the Author and upholder of all things. The Entente Powers fought the Central Powers for four years and signed the Armistice, promising that no indemnities would be exacted. Then the Paris Treaty was framed, in direct contravention of their solemn agreement, and the Germans were compelled to sign on the dotted lines a bond requiring fifty billion dollars ($50,000,000,000), an impossible sum. At London it was reduced to thirty-two billion ($32,000,000,000). And France has had her invading army in the Ruhr for ten months, demanding the flesh nearest the German heart. But God always has the last word. And here is His message: "Your covenant with death shall be dismantled, and your agreement with hell shall not stand." Great Britain and the United States should demand that France call her forces home, and the British and French occupation of the Rhine should cease at once.

There are many who go beneath the surface, but not to the rock. An iron pillar in Delhi was thought by the Hindus to reach to the center of the earth, but the English dug down and found it only twenty inches below the surface. Trees whose roots are near the surface are easily blown over; but the oak, that strikes its roots deep into the soil stands amid the terrific storms. "Every plant which my Father hath not planted shall be rooted up." They cumber the ground. A tower in Italy was built. The foundation was laid four inches above the rock on the clay. The tower fell. The rock must be reached. The Eddystone Light-house is built upon a granite rock in the English channel fourteen miles south of Plymouth. The first one was built by Mr. Stanley, 1700. It was one hundred feet high, of wood and apolyglon. It was swept away by a storm in 1703, builder and crew lost. Rudyard rebuilt it 1709; it was of wood and ninety-two feet high; it was burned in 1755. Smeaton built a third in 1759, 72 feet high, shaped like the trunk of an oak, twenty-six feet, nine inches in diameter at the base and fifteen feet at the top. The granite blocks were mortised and tenoned into the island rock. It stands today. The secret, oath-bound lodge system is a modern tower set upon a rock at the sea. The stormy tempest of God's wrath will sweep it away; but the church, the state and the family are of God, tenoned and mortised in the rock of ages and must abide.

Only those who build upon Christ are secure. It is not good masonry to mention Christ's name because Jews, Mohammedans and Pagans are members and they must not be offended. President

Wilson refused to propose in the Peace Conference at Versailles, that Christ be recognized in the Covenant of the League of Nations, because the Constitution of the United States was silent as to His regal claims, because Jews, Mohammedans and Pagans were in our citizenry and must not be offended, and that was his mandate from the American people. Is it not strange that these avowed enemies of Christ are considered, while He in whom we live, and move, and have our being is ignored. How can Christians live in such an atmosphere of secularism? Their lives are hid with Christ in God. Coal miners go down into the pit where "the damp," poisonous gas fill the chamber. They strap a knapsack filled with air on their back. A rubber tube connects the air chest with a lamp on their cap-neb. A spring closes their nostrils and they go down into the gas poisoned chambers with perfect impunity. So believers are brought into Christ. Their lives are hid with Him. Through the golden pipes of the ordinances they breathe the atmosphere of heaven. The secret oath-bound lodges have no such protection. No wonder the apostle cries: "Come out from among them and be ye separate." Dig deep—find the The Rock, build upon that. "Upon This Rock I will build my church and the gates of hell shall not prevail against it."

Commenting on the tendency toward secret organization in the 16th and 17th centuries, James L. Dwyer, in a review of Miss Margaret A. Murray's book, "The Witch-Cult in Western Europe" (Oxford Univ. Press), says this inclination is inherent in human nature and still exists today in enlightened America. "Consider," he writes, "our college fraternities and zoological brotherhoods, with their pass-words, grips, and oaths; consider the nocturnal gatherings, the spectral disguise, the grotesque hanky-panky, and the Imperial Wizards, Dragons, and Whatnots of the Ku Klux Klan!" Yes, and we may add, consider the secret ritualism and mummery of the innumerable other secret societies that have enlisted millions of Americans among their numbers. The late President Harding was a typical secret society man. His Secretary of Labor, James J. Davis, who is at the head of the Moose organization, exalts him as "America's greatest fraternalist" (fraternalism is synonymous with secret societydom in the minds of these people) in the current number of the *Moose* magazine, and the *Fellowship Forum* reports that several Masonic lodges in different parts of the country are going to perpetuate Harding's memory by adopting his name.

Let us not forget that, as in the 16th and 17th centuries, so now, secretism is more or less a religious cult, and it is this feature in particular that makes it so dangerous to those who profess the Christian religion. Considerable new light on this aspect of a many-faceted subject will be thrown in "A Dictionary of Secret and Other Societies," by Arthur Preuss, for which the B. Herder Book Co. is now taking advance orders. The work will appear soon after New Year, 1924, and will present authentic information about hundreds of Masonic and other secret societies with which this country is infested.—*The Fortnightly Review, October* 15, 1923.

One advantage derived from Ku Klux Klan activities might be found in the attention which thoughtful citizens are now giving to the entire question of secretism. It is being realized more and more that there is no place for secret societies in a republic.

The *Wisconsin News,* published at Milwaukee and owned, we believe, by Arthur Brisbane, recently published on its editorial page a picture of women who had just joined "The Loties," a female order affiliated with the Ku Klux Klan. The editor made the following comment:—

"These young ladies are very much like children that dress up in their mothers' clothes and parade the streets, feeling important. The only trouble is that, like those children, these ladies, without knowing it or planning it, may get into mischief or be the cause of mischief in others.

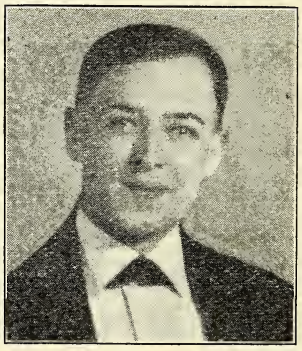
"Simplicity and purity are the two wings by which a man is lifted up above all earthly things."

Why I Left the Loyal Order of Moose

By JACK PEISER

Why did I leave the Moose lodge? Why did I join in the first place. In consequence of war-service I developed tuberculosis. After many weary months spent in a sanatorium I learned of the L. O. O. M. The sick benefits which they offered appealed to me. The description of Mooseheart and the work done by the lodge on behalf of the children of deceased members impressed me. I joined the Moose.

The experiences of the war and the time spent in the sanatorium made me more serious. Up to that time I had been a member of "the big church." I now was persuaded to attend the Lutheran Church, and later I joined an adult class. We had practically finished studying the catechism, when Pastor Engelbrecht spoke on the lodge. I fully agreed that Masonry was wrong, but I did not see then that the religion of Masonry and that of the L. O. O. M. are identical. Fact is, I did not know what the Moose taught. Fortunately, the Moose officials had seen to it that the world should know their principles. A pamphlet published by J. A. Rondthaler, the Dean of Mooseheart, and entitled "Mooseheart," served to enlighten me on the subject of the Moose-religion. Over and over again it is stated that the order is built up on the platform of the "Universal Fatherhood of God and the Universal Brotherhood of Man." The Triune God is identified with the gods of Jews and heathen. And it is proposed to unite all manner of believers on the broad platform of: "We all believe in one true God, Christian, Jew, Turk, and Hottentot." All sectarian teaching is excluded from the ritual of the lodge, and from discussion at the meetings, and "sectarian" to the Moose means anything that is offensive to any member of the order. Naturally, the divinity of Christ and His blood-atonement is sectarian, too, and must not be referred to. Services are held at which Protestant ministers officiate with Jewish rabbis, each being careful not to say anything that might offend the other. The blessed name of Christ is never mentioned in prayer. The children at Mooseheart are instructed in the religion of their ancestors. Jews are instructed by a rabbi, Catholics by a Roman priest, and Protestants by a Protestant minister. But it is expressly stated that "each is careful to keep off controverted ground and that no countenance and room is given for controversy and debate, and no attempt is made to harmonize or in any way unify the various religious shades of belief and opinion." In that way the L. O. O. M. believes itself to be building the "House of God." One paragraph in the pamphlet alluded to reads: "Thus the L. O. O. M. through Mooseheart is by its present religious culture of childhood and its preparation for the coming House of God moving the whole Order toward that 'House not made with hands, eternal in the heavens,' where shall be gathered all the various shades and grades of re-



MR. JACK PEISER

The writer of the accompanying article is one of the many thousands of young men who became ensnared in the secret orders as a result of the intense lodge propaganda among our soldiers in this country and across the sea.

But Mr. Peiser is one of the relatively few who have seen the light and who have had the courage to separate themselves from the unequal yoke of the Christ-less lodge. He is now an active member of the Luther Memorial Chapel, Milwaukee.

"Consult your pastor first," is the message which this young man sends out to all who may ever have been tempted to break their confirmation vow by joining the forces of darkness.

ligious beliefs, hopes, worships and practice."

This was enough for me. I remembered that Christ said: "He that believeth not the Son is condemned already and the wrath of God abideth on him." I remembered that God expressly warns the believers in Christ not to be yoked together with unbelievers. The Moose lodge evidently teaches the very opposite. According to the Moose, Jew and Gentile, believers and unbelievers go to heaven. They all worship the one true God and are all God's children irrespective of their relation to Christ, the Savior. It is self-evident that the Moose does not believe in salvation by faith, but rather through works. Says John W. Ford, Supreme Dictator of the L. O. O. M. 1917-18 in a book "The Loyal Order of Moose and Mooseheart" on page 9: "I wish to live here and now up to my highest and best, believing that this is the fittest preparation for a life to come." That is the "Credo" of the Moose. It became clear to me that L. O. O. M. had a different conception of Christianity than that taught by the Bible. It has no room for Christ and His redemption in its ritual and philosophy, for "The Moose lodge embraces in its membership too many representatives of every creed and phase of belief to commit itself to any distinctive interpretation of Christianity." That was more than enough for me. An organization that has no room for Christ is no place for me. Then and there I took off my Moose-pin. I am through with the L. O. O. M., thank God.

Naturally, I lost my insurance. I felt confident that God would provide for me and He has. My health has been restored and I have come to realize the full value of church-membership.

Let me offer a bit of advice to all young Lutherans. Before you join any kind of an organization, consult your pastor. As Christians you will not want to join any organization that is condemned by the Word of God, and having been inveigled into it, you will want to leave it again. Save the initiation fee. Consult your pastor first.—*Walther League Messenger.*

Nearly twenty millions of American men and women are members of organizations which boast fraternity. Yet great social problems remain unsolved. Possibly fraternity is so securely confined in the lodge room that it cannot get out and get to work for Society.—*Grit,* Sept. 30, 1923.

FOREGO VISIT TO PRESIDENT.

The supreme council of the 33rd degree Scottish Rite Masons of the southern jurisdiction, which met at Washington, decided not to make the customary formal call on President Coolidge. They declared that such visits made frequently by various organizations lay a heavy and unnecessary burden on the president. Instead they sent a message of greeting and loyalty.—*Pathfinder,* Oct. 27, 1923.

ORIGIN OF FREEMASONRY.

Ques. Is it true that the order of Freemasons had its beginning in King Solomon's temple?—Ans. There is no evidence that the order has been in existence for more than a few hundred years. As now organized the fraternity dates from 1717 when four lodges of London met and formed a grand lodge. A few lodges can be traced about 100 years before 1717. Previous to that there is no record of the order. Historians of the subject say that in a general way the Masonic lodges can be traced from the stone mason lodges, survivals of the guilds which built churches, cathedrals and bridges in the middle ages. Stories that the order has had an uninterrupted existence since the days of the flood, since the time of Isis and Osiris in Egypt or since the building of Solomon's temple are mere myths and are not considered as part of the real history of Freemasonry.—*Pathfinder,* October 27, 1923.

Blessed is the man whose work drives him. Something must drive men, and if it is wholesome industry, they have no time for a thousand torments and temptations.

THE MORALITY AND RELIGION OF FREEMASONRY.

By Rev. Otto C. A. Boecler,
Pastor, St. Luke's Evangelical Lutheran Church, Chicago, Ill.

Secrecy is Masonry's lock and bolt and bar. The Mason, as a rule, lives under the pleasant delusion that none but the entered, passed, and raised Mason knows anything about the "sublime" and "hidden" mysteries of Freemasonry. He is not aware of the fact that seceding Masons have published the secret ceremonies of numerous degrees of the Masonic institution, that these exposes are on the market, and can be bought for much less than those deceived persons paid for the revelation of these secrets who were initiated into the order. These exposes, we may safely maintain, are reliable because they have been offered by men who, for conscience's sake, have left the lodge, and who, from Christian motives, would warn their fellow Christians never to become Masons. But we need not refer to these exposes of seceding Masons in the least in order to form an intelligent and Christian opinion concerning the character and claims of this oath-bound society. We shall, in this short treatise, quote only the standard works of Freemasons of the highest repute, whose authority no sane Mason can question. These writers give us more than sufficient proof that the morality and religion of Masonry are antibiblical and antichristian.

I.—The Morality of Freemasonry.

Masons assert that Freemasonry is a moral institution of the highest standing. Webb says: "Freemasonry is the most moral institution that ever existed." *Mon.,* p. 37. Steinbrenner claims that "Masonry is not only a perfect code of morality, but that it also enforces a system of intellectual culture." *Orig. and Hist.,* p. 15. Arnold says: "Masonry marches in the same path with Christianity today; it seeks to exercise the foul spirit of selfishness, to make men love each other as brethren and bear one another's burden." *Rationale and Ethics,* p. 189.

These claims sound good, and they would cause us to believe that there is no institution in the world more moral than Freemasonry. But these claims are not true. If Masonry is "the most moral institution that ever existed," then it must necessarily be under the highest moral law that ever existed, the Ten Commandments of God. But Mackey says: "Every Mason, say the old charges of 1722, is obliged by its tenure to obey the moral law. Now this moral law is not to be considered as confined to the decalog of Moses, within which narrow limits ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturae,* or the law of nature. The universal law of nature is therefore the only law suited in every respect to be adopted as the Masonic code." *Jurisprudence,* p. 502. "The Ten Commandments are not obligatory upon a Mason as a Mason, because the institution is tolerant and cosmopolite, and cannot require its members to give their adhesion to any religious dogmas or precepts except those which express belief in the existence of God and the immortality of the soul." Mackey, *Ency.,* p. 205. The code of laws which regulate a Mason as a Mason is the law of nature and not the Ten Commandments of God. The Mason need not feel himself restrained by the enjoinders of the Law of God, of which Christ says that not one jot or tittle of it shall pass away, which Christ Himself obeyed and required His followers to obey. The Mason as a Mason is free to disobey the Ten Commandments of God, and to follow that indefinable thing, the law of nature, as he sees it. Mackey says, Masonry is "tolerant." Yes, indeed, Masonry tolerates what God does not tolerate. In rejecting the Ten Commandments as the norm and guide for man's actions, Freemasonry stands condemned, in the light of God's Law, as an immoral institution.

Freemasonry very plainly and distinctly rejects the authority of the First Commandment, which requires us to worship but one God, the God as He has revealed Himself unto us in the Scriptures, the Triune God, Father, Son, and Spirit, three persons in one divine essence. This God alone should be worshiped, feared, loved, and trusted above all other things. There is none other God beside Him. The gods of man's hands and intellect are but idols. Masonry rejects this Triune God. Who is the god of Masonry? Mackey says: "The general sense of the fraternity has rejected all religious test except a belief in God." *Ency.,* p. 97. Again, Mackey says: "This Divinie Being, the

Creator of heaven and earth, is particularly avowed in Masonry in His character of the Great Master Builder of the world, and hence Masonically addressed as the Great Architect of the Universe." *Juris.*, p. 93. Beside this Masonic god there is no other god in this institution. But who is this Great Architect of the Universe? Here is the Masonic answer: "Freemasonry proclaims, as it has ever proclaimed, the existence of a Creative Principle which it terms the Great Architect of the Universe." *Supreme Council A. & A. Rite,* Lusanne, 1868. Rev. Martin L. Wagner, in his book *Freemasonry, an Interpretation,* on p. 295, says: "Pike declares that this is but an old term revived, and identifies this creative principle with the generative principle of the Egyptian and Indian religions, and distinguishes it from the Jehovah of Christianity. Buck defines God as an omnipotent, eternal, boundless principle, and declares that the recognition of this principle of principles as the Great Architect is the real genius of Freemasonry." The "god" in Freemasonry is not even a personal god, he is but a mere principle, so Masons of the highest authority tell us. They place their god on a level with the generative principle of the religions of Egypt and India, with the gods of the heathen. Masonry professes a false god, and everybody that congregates around the altars of Masonry is worshiping an idol of man's making. Masonry rejects the First Commandment: "Thou shalt have no other gods before Me." Worshipping at a Masonic altar is spiritual adultery.

The Second Commandment reads: "Thou shalt not take the name of the Lord, thy God, in vain." And God has added the following threat to this commandment: "For the Lord will not hold him guiltless that taketh His name in vain." In the Masonic lodge the holy name of God is taken in vain in a most shameful manner by the horrible oaths that are administered in the various degrees. Every new degree obliges the candidate to take the name of God in vain and to call down terrible penalties upon himself. Morris says: "An affirmation is not esteemed equivalent to an oath in Masonry, however it may be in common law." *Dictionary,* Art. Affirmation. So Morris asserts that an oath must be taken. These oaths of Masonry are condemned by God's Word. They stand in direct contradiction to Lev. 5, 4, 5, where we read: "If a soul swear, pronouncing to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, *and it be hidden from him;* when he knoweth of it, then shall he be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that one thing."

In the various degrees of Masonry the candidate is required to take an oath on things that are "hidden from him." He must swear to keep secret matters that will in the future be made known to him, and that he will obey laws of which he knows nothing at the time when he is taking the oath. The candidate does not know whether the keeping of these secrets will be morally right or wrong. These oaths are expressly and clearly forbidden by the Word of God. There is no court of justice in the wide world that requires any one to take an oath in uncertain things. The candidate for the various degrees of Masonry is, indeed, assured that the obligation or oath which is required of him does not stand in contradiction to his religion, the laws of his country, the well-being of his family and of his neighbor. But this does not change the nature of these oaths, they are still oaths in uncertain things. If I am to take an oath, I must not rely upon the assurances of another person. I must be clearly convinced and see distinctly that I have a moral right to take the oath that is required. By taking these oaths in uncertain things, all candidates in Masonry take the name of God in vain.

The oaths required by the Masonic lodge are frivolous oaths. Putting a person under oath is a most serious matter. Oaths should not be trifled with. The glory of God and the welfare of our neighbor alone can induce us to take an oath upon us in the presence of the all-seeing and holy God. Jesus clearly forbids frivolous oaths when He says: "Swear not at all: neither by heaven, for it is God's throne; neither by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head,

because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Jesus clearly teaches us that in our daily communication and conversation as man to man we should be satisfied with using "yes" or "no," and we should not interlard our daily conversation with all manner of oaths, as the Jews were accustomed to do in His days. Oaths that are not judicial oaths are here forbidden. The oaths required from a candidate in Masonry are not judicial oaths. There is no law of God or man that can obligate us to submit to these oaths. They are merely required by the self-made, man-made laws of the Masons. By binding yourselves by such oaths you become guilty of a frivolous act, of using a holy thing for a most unholy purpose. Such oaths have no binding force, and when taken, must sincerely be repented of as a violation of the divine command: "Thou shalt not take the name of the Lord, thy God, in vain." If a man refuses to repent of such silly, empty, frivolous oaths, he will fall under the condemnation of God: "The Lord will not hold him guiltless that taketh His name in vain."

The oaths of Masonry are also most hideous and blasphemous oaths because they require the candidate to call down upon himself blood-curdling imprecations and most shocking penalties. These penalties are frequently mentioned in the writings of Masonic authorities. We shall produce but one quotation. Mackey, in his *Lexicon,* Art. Penalty, alludes to a custom of the ancient Hebrews, and then continues to say: "After an animal had been selected, his throat was cut across [Entered Apprentice's penalty] with a single blow so as to divide the windpipe, arteries, and veins, without touching any bone. The next ceremony was to tear the breast open and pluck out the heart [Fellow Craft's penalty], and if there were the least imperfection, the body would be considered unclean. The animal was then divided into two parts and placed north and south [Master Mason's penalty], that the parties to the covenant might pass between them from east to west; and the carcass was then left as a prey to voracious animals." The candidate in Masonry obligates himself to submit to these barbarous penalties, such as having his throat cut across, his heart torn from its seat, and his body cut in twain, if he should divulge any of the secrets entrusted to him, or break the vows which he has taken upon himself. Morris, in his *Dictionary,* Art. Disobedience, says: "The Mason who disobeys a due summons subjects himself to severe penalties." We learn from these words that if a Mason is summoned by a Mason for a purpose that seems fit to him, he must answer the summons or submit to terrible penalties. And this he has to declare under oath. A man who will submit to utter such profane language only degrades himself in the highest degree. How can a man, how can a Christian submit to such indignities? But since the candidate calls upon God in uttering these oaths with their shocking penalties, he becomes guilty of blasphemy. How can he call upon God to witness such a foul ceremony, and to lend His ear to such profane and barbarous language? Here again he becomes guilty of a transgression of the Second Commandment, taking God's holy name in vain.

The Law of God enjoins upon every man: "Thou shalt love thy neighbor as thyself." Our love is to go out to all men upon earth. The Masonic lodge, with many other lodges, boasts much about its benevolence. But Masonic benevolence is partial and exclusive. It is benevolence of the Mason to the Mason every time, even in preference to the Christian if this Christian is not a Mason. Jesus describes this class of charity in these words: "If ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again." The Masons exclude from their organization and from their acts of brotherly love all women, all old men in their dotage, all young men in their nonage, all atheists, all deformed persons, all madmen, and fools. They are, indeed, very independent and very exclusive in their charity. They are careful not to receive such as members as are likely to become a burden to the institution. And

the much-vaunted charity which they practice over against their Masonic brethren is not charity at all, for they are merely paying what they owe these people for the dues which they are required to pay. Morris, in his *Dictionary,* Art. Advantages, says: "The allurements to unite with a Masonic fraternity partake of the nature of personal advantages. It were folly to deny that, while the applicant is willing to impart good to his fellows, he expects equally to receive good." Morris here admits that the charity and advantages of Masonry are merely a tit-for-tat business, merely a matter of one hand's washing the other. Masonic benevolence is selfishness pure and simple.

The chastity and purity which is required of the Mason is of a most exclusive kind. Mackey, *Jurisprudence,* p. 46, says: "No Mason shall debauch or have carnal knowledge of the wife, daughter, or concubine of his Master or Fellows." This is called the "Seventh Written Law of Masonry." A very fine law, indeed! God requires us to observe chastity at all times and over against all persons, but the Mason is required to refrain from carnal lust only with the female relatives of Master Masons. Even the chastity of Masons is of an exclusive kind. Mackey also enjoins upon the Masonic conscience of all members that they shall not debauch the concubine of any Master Mason. So, then, Mackey admits that a Mason may have a concubine, that he may have a female companion who is not his lawful wife. This "Seventh Written Law of Masonry" is, no doubt, a veritable pesthouse of iniquity. It stands all decency on its head, and stabs all true morality and purity to the heart.

The morality for which the Masonic lodge stands is of the lowest type. It must be such, as the Ten Commandments are not the moral law by which Masons are guided and governed. The instances adduced above prove clearly that the Masonic system arrogantly brushes aside the authority of God as it is expressed in the Ten Commandments. We do not say that every Mason ignores the Ten Commandments. No; many a man is better than the system to which he belongs. But Masonry, in rejecting the authority of God in the Ten Commandments, becomes guilty of the highest immorality. Thus a man may lead a loose life in the light of the Ten Commandments and still be a good Mason as long as he obeys Masonic law.

II.—The Religion of Masonry.

Masonry is a religion. It has its own temples, altars, priests, religious emblems and symbols, prayers, and religious ceremonies. These things are too patent, and require no proof.

Masonry has its own revelation. It is not the Bible. Mackey, *Ency.,* p. 207, says: "The Jews, the Chinese, the Turk, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else." Masonry, we are told, is not founded on the Bible, even though the Bible may be found on a Masonic altar. The Bible is not the book of revelations for the religion of Masonry. What value should it have for the Mason? Mackey, in his *Lexicon,* Art. Bible, answers: "The Bible is used among Masons as the symbol of the will of God, however it may be expressed." The Bible is a mere symbol for the Mason, just as the square and compass, the rough ashler and perfect ashler, the trestle-board and key-stone are symbols and emblems to the Mason. For in a lodge where Jews are in the majority, the Old Testament may lie on the altar; and in a lodge where Turks are in the majority, the Koran may lie on the altar; and in a lodge where Parsees are in the majority, the Zend-Avesta may lie on the altar. It matters little to the Mason, because these books are but mere symbols to him. But Masonry has its own book of revelation. Which is it? Mackey, *Ency.,* p. 641, says: "Its religion is that general one of nature." Buck, *Mystic Masonry,* p. 134, says: "God never manifested Himself to be seen of men. Creation is His manifestation." Pike, *Morals and Dogma,* p. 206, says that "the Universe is the true Word of God," the "thought of God pronounced." In rejecting the Bible as its source of revelation, Masonry certainly stands in contradiction to God's holy Word.

(To Be Continued.)

MASONIC OUTRAGES

or

How Freemasons Regard and Treat Those Who Expose and Discuss Their Institutions.

By Rev. H. H. Hinman.

[Owing to numerous requests for information as to Masonic atrocities, we reprint the following article written in 1886 by the Rev. H. H. Hinman, of Washington, D. C. For many years this article could be had in pamphlet form but it is now out of print. We would therefore suggest that copies of the Cynosure in which this article appears be preserved.—Editor.]

MASONIC INTERFERENCE WITH THE PUNISHMENT OF CRIMINALS

Before concluding this statement of outrages, it is proper to note a few of the many instances in which "judgment is turned away backward, and justice standeth afar off;" "yea, truth is fallen in the street and equity cannot enter." Is. 59: 14-15.

Passing over the Morgan case, and the numerous crimes growing out of it, in nearly all of which Masonry proved too strong for the law to grapple with, we notice first the case of Samuel L. Keith, of Belvidere, Ill., who was a member of Belvidere Lodge No. 60, of that place. Ellen Slade was an orphan girl of eighteen, who lived in the family of Keith, and was the victim of a series of crimes, resulting in her death. A coroner's jury decided, beyond all controversy, that Keith was guilty of her murder. A warrant was issued and put into the hands of the sheriff of the country, who was a member of the same lodge with the murderer. Though Keith was in the village, no effort was made to serve the writ for forty-eight hours; and then report was made that the murderer could not be found. Judge Whitney, of the county court, who was Master of the lodge, called a public meeting and denounced the conduct of the sheriff. For this an attempt was made to assassinate the judge, and he was complained of and tried for un-Masonic conduct before the Grand Lodge of Illinois. Keith was found, lodged in jail, but released on bail. When the grand jury met, it was composed mainly of Masons, with a few Odd-fellows. The evidence that seemed so conclusive to the coroner's jury, had no weight with them; and, as no bill was found, Keith was discharged. There was, perhaps, never a more clearly authenticated case of seduction and murder, or a more palpable violation of law and justice. It is but just to say that Judge Daniel Whitney renounced Freemasonry, and published the proceedings to the world.

Wm. M. Tweed, of New York, has justly been styled "The Prince of Thieves." Together with his associates, he stole some thirty to forty millions of dollars from the city treasury, and when the fact were well known, he impudently enquired, "What are you going to do about it?" Not until there was a great popular uprising, and an impeachment of one of the judges, could he be brought to trial. At last he was tried, convicted and sent to the penitentiary for twelve years, but he never was subjected to prison discipline, and stayed less than a year and a half. He was taken out on a writ of error, re-arrested on another charge, and allowed to escape from the sheriff. He fled to Spain, where after some time he was arrested by the Spanish authorities and returned to this country, but had no further punishment, nor were his ill-gotten millions recovered. Mr. Tweed was a prominent Mason of that Masonic city.

Hon. W. P. Kellogg, U. S. Senator from Louisiana, and afterward member of the House of Representatives, was and is a prominent Mason. He was indicted by the Grand Jury of the District of Columbia for receiving the payment of $20,000 for securing a star-route mail contract. The penalty, by law of Congress, is a fine of ten thousand dollars and imprisonment for two years. The writer heard the trial. The man who offered the bribe swore to the fact that the offer was made and accepted and the money paid. Receipts were put in evidence, showing that beyond all question the

money was so paid. The judge, in his charge to the jury, said there could be *no question as to the facts being as charged;* but he also instructed them to bring in a verdict of acquittal, because the case had *lapsed under the statute of limitations.* The grand jury had several times attempted to take up the case, but the district attorney had staved off all action until it was a *few days too late to come within the limits of the law.* There was, undoubtedly, a preconcerted plan to defeat the ends of justice, and the officers of the law were parties to the transaction.

We notice next the case of Dr. N. C. Hall, of Davisburg, Mich. The following report was prepared by the writer, after a full and careful investigation of the facts from official sources.

Dr. Hall was a physician of Davisburg, his wife was an amiable Christian lady, who suddenly sickened and died with marked symptoms of arsenical poison. Dr. Hall had improper relations with a widow woman in that place. The suspicions of the people were strongly excited by various circumstances, and a scientific investigation was demanded.

Finding that this demand could not be resisted, Dr. Hall secured the aid of Masonic physicians and unlawfully disinterred the body of his wife, took out the stomach and liver and took them to Detroit, where he purchased another human stomach and liver. One of these was submitted to chemical analysis and found to contain no arsenic; the other has never been accounted for.

Dr. Hall was tried for murder, but the jury failed to agree. Other suspicious circumstances appeared, and a further examination of the body was demanded. Dr. Hall hired two men to steal the body of his wife from her grave, put it in a salt barrel, and hide it under a straw-stack. The body was found and one of the men confessed his part in the matter. After the body was known to have been taken from the grave, and previous to its being found, Dr. Hall offered a reward of fifty dollars for its recovery.

On chemical analysis being made the body was found to be *full* of arsenic, so much so as to have been most remarkably preserved. Dr. Hall demanded his wife's body, but was not allowed to get possession of it, and it was reburied.

After a long and patient trial the case was submitted to the jury, who speedily returned a verdict of guilty. This was November, 1881, and after being sent to the penitentiary he was allowed a new trial, and lately his bail has been reduced from $20,000 to $3,000! No one can give any good reason for this action; nor does there seem to be any reasonable explanation, except that Dr. Hall is a Mason, and so are all of the principal actors in the horrid tragedy.

It should be added that Dr. Hall went West on bail. After some months he returned, but on various pretexts escaped all further punishment.

Capt. Howgate, of the U. S. Signal service, was a prominent Mason in Washington, D. C.; he is a defaulter in the sum of $150,000 to $200,000. It is well known that he has been in the vicinity of Washington for several years, and has been communicated with, and yet he has not been arrested; all parties agreeing to let him escape. Surely Masonry is a grand protection for public defaulters.

Hessing and Rhiem were prominent Freemasons, liquor dealers and politicians of Chicago; they were indicted and convicted of immense frauds on the U. S. Revenues. They were sentenced to six month's imprisonment in the county jail, and a fine of five thousand dollars each. They suffered three month's imprisonment and then had a full pardon remitting their fines.

Daniel Sickles was a member of Congress from New York, he had just occasion for a legal prosecution against McCay; he had no occasion for shooting him, and yet he knocked down a man who was fleeing from him; shot five bullets into his prostrate body and left him dead. He was arrested but escaped punishment. He was made a Major General in the U. S. Army, U. S. Minister to Spain and has since filled lucrative offices. He is a prominent member of the Grand Army of the Republic. It is believed that about thirty-three degrees of Masonry stood between him and punishment.

We may not certainly know that it was Masonry that cleared all these persons, but we can and do know that in securing

their acquittal their "brethern" had only to keep the oaths that they had sworn in the lodge.

There are multitudes of other cases where it is beyond question that Freemasonry inspired outrages, was used to secure nominations, political appointments, determine elections and pervert justice in the courts. We have not thought it wise to mention more than a few, and none that either were or might not be proved by the sworn testimony of competent witnesses. The object has not been to create prejudice against individual Masons, but rather a just abhorrence of the system. It must be remembered that it is the system, rather than the men which is to be held responsible for the crimes of Freemasonry and the other secret organizations that have grown out of it. All men are not as bad as their institutions and covenants. Some slaveholders were amiable and excellent men, and used their power to protect rather than to oppress the slave; but the system was one of terrible wickedness, and productive of the most horrible crimes, culminating in the slaughter of half a million of our citizens. So, too, there are many amiable and excellent men who are Masons, but they are such in spite of the institution with which they are connected. The order is responsible for the long series of crimes growing out of this and kindred systems. Like the slave system, it is at war with every principle of civil equality and Christian civilization; and we must destroy it, or it will destroy us.

THE DOCTRINE OF NON-SWEARING.

James, writing to those that held "the faith of our Lord Jesus Christ, the Lord of glory" (2:1),—writing to those whom he exhorted to "Be patient until the coming of the Lord" (5:7), said: "Above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay: that ye fall not under judgment" (5:12). Weigh the force of those words, — "ABOVE ALL THINGS!" That is a gospel trumpet with no uncertain sound. Likewise, hear the Master: "Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the foot-stool of His feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: for whatsoever is more than these is of the evil one" (Matt. 5:33-37). In the first place, the taking of an oath, or any other obligation, that goes beyond the "Yea, yea; Nay, nay," binding under some terrible penalty, is wrong because *it is plain disobedience to the commandments of Jesus.* "Why call ye Me, Lord, Lord, and do not the things which I say?" (Luke 6:46). "And hereby we know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him; but whoso keepeth His word, in him verily hath the love of God been perfected" (I John 2:3-5).

Again, even as intended, *the oath is the strength of secret darkness.* Often has the tongue of a professed Christian been silenced and chained in the presence of a great evil by an oath previously taken. In forswearing yourself, binding yourself under unholy penalties "ever to conceal and never to reveal," you are simply destroying your absolute liberty for right action under the guidance of the Holy Spirit at all times in your days to come. God keep us from that! Once again, the oath that is more than "Yea, yea; Nay, nay," always *puts the child of God in a false light before the world.* When he takes his oath he always says in effect, "The fact that I am a child of God is not a sufficient guarantee of my word of honor." As a matter of fact, if your "Yea, yea," or your "Nay, nay," is not guaranteed "true blue" by the fact that you are a child of God, the binding of your very soul under all the horrible penalties of Masonic or other oaths, will not guarantee your word, unless you are a miserable coward, fearing that if you break your oaths, the penalties may be carried out.

18).—Louis Bauman.

WORSHIP.

Worship from the old Saxon *worthship* is acknowledging worth; and in religion, supreme worth. But how is the supreme worth of God acknowledged by the incantations of a conjuror, the mummeries of priestism, or the idolatries of the lodge?

But, one says, the performances of the lodge are mixed. There is much Scripture and many good sentiments in them. May not a Christian practice the good and neglect the rest?

No. In the lodge the true God is put on a level with fictitious deities, and his word with fictitious revelations. And when truth is fused and mixed with falsehood the whole compound is falsehood. The Christian who goes into the lodge, practices this compound, Freemasonry and the whole of it. There is no true God on a level with idols, nor inspired Scriptures on a level with false. And the attempt to worship the true God in a lodge which excludes Christ, and puts the Bible on a level with false revelations, amid coarse jokes and stupid ceremonies and mock solemn prayers, is not worship, but insult.

For if there is one clear, unequivocal, explicit command in the Word of God: it is that of the apostle to withdraw fellowship from heathen worships and worshippers.

"Be ye not unequally yoked together with unbelievers." "What concord hath Christ with Belial?" "What agreement hath the temple of God with idols?" Wherefore come ye out from among them." "And have no fellowship with the unfruitful works of darkness." "For it is a shame even to speak of those things which are done of them in secret."

Will the missionaries receive Chinese converts who still cling to their vain ceremonies, and allow the promiscuous worship of Buddha along with Christ? To bow one hour before nothing and the next before the God that made the heavens?

But this is not all. No truth stands more clear throughout the Bible than that Gentile or Christless sacrifice is paid to demons; that the shrines of idolatry are inhabited; that false worships have supernatural or spirit power; that they are the dram-shops of the soul, where spirits of the wicked dead awaiting the day of judgment, or evil angels fallen, or both, do haunt and hover, as untaken murderers, thieves and rogues of every hue and stripe haunt literal grog-shops.

And, if this Scripture teaching be true, how unmitigatedly, how unutterably horrible to the eyes of God is an idol temple or a Masonic lodge! Nothing imaginary or real in the whole universe of God can equal in simple horribleness, men, immortal men, *worshipping devils!* — that fiend who tempted Christ; the legion who haunted the Gadarene and made him "exceeding fierce"; the creature that tore the lunatic son; the seven that possessed the Magdalene; the one who "grievously vexed" the girl of Canaan. Why, we have but to group in one terrific family the "unclean spirits" appearing and acting in the simple Scripture narrative, to see them manipulating with invisible fingers, influencing, swaying, mesmerizing a company of blinded and befooled worshippers in a pagoda, or lodge; and we shall cease to wonder that an active Freemason sees nothing in his order "contrary to Christianity." "The god of this world has blinded his mind," and his very power of veneration is gradually turning to stone. He is enchanted by the sorceries of the lodge.

But time and your patience would fail to enumerate even the proofs that these orders belong to the family of false religions; that they are substitutes for the atonement, and rivals of the religion of Christ. They blot out the Christian era by substituting another date for "the year of our Lord." They omit Christ from the creed at the door of the lodge, which is an omission of Christianity from all beyond. They construct society in layers of lower and upper degrees, like paganism, popery, priest-craft and king-craft, and not in an equal brotherhood like our American republic and a New Testament church. They claim to teach the whole duty of man without the Bible; to regenerate man without the Holy Spirit, and send him to heaven without the blood of Christ. Each and all of these impious pretensions are no part of their secrets but printed in their books and published to the world.—*Ex-President J. Blanchard in Anti-Masonic Scrap-book.*

CAN A CHRISTIAN CONSISTENTLY SAY, "SO MOTE IT BE!"?

RICH. KRETZCHMAR.

Oh, bid now every prejudice be gone,
Before your God weigh duly pro and con,
Then take your stand and say, "Thy will be done!"

Our neighbor was a Jew and no Christian. He also was a Freemason. And you know that many Jews and other people who are opposed to the Christian religion are considered members in good standing by the Masonic Order.

As a Jew our neighbor, with whom, by the way, we always had very pleasant neighborly relations, tried to work his way to heaven according to his Jewish religion, as a Freemason, however, according to his Masonic religion. And both as a Jew and as a Mason he expected to be saved on the merits of his character, his conduct, his works.

One night we heard terrible groans emanating from the neighbor's house. The poor man was in the pains and agony of death. The next day we were informed that he was dead.

As a Jew he was buried according to the rites of his Jewish religion. Rabbi H. conducted the funeral service, spoke a prayer, and tried to show that the deceased had passed into a better and happier life on the merits of his character, his conduct, his works; for he had been a good Jew.

As a Mason he was buried according to the rites of his Masonic religion. The chaplain of the lodge conducted the service, spoke a prayer, read the ritual, and tried to show that the deceased had entered a better and happier life on the merits of his character, his conduct, his works, that he had been admitted to the "Grand Lodge Above," where all fellow-Masons hope some day to be reunited with him; for he had been a good Mason.

Fellow-Jews listened to the words of the Rabbi with silent consent.

Fellow-Masons, some Jews, some Christians, listened to the words of the lodge chaplain, not with silent consent, but with a consent given vent to in words, saying time and again, "So mote it be! So mote it be!"

Let us now consider for a moment the discordant situation of the Masonic Christian.

As a Mason he stands at the grave of a Jewish or any other fellow-Mason who never believed in the Christian religion. He hears the chaplain of the order say the prayers and read the ritual adopted by all Masons. The deceased is said to have entered a better, a happier life on the merits of his character, his conduct, his works; because of his having been a good Mason, he was admitted to the "Grand Lodge Above," where all Masons hope to be reunited with him some day. And he, the Masonic Christian, will say, "So mote it be!" For that is his Masonic belief, the Masonic way of salvation.

As a Christian, however, he is bound to accept the infallible words of the Bible and of the Savior: "No man cometh unto the Father but by Me." John 14, 6. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3, 36. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4, 12. "All have sinned, . . . being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3, 23-24. "Through faith, and that not of yourselves, . . . not of works, lest any man should boast." Eph. 2, 9. That is every true Christian's belief, the only Christian—the Biblical way of salvation.

How in the world can these two beliefs, the Masonic belief and the Christian belief, be harmonized? How can both be found in the same heart? They are as irreconcilable as darkness and light, as death and life. To be a conscious, conscientious, and consistent Christian makes it absolutely impossible to be at the same time an intelligent, loyal, and consistent Freemason. *If you want to be consistent, you must choose one or the other, Christ or the Lodge.*

Suppose you would attempt the impossible and, as a Freemason, still want to cling to Christianity, to salvation through Christ, then there is no getting away for you from the clear and definite injunction: "Be not unequally yoked together with unbelievers; . . . for what communion hath light with darkness? . . . What part hath he that believeth with an infidel? . . . *Wherefore come out from among them and be ye separate, saith the*

Lord." 2 Cor. 6, 14-17.

If, as a Christian, for some supposed gain and advantage, you still want to hold to the lodge, the Masonic belief of a salvation without Christ, how can you expect to escape your verdict, Matt. 12, 30: "He that is not for Me is against Me"? "What is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16, 26.

Moreover, we might also inquire, How can a Christian consistently say, "So mote it be!" when he realizes that the Masonic worship is directed to an imaginary, fictitious deity, which is made to be acceptable to Jewish and other non-Christian lodge-members, who would never think of praying in the name of Jesus, of accepting and worshiping the Son of God, or the Father of our Lord Jesus Christ, or the Spirit proceeding from the Father and the Son, while every Christian knows that this is the one true God, who revealed Himself in the Bible, and who earnestly enjoins us: "Thou shalt have no other gods before Me. My glory will I not give to another. Whosoever denieth the Son, the same hath not the Father?" Ex. 20, 3; Is. 42, 8; 1 John 2, 23. Christians always want to pray only to this true God, and they desire to do so in the name of Jesus, as He told them to do, John 16, 23; for they always remember that they and their prayers are acceptable to their Father in heaven not because of any merits of their own, but solely through the merits of Jesus Christ, their Savior.

Oh, let us entreat all sinners, whether they are members of the lodge or not, Come, worship the living and loving God of the Bible! Listen to the Gospel of your salvation: Christ died for all; He is the only and all-sufficient Savior. 2 Cor. 5, 15. His blood cleanseth us from all sin. 1 John 1, 7. Neither is there salvation in any other. Acts 4, 12. Therefore repent and believe in Jesus Christ, and you will be saved. Acts 16, 31.

May no Christian, therefore, take the conflicting and contradicting stand with those who are denying Christ by teaching a Masonic god and Masonic way of salvation on the merits of character, conduct, and works!

Hence we must conclude that for a Christian to say with the lodge, "So mote it be! So mote it be!" is not only a disastrous inconsistency, but above all is decidedly a denial of his faith and his Savior.—The Lutheran Witness.

MODELS OF OLD JERUSALEM STRUCTURES AMONG EXHIBITS.

Models of each of the seven temples that stood in Jerusalem beginning with the Tabernacle have just been brought to America through an arrangement with the American colony of Jerusalem, and will be exhibited next week at the Masonic Fashion and Home Exhibition, with lectures. One of these is King Solomon's Temple, in which Solomon received the Queen of Sheba, and in whose construction Freemasonry had its origin.

The models were made by the late Dr. Baurat Schick, an authority on architectural art, who was city architect of Jerusalem for thirty years. In preparation for his work he conducted excavations in and around the temple area and made a study of the Hebrew language. The models are of decorated and inlaid woods and are considered to be the best that have ever been made. They were brought to this city by Dr. Francesco Sauchello and were shown privately at 71 West Twenty-third street.—*Newark Evening News, N. J.*

"Prof. Newman, in a lecture before National Geographic Society, says: 'One Hundred thousand marriage licenses for American soldiers were issued in France,' which means, if executed, 100,000 Americans contracting to bring up their children in Romish sorcery." (Proceedings Grand Lodge District of Columbia, 1919 page 502.)

Mr. David Harlowe, Grand Master of the Grand Lodge of Wisconsin, 1919 refused to sanction the petition for the degrees of Masonry "of a preacher who could not bend the right knee." (Proceedings Grand Lodge District of Columbia, 1919, page 506.)

This is a case where an apparent misfortune proved a real blessing.

News from Workers

THE FIRST THREE WEEKS.

[The following is our first letter from a new Field Lecturer, Rev. Benjamin Mickle Brown, who has been with us less than a month and yet in that time has given twelve addresses and visited many ministers, distributed literature and taken twelve Cynosure subscriptions. It is a good record. The only question about his continuing is our ability to support him and his good wife and seven godly children. Wm. I. Phillips, Gen. Sec'y.]

In a village Y. M. C. A. building near Chicago, after an unsuccessful effort to persuade a ministerial association to permit an antisecrecy lecture to be given in either of the churches represented, I felt rather depressed and lonely. None of the pastors were lodge men but so strong was the hold of lodges in the churches that none felt it would be wise to handle the subject publicly themselves or allow another to do it.

It is truly wonderful how completely the lodge has muzzled the church in this matter.

The Y. M. C. A. secretary had acted as recording secretary of the Ministerial Association and in his office later, being a Mason he felt called on to rebuke me for opposing his lodge, expressing doubt as to the truth of our contention that Masonry teaches a false religion.

Winning a Man to Christ.

In the midst of our conversation a traveling salesman came up to sell candy to the secretary and he added his protests, for he also was a Mason. I carefully explained our position, and soon learned that he was not a church member and claimed not to be a Christian, but seemed open minded and really eager for the Truth.

This wonderfully revived my spirit. I laid aside all antisecrecy literature, took him one side and joyfully preached to him the glorious Gospel of salvation by Jesus Christ. God blessed the message, the young man pledged his life to Christ and we had prayer together. He took away to read a Gospel and some tracts.

On the following Monday I visited him at his home and showed him from "Mackey's Masonic Ritualist" the religious principles of the Order, after which he knelt and prayed in the presence of his Christian wife—evidently for the first time. He subscribed and paid for the CYNOSURE and promised to go to work for Jesus.

When I returned to the Y. M. C. A. and told the secretary he was glad, and seemed to be far more open minded to the antisecrecy truths when he saw how God had honored them in opening the way to the saving of his Masonic brother.

Without at all weakening in our testimony against the evils of the lodge I believe we can accomplish much more by being ever on the alert with the positive message of real salvation for the unsaved man we meet, who would be little helped if we merely persuaded him to leave the lodge and gave him nothing better.

The National Christian Association is positively Christian and hence warns men to beware of the pagan lodge system and emphasizes the fact that there is salvation only in One, the Lord Jesus Christ. Herein lies our power. Let us emphasize it in our efforts among our friends both saved and unsaved. All the wealth of earth and heaven lies in Christ Jesus and this it is our privilege to freely offer to all we meet. Having Christ in His fullness no man or woman longer wants the lodge, or any other worldly alliance for protection or fellowship.

B. M. BROWN.

A subscriber to our magazine writes from Greencastle, Pennsylvania, under date of October 27th: "I think the CHRISTIAN CYNOSURE is fine. It just furnishes the material I need."

A Quincy, Illinois, subscriber writes: "The magazine is fine and am well pleased with the same."

A Lutheran minister in Iowa wrote recently: "Things are a bit tight but we simply cannot drop the CYNOSURE on account of financial pinchings. The good work must go on. Masons are to lay the cornerstone of the Linn County Court House on November 12th. On the stone is engraved 'Laid by the Grand Lodge of Iowa, A. F. & A. M.' Think of such a statement on a public building's cornerstone!"

A REPORT AND A TESTIMONY RELATING TO ONE OF OUR CHURCHES.

You know, my dear Editor, that my ministerial duties do but seldom allow me time for the work *you* have entrusted to me, namely, to give lectures for our National Christian Association.

When I can, though, I am eager to speak on the lodge evil. I am thoroughly convinced, that the lodge, and all it stands for, is one of the *very great evils* of modern times.

The church is but groaning under the pressure of lodge-activity and lodge-demands. The real Christians are, in all our great American churches, raising hands and hearts to Almighty God for protection against the lodge-spirit.

We left home, on the ninth of October, to be with the delegates of "Classis Orange City" in their semi-annual meeting, held at Edgerton, Minn., for three days. This "Classis" includes delegates from Northwestern Iowa, Minnesota, South and North Dakota.

I was glad to perceive that many delegates, when shaking hands with them, considered our presence as meaning an address on the lodge.

To the honor of these grave brethren, I can state that, without one dissenting voice, we were voted to give an address. Again full twenty minutes were allowed for my lecture, on the second day of the Classis.

We dwelt on the theme, *"The Bible in the Lodge,"* and, in connection with that, were able to testify against the false report which is given out again and again, that the Christian Reformed Church—so dear to our heart—also has, and protects, members of the lodge. The writer could testify that he had made special investigations last year in some of our large congregations out East. The accusation is often heard, that we would find these lodge members in Chicago, Grand Rapids, and other cities of Michigan. My investigations proved that this accusation is a falsehood.

Of course, it can't be denied that a Mason, Odd Fellow, Woodman, etc., now and then suddenly comes to light in our big city congregations. Generally some young man who has secretly been allured into the lodge.

But after the regular procedure of admonitions, the man is disciplined and expelled from the Christian Reformed Church, unless he revokes his allegiance to the Secret Empire. He must tell his lodge also that he has forever severed his connection with this pernicious system.

But *from where* the accusation?

Well, our friends, who think they should protect the lodge and feel offended by our exclusive position, would fain believe that we are no better in this respect than they are. They see how persons who used to be Masons or members of other lodges are now attending Divine services at or hold membership in our churches. And, as they possibly do not know that these men have dropped their lodge connections, they simply conclude —as they would rather do—that we also allow secret society-members to remain on our church rolls.

The common people are often not little depressed, when these accusations are made, and some of the delegates of "Classis Orange City" were greatly relieved by our public explanation.

I must add that quite frequently in some of our larger American speaking churches we have some in regular attendance who are lodge members. We are glad to see them in our churches. Are we not rejoicing when we see sinners and unconverted or erring converted people attend our services? But when these lodge members *attend* our services, this fact does not make them *members* of our church, does it?

Or another possibility exists, viz., that a man has severed his lodge connections and has joined our church membership, but his former "Lodge Brethren" *do not know,* or DO NOT PRETEND TO KNOW, that former "Brother" is no longer a Mason, Knight of Pythias, Woodman or Odd Fellow. And then the charge is made, from the side of the lodge, that we also harbor a man or woman, who being a member of the lodge, is at the same time a member in full communion of our Christian Reformed Church.

My brethren, of our churches, from the Atlantic to the Pacific, please take notice of these facts. So that you may be able to contradict these false accusa-

tions and at the same time explain to people who are misinformed how these things come to pass.

These opportunities to address our Classes are of no small account, since in this way our delegates carry back home the knowledge of the lurking danger in our all-comprehensive lodge system and of the obligations we have to the "National Christian Association" for her effective work, for more than half a century in exposing the wickedness of the lodge idea and the strength of its grip on Church and State.

Our people are always ready to listen to an address, if time can be found, on the lodge danger.

Fraternally yours,
J. B. VANDENHOEK.

Hills, Minn.

Oath of Office.

Before administering the oath of office to the newly elected officers the Grand Exalted Ruler says: "My brothers, before investing you with the insignia of office you will be required to take upon yourselves a solemn obligation to properly perform the duties of the same. Are you willing to take such an oath?" **All**—"We are." Grand Exalted Ruler continues: "Then take your positions at the altar, with your left hand over your heart and your right hand upon the Bible. You will pronounce your names in full and repeat after me:

"I, ..., in the presence of a Supreme Being and this Lodge of Elks, do solemnly promise and swear to conform with and maintain the Constitution, Statutes, Rules, Regulations and objects of the Grand Lodge of the Benevolent and Protective Order of Elks, and those of ..... Lodge, No. ...., of the same.

"I also promise and swear to practice the virtues of Charity, Justice and Brotherly Love, and with Fidelity perform the duties of (naming positions) to the best of my ability, and as far as lies in my power; and may a Supreme Power help me and keep me steadfast as an officer of this Order. Amen."

EASTERN SECRETARY'S REPORT.

Wheaton, Illinois, Nov. 14, 1923.

It seemed best that I divide my time this month with the work out here instead of devoting it entirely to the Pennsylvania field as in former years. My trip West has been extended as far as Freeport, Illinois.

Weather conditions favored and meetings were largely attended. A special address was delivered in the large country Mennonite Church and a part was given me in the Lancaster township Sunday School Convention held in the United Brethren Church nearby. Stops were made en route at Belvidere and Rockford, Illinois, where friends new and old were found. An opportunity at a meeting in the large Trinity Lutheran Church, Rockford, was given for our testimony in connection with a Bible study. It was naturally a delight to meet with our prairie friends again. My first recollections are coupled with our home at Byron, Illinois, where my father served as pastor for many years. I noticed the squirrels were to be found in the woods just as they were when father and I went hunting over fifty years ago.

There are many changes, of course. Saddest of all, the lodges have come in like a flood in cities and towns, but a goodly number seek to maintain the truth as it is in Christ.

I find Wheaton College crowded with an active student body. Buildings for enlargement are much needed. Your representative was privileged to attend and participate in a surprise given to its honored president on his seventy-fifth birthday. God grant that President Blanchard may be spared for years in the work to which he has given his life, and where he seems so much needed. My work in the East last month included visits to Worcester, Mass., and New Haven, Conn. Plans were made for lectures in these cities at a later date. I very much missed my good friend and helper at Worcester, Avery A. White. His call to his eternal reward came very suddenly.

For some days I worked in and near Paterson, N. Y., where I always find a large number of friends. The death of our good friend Mr. W. Wieda, a pillar in the Lutheran Church, brought sadness

to many whom he had helped in other years. A convention was in progress in the Star of Hope Mission, which was largely attended. The special theme under consideration I was told, was connected with the evidences of the soon return of our Lord. There were many able addresses in both the Holland and English languages. A home welcome was given me by the brother in charge of the Hebrew Mission. I was then given an opportunity to address a company of children and others gathered for Christian instruction.

The fervor manifest in the singing of the Gospel Songs was cheering to behold. While our good friend Rev. K. Poppen was not found at the Madison Avenue Christian Reformed Church as in former years, the people were there in goodly numbers and manifested their pleasure in the brief message which I brought. Their unasked for contribution in our aid was appreciated. There had been a drought that stopped some of the mills, putting a number out of employment for a time. A splendid rain came on the twenty-second continuing through the twenty-third. This rain, while most welcome, prevented some from attendance at our lecture given in St. Paul's Lutheran Church, West New York, N. J. There was quite a discussion by those present regarding lodge matters and things, showing a live interest. The audience was composed mostly of men, but a few women braved the storm.

During the Sabbath at home I went to a nearby church of the Brethren at Oakton, Va., and as at many times heretofore, brought the message to a sympathetic audience. En route West I stopped at Scottdale, Pittsburgh, and adjacent towns. The friends at the Mennonite publication house at Scottdale were found actively pushing their work, and manifested the usual interest in ours. There were calls for help at Pittsburgh to which I expect God willing to respond. The need for the presentation of Gospel truth along N. C. A. lines was never greater than today. It is a privilege to record the goodness of God in keeping and helping thus far. To Him be all the glory now and forever.

W. B. STODDARD.

SOUTHERN AGENT'S REPORT.

New Orleans, La., Nov. 6, 1923.

Dear CYNOSURE:

I thank God that I am able to let the CYNOSURE family again hear from me praise His holy name. I have not been in very good health this year. Myself, my wife and three children have all been sick, but thank God all are up and about again in His name. I am still suffering very severely at times with rheumatism.

I have not been able to do much work this year. I have attended three associations, five minister's meetings, held two revivals and Bible Institutes seven days each, served a few CYNOSURE readers, made a number of house to house calls, read the Bible and held prayers.

I can feel my strength failing and am awaiting the summons from on high to come up from labor to reward. I have been forty-one years laboring for the Master in temperance, anti-secrecy, and otherwise and I feel now the end is approaching. Many bitter experiences has clouded my pathway. Oppositions of the sternest character have confronted me and especially from the secret lodge element, but thank God through Jesus Christ, He has always given a ray of light and strength to help me stand the firey darts of the wicked. This year has been one of the most bitter and trying of all my life, but thank God I am anchored in the rock of His work, which is fully able to save all who will do His bidding. I ask the earnest prayers of God's faithful. May God bless the CYNOSURE to do battle for the right. I am yours in Gospel tribulations.

FRANCIS J. DAVIDSON.

A Roman Catholic political party is being formed in Egypt, according to The Josephinum Weekly, published in Columbus, O. The statement from the hierarchy explains that the new party in Egypt is to be administered for convenience from two cities. Cairo will control upper Egypt, while Alexandria will direct activities in lower Egypt.

God's way of forgiving is thorough and hearty—both to forgive and to forget; and if thine be not so, thou hast no portion of His.—Leighton.

"LIZZIE WOODS' LETTER."

Omaha, Nebr., Nov. 1, 1923.

Dear CYNOSURE:

This writing leaves me much better in health. I think I will be able to go out again before long to help the N. C. A. to battle with the Devil. I see the need of the N. C. A. wave more than ever since the secret wave of the Devil is carrying men down to hell, and the Devil has got them thinking they are doing God's will to kill men and take the law in their own hands. The K. K. say they are protecting the Protestant Church, and the K. C. says they are protecting the Catholic Church. Did you ever hear of such a thing as that in all your life? Did Jesus Christ ever send any body of people out to kill, beat up, and flog men to righteousness? The K. K. say the Catholics burned people and killed them in so many ways. Now two wrongs don't make one right, if it is wrong for the Catholic to kill, it is wrong for the Klan to kill.

On my trip to the East, I stopped twelve days at Pittsburgh. I left Pittsburgh for Trenton, N. J., stopped there eight nights. Here is the next place I had to withstand the Devil. I told of the sin of the secret societies. Some got angry at the word. They rose up there last year and told Elder Fredrick when he began to show them the sin of the lodge that if he did not get out of Trenton, they would put his light out. They said, "You are here talking about our lodges and we will not stand for it." Well, I thought to myself, if you cannot stand it you will have to sit down to it, for I am going to give what, "Thus sayeth the Lord." They said the K. K. and the K. C. are two lodges you won't talk about and live. I said, "Well, they both say they are protecting the church and I am just telling you what you will have to do and how you will have to live to be a member of God's church." I said to them, "the K. K. don't know what manner of Spirit they are possessed with." Read Luke 9:52-56. Here is the way, "And it came to pass when the time was come that he should be received up he steadfastly set his face to go to Jerusalem and sent messengers before his face and they went and entered into a village of the Samaritans to make ready for him and they did not receive him because His face was as though he would go to Jerusalem. And when His disciples James and John saw this they said, 'Lord wilt thou that we command fire to come down from Heaven and consume them, even as Elias did?' but he turned and rebuked them and said, 'Ye know not what manner of Spirit ye are of, for the Son of Man is not come to destroy men's lives but to save them,' and they went to another village." I said now you see the Masons, K. K., K. C. and some of the other lodges that will kill men are not of Christ Jesus. Christ don't need the Devil to protect the church if the preacher will live holy and preach in the power of the Spirit, that will make men do right and stop brother from killing brother. Nothing else will do that, but men who are led by the Holy Ghost. If a man has the Spirit of God he is God's son and the Holy Spirit will lead him. Romans 8:14. None are the sons of God but those that are led by the Spirit of God. I said to them, "My brethren and sisters, I don't mean to do you any harm. I am reading this Bible, it is not my word, it's God's Word and he's a God that changeth not. 'I am the Lord, I change not.' Mal. 3:6." I said to them, "A Christian means be Christ-like. A Christian is one who has made a solemn covenant with God that he will fight manfully under Christ's banner against sin, the world and the Devil and that he will continue to be Christ's faithful soldier and servant to the end of his life; Christ-accepted discipleship of service rendered rather than that of satisfying our curiosity, or of being in comfortable assurance of easy familiarity with God. Any one who reads the Word with a desire of knowing what he ought to do will or must acknowledge that the Lord Jesus Christ expected obedience from his disciples and such obedience must be done in service and self-sacrifice." I said, "The hardest old man you ever tried to kill is self. Luke 9:23. 'And said to all, if any man will follow after me let him deny himself and take up his cross and follow me.' This does not mean the old rigid cross of wood that our Lord Jesus bore upon Calvary, but what we will have to bear from the persecutor, from those who don't understand us when we take a

stand for Jesus; from foes without and within for taking a stand for righteousness and holiness. If Christ is not in us we have no hope for glory. Col. 1:27.

The government of this country will soon see that this heathenism that is spreading itself in the Congress and in the Senate will soon throw Christian America in another war." I said, "My brother and sister, let me persuade you to put down your ideas of how you serve God and take his word." I said, "Now how many Christians are in the house?" Oh! so many hands went up. I said, "How many believe the Bible is right?" All hands went up. I said, "Now it don't make any difference what church you belong to, if we don't obey this Word we may just as well check our baggage for hell, not purgatory, but hell. Jesus Christ called it hell, so I cannot change it. 'Jesus Christ, the same yesterday and today and forever.' Heb. 13:8. Titus 1:2 'In hope of eternal life which God that cannot lie promised before the foundation of the world began' and all that believe God can lie hold up your hand." Not a hand went up. Then we read 2 Cor. 6:14-18. I said, "Who believe that you can stay with unbelievers and be the sons and daughters of our heavenly Father." We read the 18th verse. "Then the people said with one accord, 'we just have not been taught these things. We have seen them and heard them read, but we did not know it was in the Bible.'" I said, "The truth is I did not know any better than you till I met sister S. E. Bailey in one of her Bible Bands and she put me in touch with Miss Joanna P. Moore, leader of the Sunshine Home in Nashville, Tenn." Then we all wept in tears to see how long we lived in sin. We read Titus 2:3 "For we ourselves were some time foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy. Hateful and hating one another.." Verses 4-8 say, "but after the kindness and love of God our Saviour toward men appeared, not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we should be made heirs according to the hope of eternal life. This is a faithful saying and these things I will that thou affirm constantly they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." All said, "Amen" and quit fighting me. I said, "If we are not saved from all these things we just read we are still lost. If we are not saved from sin, we are lost in sin, the very name 'Jesus' means to save his people from their sins. Matt. 1:21. I mean we black folks, Catholics, Jews and Gentiles and all the idolating worship in this country need to get saved from sin." All agreed with me. Many were saved in the meeting, some gave up their lodge. Two women, who belong to their lodge heard my lecture and after I left they read the tracts I gave them and then went and asked their pastor to pray for them that they might be willing to come out. He said, "Come out of it." They said, "We are still in the lodge, but we don't go to the hall." He said, "Why, I did not know I had a member in this church in the lodges till Sister Robinson awaked you out of sleep." They said, "We will give it up today after he told what a sin to be yoked up with sinners." Well, I thank God for saving so many from sin and the lodges. God be with the N. C. A. I thank you for the many prayers that you have sent for my health to be restored again. The Lord has healed me for nineteen years. Bless the Lord for all his goodness to me.

LIZZIE ROBINSON.

Man himself is moulded by trifles. In his life there are few big things. The big things are but the aggregation of trifles, the flitting second, the little thought, the little deed, the trifling sacrifice.

God knows an honest heart when He sees it.

May we say that humility is such a timid bird that as soon as we become aware of her presence she flies away?

"A LAYMAN'S SERMON TO THE PREACHERS"

By Edmond L. Brown.

This is a sermon delivered by invitation before the Ministers Association of Youngstown, Ohio. Subsequently by the Association's request, it was published in the two local papers, *The Telegram* and *The Vindicator,* and by request of the Rev. Wilbur E. Hammaker, D. D., LL. D., it was also published in *The Christian Work* and *The Christian Advocate,* both of New York City. We feel it is a timely article for our readers and trust it will be helpful in the Cause.—(Editor.)

"Sirs, We Would See Jesus"

I want first to confess that it involves some embarrassment for me, a church layman, to presume to be able to contribute anything helpful to a body of men who have devoted their lives to the preaching of the Gospel; but I believe you have invited me to speak, without fear of giving offense, the convictions of my heart.

I come here today to emphasize these words of Jesus. "And I will pray the Father and He shall give you another comforter, that he may be with you forever; even the spirit of truth, whom the world cannot receive because it beholdeth Him not, neither knoweth Him. Ye know Him, for He abideth with you, and is in you."

Could there be a more definite line of demarcation drawn between the church and the world? These are the words of the very Christ of God himself, and I cannot understand why you preachers do not more earnestly exhort us laymen to enter into the experience of this fellowship. To press this question is my motive this morning. Why do you not exhort us to enter into this fellowship?

In an address delivered before the Philosophical Union of the University of California, by Prof. John Wright Buckham, he said, "The deeper thought of our time is turning away from religion as dogma, as theory, as ethics, to religion as experience." The philosophy or theory of Christianity is only intellectual and without experience we may be intellectually alive, but spiritually dead.

Prof. Buckham says, "Too long have ideas and doctrines of God been substituted for God, himself. Hence, have arisen skepticism, revolt, agnosticism, atheism, all of which have been rejection of ideas, (of interpretation) of God, rather than of God, Himself."

I wish to state my conviction that the world will not believe and receive the Gospel of Jesus until the church is more serious and more fully believes and demonstrates that Gospel in life, and that if in these United States the government treasury should be open to the churches and there should be handed over to the churches all the hospitals and all the educational institutions with their endowments, it would still be impossible for the church to win this nation for the Kingdom of God in our *present spiritual condition.* I believe in preaching. Christ declared it His way for the conversion of the world, for, as Paul reasoned, "how can they believe without they hear and how shall they hear without a preacher?" What an overwhelming responsibility rests upon you men.

You preachers hold in your hands the initiative for the conversion of the world but I believe that the present spiritual condition of the church is *just about what is demanded by most of the preaching of this generation.*

For fear you may think I have lost my balance, listen to what Dr. Andrew Gillies has to say: "The world is dying for lack of a living faith. Humanity is nervously sick, mentally befogged and morally adrift, because it is spiritually bereft. The name of God remains in our language, but the consciousness of God is absent from our lives. Talk about the absentee God of the fathers, in spite of all the preaching, the average man today thinks of the Creator as a billion miles away." Dr. Gillies asks, "How many Christians can claim the Unseen Companion?" and further says, "A conception of Him as impersonally present in all things has taken the place of the vivid consciousness of Him as present in the individual life, guiding, guarding, stabilizing, comforting and controlling."

My personal conviction is that the churches of today take Jesus Christ only at a very *great discount* and that they are not exhorted as they should be *to take Him seriously.*

Government and church statistics show that for years in this country the increase

in church membership, including Protestant and Roman Catholic, has but little more than kept pace with the increase of population, and that about 60 per cent of our population have no church relation whatever.

Forty per cent of a nation surely is not the maximum conquest of the gospel of Him who, if lifted up, promised to *draw all men* unto Him. Reports further show that 75 per cent of the Protestant preachers made no converts during 1920. Is it not time to ask:

What is the gospel of Jesus and are we preaching it?

If you preach so effectively as to persuade men to live, or honestly endeavor to live, according to the moral code, you certainly do commendable work, but *it is not* the gospel. If, in addition to this virtue, you persuade them to minister to the temporal wants of their fellowmen, you will have enlisted their efforts in the acme of human endeavors, but *it is not* the gospel, for the gospel is not what man can do, but *what God alone can do.* The publican going up to the temple to pray did not ask for clothing, nor food, nor education, nor a bed in a hospital. He wanted *what God alone could give.*

If by your preaching you further persuade your hearers to join your church, *neither* is *joining the church the gospel.* And if, in addition to all these commendable virtues, you persuade them to endeavor earnestly to imitate the life of the Man of Galilee, even this mechanical effort *is not the gospel.* A church which does not go beyond these things and which refuses to accept Jesus for whom he claimed to be, will never get very far in the work of converting the world.

This has been *very fairly* tested under the *most promising circumstances* during the past 100 years or more, by an organization, many members of which were highly educated and of moral character beyond reproach—men whose memory we love to honor, who are beacon lights in American history—and the present membership of their church will compare favorably with any other church in good citizenship, intelligence, morals and philanthropy. With their slogan, *"Love to God and Man,"* it was predicted that they would *sweep the country* with their successful growth.

About the time of their organization, there was another new movement composed mostly of men of ordinary attainments and little known. They preached "Christ and Him crucified, the Saviour of the world," with the result that *one year's growth* at the present time of the latter, equals the aggregation of *all the membership* of the former.

Even with the imitation of Jesus, you will make little or no progress in converting the world, for it is not the gospel.

In the great art gallery in Florence, I saw beside a masterpiece of Carlo Dolce, a most perfect imitation, but the imitator never knew Carlo Dolce. I want you to get the significance of the fact that the perfect imitator of Carlo Dolce *never knew* him.

It was the gospel that enabled Paul to say, "I *know* whom I have believed." Jesus did not say, "I came that ye might have a code of morals," nor "that I might lead an exemplary life for you to imitate," but "I came that ye might have me; *that ye might have life—I am the life."*

He is the gospel. Jesus did not say that morals, or philanthropy, or anything that man can do, is the way unto the Father, but *"I am the way* and *the only way." He is the gospel,* not the historical Jesus, but *the living Jesus. Cease to preach the living Jesus, and you cease to preach the gospel.* Doctor Jowett says: "Our religion is dead unless it becomes a personal relation and vital communion with Christ."

Unless you can lead the people to live their lives in fellowship of the living Jesus their religion is dead. Dr. Merle N. Smith says: "The problem of today is not the high cost of living but it is the *high cost of not living."*

Jesus was not crucified for the morals He taught, but for claiming to be who *He was and is.* And the world now is no more willing to receive him as such than it was then. Today they applaud His morals and His exemplary life, both Jew and Gentile, but when you ask, as Pilate asked, "What then will ye do with Jesus?" the multitude still rejects him.

Jesus craved followers more than you crave church members but he preached

His gospel regardless of offense. It was so objectionable to His disciples that once many of them left Him and followed Him no more; and even to the twelve He said: "And will ye also go away?" "Unless ye eat my flesh and drink my blood, ye have no part in this matter."

So great is the mystery of our wonderful salvation that "even angels desire to look unto it." John said, "Lo! in the midst of the throne stood a Lamb, as it had been slain." Not a teacher, nor an examplar, nor a healer, but a Lamb as it had been slain. The first time the real gospel was preached on this sinful earth was when John the Baptist cried out, "Behold the Lamb of God that taketh away the sins of the world." * * * Jehovah, over and over repeatedly, by his prophet, demanded of Israel that they should be holy because Jehovah their God was holy. And Jesus said, "Be ye perfect even as your Father in heaven is perfect."

Have you preached many sermons of exhortation to holy living during the past five years? Shall I pause for your answer? The scriptures abound with such assertions as this: "They that are in the flesh cannot please God." Is this the Gospel you are preaching? There is a high *cost of not preaching* as well as a *high cost of not living.* The trouble is the church of today is a TERMINAL and a TERMINAL church cannot win the world to the faith that saves.

When individuals join the church in this generation they find that church life consists of contributing to the support of the work of the church, at home and abroad, and of having an obedient regard for its rules. *Do this and all is well.* May I ask if your preaching is calculated to disturb the complacency of such members? In other words, the church is a TERMINAL. Contrast this with the Apostolic Church in which every member heard the commanding voice of Jesus saying: "Be ye holy, be ye perfect."

Where are the unseen powers of darkness that they wrestled with in that age? Has sin lost its power in the individual heart? How Paul struggled to attain! How he exhorted the members of the church to battle for this attainment! This made the Apostolic Church a church of PROGRESSION, not a TERMINAL.

I wish I could more strongly emphasize the vital significance of this comparison of the TERMINAL church of today with the PROGRESSIVE church of the Apostolic Age.

In the far distant past there was such a thing as the struggle of the soul. Jacob wrestled all the night. Jesus wrestled in Gethsemane and "Peter went out and wept bitterly." But today we have about as completely repudiated it as do the so-called Christian Scientists. Today we are *long on the organize* but very *short on the agonize.*

What are you doing with this specific *command of Jesus?* In it is involved the *life of the church.* How poorly is a call to prayer responded to these days, for the reason that our life is not a battle, for we have arrived at the TERMINAL. No battle, we feel no yearning need of prayer.

Does your church take this command of Jesus *seriously*? Or do they consider it optional? Can there be *two standards* of Christian living? It is my firm conviction that far too many of our church members test their lives by the demands of the civilization in which they live, and the *present-day preaching fails* to convince them that anything more is required.

The great mission of the church in the world is the cultivation of holiness in the individual heart. You profess to believe in the Holy Catholic church. There can be no Holy Catholic church without Holy Catholic individuals. You confess your belief in the communion of saints. There can be no such communion unless you cultivate the saints.

Where is your emphasis? Is it on being or doing? Doing should be the fruit of being. If our salvation is through ministering to the wants of our fellowmen, we had better thank God that some of our fellowmen are in temporal want. "Neither by the works of the law shall any flesh be justified."

Once I heard a preacher criticize a layman for being too intense in his religious life. Is the weakness of the church today intensity or complacency? In Holy Writ we are exhorted to be "fervent in spirit" and the Greek word translated "fervent" means "boiling." This reminds me that

a prominent Chinese convert asked if all Christians in America had the burning heart. I challenge the genuineness of the "God call" of any man to preach the Gospel of Jesus, who has not the burning heart. There was a time when Jehovah said, "I will make the words I put in thy mouth *fire.*" Is there no sin today? Or has Jehovah changed?

Recently, a young woman rendering some service for a friend of mine was asked where she attended church and, with some apparent embarrassment, said: "Not for a long time anywhere, but I suppose I should." After further conversation she reluctantly told of the last time she was at church. She said: "I was in great distress; life hardly seemed worth living. Looking over the church advertisements in a Saturday evening paper, I thought I found a sermon that might have in it something for me, and Sunday morning I went to hear the sermon. Probably it was a fine address but there was *nothing* for me."

If there is such a thing as preaching *for a reputation,* this girl's story from real life should be a *knockout* blow.

Over the desk in every preacher's study would it not be well to frame these words: "He humbled Himself and became of no reputation and took on Himself the form of a servant and was obedient even unto the death of the Cross."

Gentlemen, I want to be helpful, and I suggest that in your consideration of next Sunday's sermon you be guided by this: Suppose you knew you had but a few days to live and next Sunday was to be your last chance to preach. What would be your sermon? This may seem an unfair test, but I offer it for its stimulating effect.

In a church in New Jersey where it cannot escape the eye of the preacher are these words, "Sir, we would see Jesus." May your preaching satisfy this longing of the human heart.

This is the day of the questionnaire, and with as much tact as possible, I used one on my own account recently. I asked a number of prominent laymen what would be their answer if they should be asked if they were Christians, and every answer was a quibble.

Should this not disturb our complacency? Paul did not say, "The Lord to whose church I belong, nor whose gospel I preach, nor whose life I imitate," but "The Lord *whose I am.*"

May the day soon come when a campaign shall sweep the country with this slogan, "*Belonging* to the church and *belonging* to God must mean *one and the same.*" Is this not a very reasonable demand? And is it not imperative that it be made and made now?

What a church that will be! Striving to live the overcoming life. Repenting of everything that is short of the perfect as a sin before God. Seeking to live continually in the fellowship of the living Jesus. All our problems would soon be solved and the Kingdom of God surely would be at hand. The progress of science with all its seeming contradictions could not disturb us; we could welcome and rejoice in every truth.

For experience is reality with which all claims of truth must eventually harmonize or be discredited. *Real* science eventually *leads to truth,* but EXPERIENCE IS TRUTH.

The claims of the Gospel must be demonstrated by *living witnesses,* for no amount of logic can prove its claims, for the Gospel is *experimental.* A case of "Taste and See." "Try me, saith the Lord." Let an "Andrew" of today declare to his brother that he has found the Messiah, and a Phillip tell some Nathaniel that he has found the Christ, and no evolutionary theories of Creation or alleged mistakes of Moses can be a serious permanent diverting interest.

For as the Greeks of old would see Jesus, the world today hungers for the fellowship of the personal living God. Jesus revealed the Father. We are to reveal the Redeemer. Phillip said to Jesus, "Show us the Father," and our neighbors are saying to each of us, "Sir, we would see Jesus."

The mission of the church in the world is primarily to make real the *Christ-promised Comforter* to the individual.

In the great book stores of New York City there are piled high by the ton so-called religious books of very many kinds and the great demand and sale of these books are very expressive of the condition as seen by Dr. Andrew Gillies.

"Humanity dying for the lack of a living faith, nervously sick, mentally befogged and morally adrift, because it is spiritually bereft."

This reveals the yearning of humanity to find some solution of the great problem of life and it would not exist if we had not failed to make real to the individual the fellowship of the living God.

Today we still have the record of the exemplary life of Jesus and of His miraculous healing and of the precepts He taught, but as for the *person* of Jesus Himself, what was an illusion on that first Easter morning, has now become a reality, "for they have taken away our Lord and we know not where they have laid Him."

EDMOND L. BROWN.

FREEMASONRY.

By WM. DALLMAN.

We need not even go to the opponents of Masonry for any information concerning that society. Masons themselves have published books on their lodge, books accepted by them as authorities. Such books are those of Mackey, Morris, Webb, Chase and others.

These books do not indeed give to the public the secret work of Masonry, but only such information as the public is permitted to have. Let us learn from its own writers what Masonry is, and compare it with the Bible. I shall go according to Mackey, and quote no others, so as to make matters simple. Mackey is a recognized standard authority among Freemasons.

Albert G. Mackey, M. D., has been Past General Grand High Priest and Secretary-General of the Supreme Council 33d, for the Southern Jurisdiction of the United States. I shall quote from his *Lexicon,* latest revised fourteenth edition, published by Moss & Co., Philadelphia, and from his *Encyclopedia,* on which he worked ten years, the result of more than thirty years' study and research, published also by Moss & Co., 432 Chestnut St., Philadelphia, 1879.

Is Freemasonry a Religion?

Masonry is a "religious institution," its ceremonies are "part of a really religious worship."—Encyclopedia, p. 60.

Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would be worthy of cultivation by the wise and good.—Encyclopedia, p. 640.

Inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?—Encyclopedia, p. 641.

"Freemasonry is a religious institution and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of Life!" —Encyclopedia, p. 594.

Is Freemasonry the Christian Religion?

Freemasonry is not Christianity, nor a substitute for it. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth.—Encyclopedia, p. 641.

The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom.—Encyclopedia, p. 641.

It is not Judaism, though there is nothing in it to offend a Jew. It is not Christianity, but there is nothing in it repugnant to the faith of a Christian. —Encyclopedia, p. 641.

Hutchinson and Oliver have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution.....If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe.—Encyclopedia, p. 162.

Freemasonry being a religion, and not being the Christian religion, it is a false religion, and therefore no Christian can join it, and every Christian must leave it.

On page 595 two prayers are given, one for opening and the other for closing the lodge; both are *Christless,* of course. The Jew, the Mohammedan, the Brahman, the

Buddhist do not believe in Christ, do not pray to him, and hence the Mason may not pray to Christ, so as not to offend the enemies of Christ. Christ is purposely excluded, not confessed, and hence denied. "Whosoever denieth the Son, the same hath not the Father." 1 John 2:23.

What is the Religion of Freemasonry?

Its religion is that general one of nature.—Encyclopedia, p. 641.

The religion of nature! So the Word of God is ignored; the Saviour and the salvation he won for us by his suffering, death and resurrection is ignored. Freemasonry has no use for it.

Does Freemasonry Accept the Bible As God's Word?

In 1856 the Grand Lodge of Ohio declared "that a distinct avowal of a belief in the divine authority of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offense against the institution, calling for exemplary discipline." It is hardly necessary to say that the enunciation of this principle met with the almost universal condemnation of the Grand Lodges and Masonic jurists of this country. The general sense of the fraternity has rejected all religious tests except a belief in God.—Encyclopedia, p. 97.

To acknowledge the Bible as God's Word was almost universally condemned by Freemasonry. But Christ says: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John 5:39.

How Does Freemasonry Use the Bible?

The Bible is used among Masons as the symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic lodge. Thus, in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar; and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man.—Encyclopedia, p, 114.

Among Freemasons the Bible is not regarded as God's will, but only as a *symbol* of God's will. But according to the Bible, the Bible is God's word, given "by inspiration of God." 2 Tim. 3: 16. "Holy men of God as they were moved by the Holy Ghost." 2 Peter 19: 21.

Among Freemasons the Bible is put upon the same level with the Koran of the Mohammedans and the Vedas of the Brahmans.

What is the Creed of Freemasonry?

This creed consists of two articles: First, a belief in God, the creator of all things, who is therefore recognized as the Grand Architect of the Universe; secondly, a belief in the eternal life, to which this present life is but a preparatory and probationary state:.....

In ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought to be more expedient only to oblige them to that religion in which all men agree, leaving their particular opinion to themselves.

This is now considered universally as the recognized law on this subject.—Encyclopedia, p. 192.

Here we see again that Freemasonry does not worship the true God, Father, Son and Holy Ghost; we see again that Christ and his blessed work of salvation is wholly ignored; we see that the religion of the Bible is treated as a "particular opinion" which one may have or not have, just as he pleases; we see Christianity is put on the same level with Judaism, Mohammedanism, Buddhism, Brahmanism, etc.

Are the Ten Commandments Binding on the Mason?

The ten commandments are not obligatory upon a Mason as a Mason, because the institution is tolerant and cosmopolite, and cannot require its members to give their adhesion to any religious dogmas or precepts excepting those which express a belief in the existence of God, and the immortality of the soul. No partial law prescribed for a particular religion can be properly selected for the government of an institution whose great characteristic is its universality.—Encyclopedia, p. 205.

Freemasonry regards the Ten Com-

mandments as a "partial law prescribed for a particular religion." This is wrong. God wants the Ten Commandments to be binding upon all men. We see that Freemasonry is more "tolerant" than God's Ten Commandments. This is to please the Turk. The Turk wants more than one wife. The Bible does not allow more than one. To get the Turk, *e. g.,* Freemasonry cannot insist upon the acceptance of the Ten Commandments.

What Is the Object of Freemasonry?

It is neither charity nor almsgiving, nor the cultivation of the social sentiment, for both of these are merely incidental to its organization; but it is the search after truth, and that truth is the unity of God and the immortality of the soul.—Encyclopedia, p. 217.

The real object of Freemasonry, in a philosophical and religious sense, is the search for truth.....that which is properly expressed to a knowledge of God.—Encyclopedia, p. 834.

If "truth" is the object of Masonry it is on a wild goose chase, for there is no "truth," religious truth, saving truth, but in the Bible. To find the truth, Christ bids us search the Scriptures, and not join the Freemasons.

Does Masonry Teach Salvation by Works?

The definitions of Freemasonry, says Oliver, in his *Historical Landmarks of Freemasonry,* have been numerous, but they all unite in declaring it to be a system of morality, *by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the lodge on earth to the lodge in heaven.*—Encyclopedia, p. 210.

It includes the practice of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be "the way, the truth and the life."—Encyclopedia, p. 641.

It is the object of the speculative Mason, by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed, the inappreciable reward from his Celestial Grand Master, of "Well done, thou good and faithful servant."—Lexicon, pp. 450, 451.

Freemasonry teaches salvation by works; the Bible says: We conclude that a man is justified *by faith, without the deeds of the law.* Rom. 3:28.

By *grace* are ye saved, through *faith,* and that not of yourselves; it is the *gift* of God; *not of works, lest any man* should boast. Eph. 2:8.

Freemasonry does NOT claim to be "the way, the truth and the life." But Christ does. He says: "I am the way, the truth and the life; no man cometh to the Father but by me." Jno. 14:6.

From the foregoing it is clear that Freemasonry is a religious organization, teaching the "universal religion," treating all other religions as "sects" and placing Christianity on the same level with Judaism, Mohammedanism, Brahmanism and heathenism; it teaches the belief in the "Great Architect of the Universe" and ignores the Holy Trinity, Father, Son and Holy Ghost; it ignores the Bible as God's Word and places it upon the same level with the Koran of the Turk and Vedas of the Hindoo; it excludes Christ from its prayers, and thus practices idolatry; it denies the Gospel plan of salvation by faith in the redemption of Christ, and teaches salvation by man's good works, without the suffering and death of Christ.

Such is Freemasonry judged from its own publications. Such being the case, what does the voice of God say of it?

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? ..... Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6:14-18.—*Lutheran Witness.*

Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also.—1 John 2:23.

If a great many people would investigate the reason for their slow progress in the Christian race, they would find that their prayer cylinder has been missing.

The greatest hindrance to being natural is trying to be.

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

We wish all a Happy New Year!

"And they that be wise shall shine as the brightness of the firmanent; and they that turn many to righteousness as the stars forever and ever."—Daniel 12:3.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans 15:4.

Have we yielded all to God?

"I beseech you, therefore, brethren, by the mercies of God, that ye present *your bodies* a living sacrifice, *holy, acceptable unto God,* which is your *reasonable service.* And *be not conformed to this world*: but be ye transformed *by the renewing of your mind,* that *ye may prove* what is that good and acceptable and perfect will of God."—Rom. 12:1, 2.

Dying words of WILLIAM WILBERFORCE, 1759-1833.

Read the Bible, read the Bible! Let no religious book take its place. Through all the perplexities and distresses, I seldom read any other book, and I as rarely felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been chiefly derived from the Bible. I think that religious people do not read the Bible enough. Books about religion may be useful; but they will not do instead of the simple truth of the Bible.

The loss of ideals as one grows older is the one thing that makes old age a tragedy.

New opportunities for service, accompanied by many blessings, is open for the New Year.

In order that all of us may truly be God's servants and do his work most effectively, greater wisdom and a greater measure of the Holy Spirit are needed, by every one connected with our great work. The need of much prayer for every phase grows more and more important.

We need a deeper vision of the lost and dying world, and a heart full of love in reaching out after them.

The work of the National Christian Association is based on a constructive program. It begins with youth, in warning them of the evils of the lodge, and gives encouragement and advice to those who flee from the clutches of the lodge.

With a constructive program for her work. We ask all our readers to assist in pushing our program. Make the New Year count for the Association and for God. You can secure subscribers for our CYNOSURE and thus multiply your usefulness. You can pray for the men on the field, that God may use them for the spread of the truth, and a door of utterance may be given them.

Let us all enter into the New Year with our whole soul, and do our best for the Master.

Use the mistakes of the past years as danger-posts for the present.

"To God, thy country and thy friend be true."

"Occasions do not make a man frail, but they show what he is."

GOOD MEN IN THE MASONIC LODGE.

By President Blanchard,
Wheaton College, Wheaton, Ills.

I presume there is no one thing which has led more young men into spiritual bondage than careless and unthinking following of human example. Men naturally follow leaders. They are indisposed to think things through for themselves; they determine their social, political and religious affiliations in this manner: some men whom they believe in are in a certain society, belong to a certain church, or vote with a certain party, and the young man, without investigation, and knowing only this one fact, enters into relations which in many cases determine his whole life. There is a certain amount of reason in his action. This, of course, must be true. He says to himself: I cannot stop to investigate everything: these are good people, they are associated in this manner; it will be pleasant for me to unite with them, it cannot do me harm. It would be interesting to know what percentage of life choices are made in this manner.

Bassanio Before the Caskets.

Readers of Shakespeare will remember that in the Merchant of Venice the suitors for the hand of Portia were required to determine their fortune by choosing one of three caskets which were placed before them. One was of gold, one of silver, and the third of lead. One of these caskets contained the picture of the young lady. The suitor who should be successful in selecting this one was to be the husband of the lady, and so from far and near they came and chose and went away. Bassanio paused long because he knew he could choose but once and that the choice would be forever. While this state of mind is commendable at all times, it ought specially to impress men who are thinking of membership in secret societies. A debating club, an amusement club, a church, a political organization, any one of them is important, and a young man who enters into it is to be affected for good or for ill by the associations into which it leads him, but a secret society is different from these open organizations. It extends throughout the world; its members are largely unknown to him; its obligations are unknown. He can in no way foresee what the effects of such an organization may be upon his spiritual or intellectual life. No doubt someone will at once say that a reasonable man has no business to unite with such an organization and yet we all know that men who seem as sane as their fellows in other respects are doing this very thing all the time. Many of them are moved by this principle which I have stated above. They know certain persons of pleasant, perhaps of admirable character who are connected with these organizations and therefore they unite and after they have united they are for life affected by the fellowship. How wise it would be for such ones to pause until all available information had been acquired! Many of them do not. They have not time, they are in a hurry. They think that they may gain something or other if they are members which they will lose if they do not enter the organization. They say to themselves: "Here are some good men whom I like, who are in this society. It cannot harm me to join." And so they become for life members of organizations of which they know practically nothing. This is so foolish that we could not, as I have said before, believe it if we did not know it were true, but we know it is true.

I desire in this writing to tell a brief story which illustrates the principles which are involved in this case. Being recently in the city of Boston, a friend said to me: "Do you know Mr. ——— of ———?" I replied, "No." He said "You ought certainly to become acquainted with him. He has a life story you cannot afford to miss." Accordingly I took an early occasion to visit this gentleman and he told me a story which was substantially as follows:

He was practically a life-long resident in the city where he now lives. In this city he early became associated with a strong and excellent church with which I happen myself to be fairly well acquainted. In all its activities he had shared, and shared with pleasure. But in some way, such as operates in so many instances, he became connected with the Masonic lodge. He was a business man as well as a member of this excellent church. It was not unnatural that they

should ask him to become chaplain of the lodge with which he united and it was equally natural that they should make him treasurer, and these two offices he held for eleven years.

A Wearisome Ritual.

In my own town a young man whose father had been for many years a Freemason was approaching his majority. He asked his father whether he had better unite with the Masonic lodge and his father very positively answered: "No." The young man was greatly surprised and said to his father: "Why, what is there wrong with the lodge? You have been a member of it all your life. I supposed it must be a good thing and have been looking forward to membership in it. Is there anything wrong about it?" "No," the father replied, "nothing particularly wrong, but it is so silly; it is like a parcel of calves in a pen sucking one another's ears."

I was reminded of this event as this gentleman described with such a fine contempt the character of the ritual. He said: "From the very beginning I considered it a farrago of nonsense. For years I regularly took with me to lodge some book in which I had an interest and when they were leading around the poor blind candidate, and asking silly questions for the thousandth time, I sat and read my book. Other men in the lodge felt just as I did and would oftentimes gather about my treasurer's desk and we would in a quiet way discuss politics or social events or anything we pleased just so we could avoid listening to the ritual, which was unspeakably disagreeable to us all. This," he continued, "was the only definite impression I had respecting the order, but there were a number of business friends in the lodge—it was a pleasure to meet them from time to time—and so I continued the membership for which in other respects I did not care."

The Time of Awakening.

"About a year ago," he said, "a friend was in my office. He was a member of the Brethren church. They are a very humble people, but they are a true and honest people and are filled with the Holy Spirit. This gentleman looked at my Masonic 'Ahiman Rezon' and said to me: 'I do not understand how a man like you can be a Christian and a Freemason.' I replied, quite astonished, 'Well, I would like to know what there is to hinder?' He said: 'You do not dare to pray in the name of Christ in your lodge.' And opening the 'Ahiman Rezon', he said: 'The name of Jesus Christ does not occur in one of the prayers in that book.' I had been a member of my lodge eleven years and chaplain of it during the whole time. I had generally attended the weekly meetings and had read the prayers evening after evening at the appointed times, but I had never once observed what I instantly found to be true, when I opened the book, as my friend had stated, that the name of Jesus Christ did not occur in the prayers in that book. My friend continuing, said to me still further: 'You do not yourself dare to pray in the name of Jesus in your lodge.' I replied: 'I not only dare to do it, but I will do it,' and on the next occasion I concluded my prayer with the words: 'And this we ask in the name and for the sake of our Lord and Savior Jesus Christ.'

"Nothing was said to me and I thought my friend must be mistaken. The next week I prayed again, closing my prayer as before: 'And this we ask in the name and for the sake of our Lord and Savior Jesus Christ,' and still no one made any remark or objection. The third week passed as the second had and by this time I was satisfied that the omission of the name of Jesus Christ in the printed prayers was an accident and that I was free to pray in the name of Jesus without transgressing lodge law. But the fourth evening something happened. I had prayed in the name of Jesus as usual. The lodge had been closed and a Jewish brother came up and said to me: 'Brother ———, when was the ritual of Masonry changed?' I replied that I did not know that it had been changed at all. 'Well,' he said, 'You have certainly changed your part of it. You are now all the time bringing in the name of Jesus. You never used to do so. What is the explanation of that fact?' I replied 'I was a Christian before I was a Mason. I am a Christian now and expect to remain a Christian. It is true I omitted the name of Jesus Christ from my prayers for a while because I followed the printed copy

and did not really know what I was doing, but I never intentionally prayed in any name except the name of Jesus Christ.' Just then another Jewish brother came up who was not so courteous. He thrust his fist in my face, damned me repeatedly and told me that I had no business to insult men that were just as good as I. I replied that I had no intention of insulting anybody, that I was a Christian and that I was bound to live as a Christian and purposed to do it. He still cursed and insisted that I would have to stop. I quieted him as well as I could and went home. The next week I prayed again in the name of Jesus Christ and nobody said anything to me, but that week I received a visit from a committee appointed by my lodge to confer with me in regard to that matter. They said to me: 'Brother ———, we are sure you do not mean to hurt the feelings of any one or cause any disturbance in the lodge and we have called to request in the name of the lodge that you discontinue the sectarian references in your prayers.' I replied: 'Gentlemen, we may as well be clear in regard to this matter. You do not require to have me for chaplain. There are plenty of others who can fill the position but no matter where I am if I pray I pray in the name of Jesus Christ.' At the next meeting I prayed again, closing my prayer as before: 'And this we ask in the name and for the sake of our Lord and Savior, Jesus Christ.' The following week I received a communication from the secretary of the Grand Lodge. It was courteous in form but imperative in tone. It was in substance as follows: 'Dear Brother ———, it has come to the knowledge of the grand officers of the Grand Lodge that you are not conforming to the ritual of the order in the performance of your duties. This notice is to inform you that from and after this time you will be required to conform exactly to said ritual. Very truly yours.'

"I replied saying: 'I hereby resign my office as chaplain, my office as treasurer, and my membership in the order. I do not hereafter wish to be recognized or thought of as a Freemason.' Instantly there was a great commotion. Men were running to me from every side begging me not to be rash, not to forsake the organization. I did not have to be chaplain. I could be treasurer. I was a life member of the lodge, my dues were paid for a life time, I had many friends in the lodge, I certainly did not intend to go back on them, etc., etc., etc. I replied to them: 'Gentlemen, I am greatly obliged to you for your kind words and good wishes, but I am doing a duty. I am a Christian man and I do not intend to have fellowship knowingly, with any organization which forbids men to pray in the name of Jesus Christ. You will never see me in your meetings again.'"

The Value of Testimony.

How many times we are reminded of the vital truthfulness of the Word of God. Among the different things which it insists upon is the value of testimony. Here was a quiet business man in the office of another quiet Christian business man who for eleven years had been reading Christless prayers in a Christless organization without knowing that the prayers were Christless, or that the organization rejected his Savior. He was, however, an honest man and as soon as he learned the truth of the testimony of this Christian brother he walked in the truth of the testimony: that is, he abandoned his unequal fellowship with the Christ-rejecting society and clearly identified himself with the church of Jesus Christ of which he had for years been a member, but which he had, without intending to, dishonored.

I have no doubt there will be a thousand different persons read these words, very likely more than that number, every one of whom could by the grace of God accomplish a similar work if he would be similarly faithful in his testimony. This very morning a gentleman came into my office wearing a Masonic badge. He declared himself a Christian man. When asked how the faith of Christ could be harmonized with the Masonic system he evidently did not know and had nothing to say. I do not know what the result will be in his case but I do know that it pleases God to use testimony. Through many years of active service I have proved this to be unquestionably true. The interview with this gentleman above named proves it to be true. So let us be more faithful than we have been in this regard.

Another lesson which I think this event should teach us is that Satan binds the eyes of good men when they get on his territory. Pilgrim and Faithful were not safe when they were within the territory of Giant Despair; nor is any Christian safe when he goes into the regions where Satan rules. Consider a case: here is a man of more than ordinary intelligence, of considerable wealth, of a real and confessed faith in Jesus Christ. He goes into the Masonic lodge. They make him chaplain and for eleven years he performs the duties of that office. All this time he is reading prayers in the order. Not one of these prayers contains any mention of the Lord Jesus Christ, yet this Christian man reads those prayers for those eleven years and never notices that the name of Jesus Christ is omitted. You could not believe it if you did not know that it was true, but I have known of other instances of the same sort, bright men, Christian men, organizing lodges, officers in lodges, reading Masonic books or books of their lodges, and never knowing that the name of Jesus Christ was omitted. A Knight Templar Mason once agreed in a public meeting that he would abandon Freemasonry if it were proven to him that in the Royal Arch Chapter the name of Jesus was stricken out of the Bible. When the ritual was put in his hands and he saw it with his own eyes, though he was a Knight Templar Mason and a minister of the Gospel, he said: "Well, I never knew that before." We are therefore not to doubt that Satan, who is the god of all the lodges, blinds the eyes of good men whom he can entrap on his own territory. When they say they do not see, they do not know, they tell the truth, but this blindness can only be accounted for on the theory of Satanic agency.

A Savor of Life or a Savor of Death.

It seems strange that the Bible could be a savor of death to any one yet it is a savor of death to those who reject it. The very fact that they are enlightened increases their guilt and sinks them deeper in evil doing and its consequences. This gentleman said to me: "The most remarkable thing connected with my lodge experience to me was this: When I had learned what sort of a thing Freemasonry was and had come out of it because my Savior was excluded from it there were Christian men who spoke with me on the subject. I told them plainly what the facts were. They admitted them and yet they continued in fellowship with the order. And what was to me most surprising of all: a minister in that region, knowing perfectly well all the things which had happened in connection with my leaving the order was entered, passed and raised to the Sublime Degree of a Master Mason. He knew all the facts and with his eyes wide open walked into the organization which dishonored Jesus Christ, when he was himself under oath to preach Him as the Savior of men." He said: "I am just a common business man. I do not profess to understand preachers very well, but how in the world a man who calls himself a Christian and above all a Christian Minister, could do a thing like that I fail to understand."

One Leader Only.

The lesson to be derived from this combination of the glorious and ignoble is evident. It is this: it is safe for men to follow Jesus Christ: it is not safe for them to follow any one else. In the Word it is written: "Cursed be the man that trusteth in man," "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting might." This is the proper duty of a Christian man. No man has a right ever to join a church because some other man has done so. Men should join a church because they are saved through the blood of Jesus and are guided by His Spirit and Word to have such fellowship. A man should not join a political organization because some other good men have done so. Good men may be mistaken, good men may sin. Good men have always been liable to mistake or sin, and for a man to pin his faith to another man and follow him will result in the blind leading the blind until they fall together into the ditch.

"The angels from their thrones on high
Look down on us with wondering eye;
That where we are but passing guests
We build our strong and solid nests;
But where we seek to dwell for aye
We scarce take heed a stone to lay."

—*From the German.*

THE MORALITY AND RELIGION OF FREEMASONRY.

By Rev. Otto C. A. Boecler,

Pastor, St. Luke's Evangelical Lutheran Church, Chicago, Ill.

Masonry is a religious institution, because it has its own creed. Pike, *Inner Sanctuary,* Vol. 1, p. 271, says: "Masonry propagates no creed except its own simple and sublime one taught by nature and reason." Masonry has a creed, and Masonry has its own creed. In accepting this creed, the confession of faith of Masonry, the Mason knowingly or unknowingly repudiates all other religions, because he cannot confess more than one creed at the same time. In this faith the Mason is confirmed by his initiation. Mackey, *Rit.,* p. 103, says: "There is not only to be a change for the future, but also an extinction of the past, for the initiation is, as it were, a death to the world and a resurrection to a new life." A Mason is confirmed in the faith of Masonry by his initiation. Buck, *Mystic Masonry,* p. 248: "Few candidates may be aware that Hiram, whom they have represented and personified, is ideally and precisely the same as Christ. Yet such is undoubtedly the case. This old philosophy shows what Christ as a glyph means, and how the Christ state results from real initiation, or from the evolution of the human into the divine." This is not only blatant nonsense, it is also hideous blasphemy. The Christ state, we are told, results from initiation of the candidate into Masonry. Must this not be repugnant to every true Christian in the highest degree?

From the quotations cited above it appears that Masonry teaches that initiation is the conversion of the candidate. Let us give a little more attention to this point. On the preparation of the candidate before his initiation Mackey in his *Rit.,* p. 42, Art. Preparation, has this to say: "There is much analogy between the preparation of the candidate in Masonry and the preparation for entering the Temple as practiced among the ancient Israelites. The Talmudical treatise entitled 'Beracoth' prescribes the regulations in these words: 'No man shall enter into the Lord's house with his staff (an offensive weapon), nor with his outer garment, nor with his shoes on his feet, nor with money in his purse.'" Morris, *Dictionary,* Art. Discalceation, says: "In nearly all the systems of Masonry, the act of uncovering one or more of the feet constitutes a part of the rite." Pierson, in his *Traditions,* Subject, Entered Apprentice, p. 39, says: "The material darkness which is produced by [the hookwink] is an emblem of the darkness of his soul. He is deprived of everything that has a value, and wherewith he could purchase food, to indicate his utter destitution of the mental wealth of primitive truth." Mackey, *Lexicon,* Art. Cable-Tow, says: "The cable-tow is emblematic of the cord or band of affection which should unite the whole fraternity, as in Hosea 11.4: 'I drew them with cords of a man, with bands of love.' But there is another and not figurative use of this implement with which Masons are well acquainted." But why is the candidate thus prepared? Why is he divested of his outer garments, one or both feet made bare, a hoodwink placed over his eyes, etc.? We are told that the hoodwink is an emblem of the darkness of his soul; that he is deprived of all things that have value, to indicate his utter destitution of the mental wealth of primitive truth. What an insult to a Christian if he submits to such degrading ceremonies! No, the Christian's soul is not in darkness, because Christ, the Light of the world, has enlightened him. The Christian is not destitute of primitive truth. He knows the truth of God's holy Word, and that truth has made him free from the errors and superstitions of men. It is an insult to a Christian to make him believe by emblems and ceremonies that he is in need of the light of Masonry. Fie on that Christian who submits to such indignities! Mackey, *Rit.,* p. 22, gives us his explanation of the initiation of the candidate, saying: "There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. . . . . There is to be not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resur-

rection to a new life." Should not these words cause every Christian to blush and to hang his head in shame if he has submitted to initiation into the Masonic lodge? Mackey calls the world outside of the precincts of Masonry "the outer and profane world." Thus the Christian Church is the outer and profane world of Masonry. The candidate, says Mackey, is seeking the new birth. The Christian is born again by the water and the Spirit, can he suffer to have this new birth put to shame by initiation into Masonry? Can he value that birth by the Spirit of God if he submits to be resurrected into the new life of Masonry through the silly and childish ceremonies to which he must submit? Masonic authorities make much ado about the new birth of the Mason. For that reason we would like to quote a little more from the authorities. Sickels, *Ahiman Rezon,* p. 51, says: "The entered apprentice is the type of unregenerate man, groping in mental and moral darkness, and seeking for light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its rewards." "The rite of induction signifies the end of a profane and vicious life, the *palingenesia* [new birth] of corrupted human nature, the death of vice and all bad passions, and the introduction to a new life of purity and virtue." (*Ah. Rez.,* 54.) Mackey, *Rit.,* Art. Preparation, p. 44: "In the ancient mysteries the aspirant was always kept for a certain period in a condition of darkness. Hence, darkness became the symbol of initiation. Applied to Masonic symbolism, it is intended to remind the candidate of his ignorance which Masonry is to enlighten; of his evil nature which Masonry is to purify; of the world in whose obscurity he has been wandering and from which Masonry is to rescue him." Again we must say: Fie on that Christian who goes through the degrading ceremonies of Masonry, who by his adhesion to Masonry gives consent to that diabolical lie that he has been regenerated in a Masonic lodge! A true Christian must renounce Masonry. It has heaped shame and disgrace upon him.

Masonic authorities admit in plain words that Masonry is a religious institution. Mackey, *Ency.,* p. 594, says: "In inculcating religious doctrines, commanding religious observance, and teaching religious truths, who can deny that it is eminently a religious institution." And in his *Lexicon,* p. 369, this same Mackey says: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." Pierson, *Trad.,* p. 372, says: "The system of Masonry, as in its original inception, still claims to be a system of religion in which all men can unite." These words from Masons of the highest standing should convince any man that Masonry has a religion, and that the claim of such is false as say that Masonry is only a moral and social organization.

Masonic authorities even claim that their institution is the highest type of religion, is the embodiment of all true religion. Pierson, *Trad.,* p. 14, says: Masonry embodies all that is valuable in the institutions of the past, embraces within its circle all that is good and true of the present, and thus becomes a conservator as well as depository of religion, science, and art." Steinbrenner, *Orig. and Hist.,* p. 13, says: "Masonry can and will educate the pious man to that higher religion, that religion in which all men can agree, which indeed embraces the lower religions of creed and sects." Pike, *Morals and Dogma,* p. 324, says: "Masonry teaches and has preserved in its purity the cardinal tenets of the old primitive faiths, which underlie and are the foundation of all religions." Buck, *Mystic Masonry,* p. 113, says: "Masonry is not only a universal science, but a world-wide religion, and owes allegiance to no one creed, and can adopt no sectarian dogma as such, without ceasing thereby to be Masonic." These great teachers of Masonry class Christianity with the lower religions, and point to Masonry as the higher religion. They call Masonry the conservator and depository of religion. What must Christianity then be? They class Christianity with the old primitive faiths, and term its dogmas sectarian dogmas. What brazen arrogance! What an insult hurled into the face of Christianity!

Various Masonic authorities assert that Masonry and Christianity are identical. Thus Inwood, *Masonic Library,* p. 47, says: "Masonry is the excellency of Christianity, and every Mason is, if he is

in reality a Mason, a true Christian; or at least he is in reality truly religious according to his profession, whether Jew or Christian." We need not point out the glaring contradiction in these words. Other Masons declare most emphatically that Masonry is not Christianity. Mackey, *Ency.,* p. 162, says: "Hutchinson and Oliver have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe." And on p. 641 of his *Encyclopedia* Mackey says: "Freemasonry is not Christianity, nor a substitute for it. It does not meddle with sectarian creeds and doctrines, but teaches fundamental religious truths." Many more such words to the effect that Masonry is not Christianity could be added.

Some will assert that some of the degrees higher up, especially the Knights Templar degree, is truly Christian, and a superficial observer may gain the impression that the Knights Templars constitute the Christians of the Masonic lodge because they wear a cross on their helmet, sleeves, and sword. Masons will assert that in some of these degrees higher up the name of Christ is mentioned. Sometimes you will read that Knights Templars have held special Easter services in one of their temples or in some church. My friends, be not deceived. Masonry has its own religion, and Masonic authorities tell us that it is not Christian. The first three degrees, called Blue Lodge Masonry, are the foundation of the whole Masonic system. If recognized authorities of Masonry tell us that it is not Christian, how can it be not Christian in the lower degrees and Christian in the higher degrees? Masonry is always Masonry, the same religion throughout. A man may mention the name of Jesus Christ, a Jewish rabbi may even speak beautiful words about Jesus of Nazareth, and still no man would for that reason call him a Christian. A man may even assert that Jesus bled and died that you might be saved, and not mean that he bled and died for you, as your Substitute and Mediator to save you. Language is often forced to commit suicide at the hands of some unscrupulous persons. Old words are made to say something quite different from what they were originally intended to mean. Be not deceived if men say some beautiful words about Jesus, if Masons claim that Christ's name is mentioned in some degrees. Christ is to them merely a model and example and nothing more. Be not deceived even if Masons assert that they must declare Christ the Son of God, because there are many that believe that Jesus is divine, but that men also are divine.

The religion of the Masonic lodge cannot be Christian because Masonry teaches that a man is saved by his works, and not by faith in Jesus Christ alone. Jesus Christ and His work are not the foundation for the salvation of man's soul according to Masonic religion, but man is the maker and preserver of his own salvation. Mackey, *Manual,* p. 41, says: "On the night of his initiation commences the great task which is never in his future Masonic life to be discontinued, of erecting in his heart a spiritual temple for the indwelling of God." And in his *Ritualist,* p. 37, Mackey says: "The common gavel is the instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we as free and accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all vices and superfluities of life, thereby fitting our bodies as living stones for that spiritual building, that house not made with hands, eternal in the heavens." Sickels, *Manual,* p. 97, says: "Freemasonry teaches that a Master Mason has all that the soul requires. We now find man complete in morality and intelligence, with the stay of religion added to insure him of the protection of the deity, to guard him against ever going astray. These three degrees thus form a perfect and harmonious whole, nor can we conceive that anything can be suggested more which the soul of man requires." Buck, *Mystic Masonry,* p. 175, says: "To transform means to regenerate, and this comes by trial, by effort,

by self-conquest, by sorrow, by disappointment, failure, and a daily renewal of the conflict. It is thus that man must work out his own salvation." We might add other quotations from Masonic authorities who make the same statements concerning the sense of Masonic religion, but let these suffice. They all say the same: Man "must work out his own salvation." In this respect Masonry plainly distinguishes itself from the true Christian religion, which declares most distinctly that we are not saved by works, but by grace, by faith in Jesus Christ. Paul says: "Therefore we conclude that a man is justified by faith, without the deeds of the Law." "By the deeds of the Law shall no flesh be justified." Masonry coldly stabs this doctrine in the heart, and tells its votaries that they are saved by their works. Be not deceived when Masons use the name of Jesus Christ, for Masonry teaches that all men are saved in the same way according to the Masonic doctrine of salvation by works. Thus, according to Masonic doctrine, not only the Christian goes to the Grand Lodge above, but also the Jew, the Turk, the Unitarian, the Eddyite, yea, every person goes to the Grand Lodge above who was buried according to the Masonic ritual. Be not deceived when Masons say that the Masonic lodge is not *against* Jesus Christ. The question is whether Masonry is *for* Jesus Christ. If it is not for Jesus Christ, it stands condemned by that word of Christ: "He that is not for Me is against Me." Be not deceived by the idle and seductive words and unchristian doctrines of Masons and Masonry.

A person who cannot see that the morality and religion of Masonry is antibiblical and anti-Christian most evidently cannot claim the right to be admitted to the Lord's Table. He is still ignorant of the fundamental truths of the Christian religion and is unable to examine himself. St. Paul says: "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." Moreover, a Christian who has become a member of the Masonic lodge is a constant rock of offense. His adhesion to this un-Christian institution is a source of temptation for all such as have not yet become members of Masonry. And of him that gives offense the Savior says that "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." A person who gives offense and has not yet made amends should not be admitted to the Lord's Supper.

God give us strength to stand firm against the un-Christian institution of Masonry! God give those persons who have been seduced into this institution strength and courage to renounce and denounce the devilish doctrines of Masonry!

TRUTH AND DUTY ALWAYS WEDDED.

The word of God includes two notions —one of revelation, and one of commandment. Every word of God includes these two. Truth and duty are always wedded. There is no truth which has not its corresponding duty; and there is no duty which has not its corresponding truth. We are always separating them. We are always trying to learn truths as if there were no duties belonging to them, as if the knowing of them would make no difference in the way we live. That is the reason why our hold on the truth we learn is so weak. And we are always trying to do duties as if there were no truths behind them; as if, that is, they were mere arbitrary things which rested on no principles and had no intelligible reasons. That is the reason why we do our duties so superficially and unreliably. When every truth is rounded into its duty, and every duty is deepened into its truth, then we shall have a clearness and consistency and permanence of moral life which we hardly dream of now.—*Phillips Brooks.*

Normally, the spiritual Christian will be occupied with effective service for his Lord. This is not a rule. We need only to know that we are yielded and ready to do whatever He may choose. To "rest in the Lord" is one of the essential victories in a spiritual life. "Come ye apart and rest awhile." We are just as spiritual when resting, playing, sleeping, or incapacitated, if it is His will for us, as we are when serving.

MASONIC OUTRAGES

or

How Freemasons Regard and Treat Those Who Expose and Discuss Their Institutions.

By Rev. H. H. Hinman.

[Owing to numerous requests for information as to Masonic atrocities, we reprint the following article written in 1886 by the Rev. H. H. Hinman, of Washington, D. C. For many years this article could be had in pamphlet form but it is now out of print. We would therefore suggest that copies of the Cynosure in which this article appears be preserved.—Editor.]

CHAPTER VI.

THE FRUITS OF THE MASONIC INSTITUTION AS SEEN IN THE CONSPIRACIES AND OUTRAGES OF OTHER SECRET ORDERS.

While it would be unjust to charge on Freemasons the numerous crimes that have been committed by members of other secret orders, it is just to hold Freemasonry responsible for the fruits of the system that it inaugurated and the "orders" that have been patterned after the original model.

It is to be remembered that Masonry is the oldest, the original trades' union. It is claimed by Masonic authors that it comes to us from the Dyonesian architects of the ancients, and assumed its present form at the building of Solomon's Temple. It is certain that whatever there was of Masonry in Europe previous to 1717 was a secret guild or trades' union of operative Masons. They were called *Free*-masons because special privileges had been granted them. They were *accepted* Masons because some were received who had no practical knowledge of the art and they became "speculative" when they ceased to be workers in bricks and stones. They still retain the emblems of the craft, and glory in being regarded as builders, and claim the privilege of laying the corner-stones of public edifices.

Trades' unions are not of recent origin and are not necessarily injurious to the public good. It is only their selfishness, their secrecy and their despotic power, which they copied from Masonry, that has made them so. Comparatively few murders have been committed in the interests of Freemasonry, but *very many* by the trades' unions. Of sixty trades' unions in England, by Parliamentary report every one has been charged with crimes of various grades, including arson and murder, and many of them legally found to have been guilty. The Mollie Maguires which were a miners' union of Pennsylvania, were legally convicted of twelve murders, and many others are believed to have been committed. Officers of the Knights of Labor put dynamite cartridges under the street car wheels in St. Louis, for the purpose of killing the men, women and children on them. Repeated threats have been made to do the same elsewhere. The great riots in Pittsburgh, in 1877, were inaugurated and carried out by trades' unions and resulted in the destruction of millions in property and hundreds of lives. We would not charge on all the trades' unions the awful wickedness of the Haymarket conspirators on the night of May 4th, 1886, when seven Chicago policemen received their death wounds, but surely it was the work of a secret organization that met under the auspices of the Central Labor Union, and which was laboring ostensibly in the general interest of labor. Gottfried Waller, on trial of the conspirators, swore that he was at the meeting on the night previous to the throwing of the bomb, that circulars in German and English were distributed demanding revenge on the policemen who had interfered at the riot at the McCormick works; that it was resolved to hold the Haymarket meeting, and that they should come armed. They were to observe if a riot should occur they should first storm the police stations and shoot down any one that should come out. They were to cut the telegraph wires, and when one police station was stormed they were to do the same to the second. The station first to be attacked was the one on North avenue, and after that, just as it happened. It was suggested it would be the easiest way to throw a bomb into the sta-

tion. He says, "We went to cheer up the workingmen so that they should be ready if anything should happen. We were first to attack the policemen, then the militia and whoever should come against us. We should strike them down as best we could, with bombs, or whatever might be at our disposition."

The word "Ruhe" (rest) was to be the signal for the uprising. When asked if he ever had a bomb, he answered "I had one. Fischer gave it to me. Fischer had a basketful." The results are well-known. The police, who were not expected at the meeting, appeared and commanded the company to disperse. Almost instantly the bomb was thrown, and about one hundred shots were fired. This was before any force had been used by the police. The result was the wounding of a large number, and none can tell how many besides the seven policemen who have since died from their wounds.

The spirit of the secret society unions, which in the name of labor have sought to overthrow all right and all government, is seen in the following, from *The Anzeiger* of New Haven, Conn., February, 1885, a leading socialistic organ: "Workingmen! Throw aside your tools. Take to guns. Destroy your oppressors. Tear down the barriers that close the way to happiness, to true manhood and to freedom. Secure for yourselves such conditions as shall enable everyone who is willing to work, to enjoy to the utmost the fruits of his labor. And you tramps, who, hungry, cold and homeless, wander through the country, a moving picture of our splendid civilization, while a lazy paltry crowd in their well warmed palaces, treat themselves to the products of your labor. You may yet hope to have a recovering, and take what belongs to you. You too, will yet be able to enjoy life if you will resolve to use the power which nature has given you, and which makes it possible to produce riches. Band together then, and arm yourselves! To the fight then, workingmen! Up, proletariat!

"Among the friends of freedom, socialists and other revolutionists, the fixed idea is still met with that the good must in the nature of things certainly prevail, sooner or later. This, too, is a remnant of religious superstition. For the idea can be only maintained on the assumption of certain conformity of a purpose in the course of history, and this in turn presupposes the existence of a higher conscious being. That this idea must enfeeble and narcotize energy, is evident. It is the most dangerous opiate there is for revolutionists. Religion, authority, and the State are all of a piece. To the devil with the theory—the savior of the present world must be one who will free us from the savior of the old world. His common name is 'Reason,' and his proper name is 'Atheism or Disbelief.' Such are the doctrines that find root under the shadows of Yale College, among the churches of New England."

Freemasonry claims to be non-political. It is wisely so, since it enters into and controls the action of most political parties, so that in a large degree it subordinates them to its interests. Though the Masonic fraternity has never included one-tenth of the voters of this nation, it has habitually held about five-sixths of the offices of profit and trust, as well those which were by appointment as by election. Some secret societies have been distinctly political, and have for the time being effected great and sudden political changes. The Know Nothings grew up after the temporary decline of Masonry and prepared the way for its restoration to power. During the decade of 1850 to 1860, this organization was used to put back the cause of political reform, and was prolific in riots, arsons and murders. The Ku Klux Klans, who are known to have held their meetings and kept their regalia in the Masonic lodge rooms of the South, are believed to have murdered thousands of unoffending people, yet there are not wanting today among the leading religious teachers of the South, those who apologize for them. The "Red Men," a secret order in Pennsylvania and West Virginia, have committed a large number of robberies, arsons and murders, some of which have been punished and many escaped. Irish Fenians, Invincibles and other secret orders have been persistently plotting war not only against the British government, but against humanity itself. The murder of Cavendish and Burke and the attempts to blow up the Paliament House and London Bridge, are fresh in all our memories. Nihilism mur-

dered the man who struck the shackles from twenty millions of serfs, and today fills the Russian Empire with alarm. Orangeism, which is closely allied to Freemasonry both in character and membership, has been the instigating source of the recent riots at Belfast, Ireland, in which many persons were slain, much property destroyed and the forces of the government for a time successfully resisted. Nor has the malign power of secret organizations escaped the attention of great statesmen. Besides those already mentioned, our great Washington used his influence as President of the United States to suppress the secret political societies that were springing up at that time, and in his farewell address he faithfully warns the people against all organizations that have for their object to overawe or obstruct the due administration of the laws. Bismarck, Beaconsfield and Gladstone have regarded them as the problem of the age, and have exerted their great powers for their suppression and control.

The problem remains unsolved and is committed to us. It is simply this: Shall we have a government of laws which shall respect and protect the rights of all people, or, shall we submit to the dictation and control of secret irresponsible despotisms?

THE KU KLUX KLAN.

By Wm. Leon Brown.

In the December issue of the *Moody Monthly,* in defense of the Ku Klux Klan, Bob Shuler informs us that after having given the subject "a most comprehensive investigation," he has "come to the slow and deliberate conclusion that there is not now in America a more helpful secret society." He then presents several reasons for this conclusion; but in all that he says he makes no reference to any passage of Scripture in defense of this, or any other secret society. This does not surprise us, as we know of no such passage.

But, may we present a few passages in proof of the evil of all such organizations? From these, it seems to us, that one cannot walk close with God and remain in any of them.

Lev. 5:4-5: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath; and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." The meaning of this passage evidently is, that whether the thing proves to be good or evil, to which one, before knowing what it was, had promised with an oath to conceal—*in either case*—BE THE THING GOOD OR EVIL, that person has sinned. It is also evident that the time when the sin was committed was when the person took such an oath. Therefore, even if there were no evil in the secrets or workings of any lodge, yet one could not unite with it without sinning against God.

2d Cor. 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Are not true Christians in the minority in all lodges? And are they not disobeying this commandment of God in uniting with them?

Eph. 5:11-12: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." If this would not take in the secret societies with their worldliness, dances, etc., to what can be the reference?

John 18:20: "In secret have I said nothing." These are Christ's own words. What would be thought of the Church, had it been established as a secret order and baptism and the Lord's supper administered behind closed doors, protected by guards? To have been thus organized would surely have carried with it the condemnation of the church, and, is not the same true of any organization feigning to operate for the public good?

ONLY ONE SOUL.

"A man has two eyes; if he lose one, he can use the other. He has two hands; if he lose one, he can use the other. He has two feet; if he lose one, he can use the other. He has but one soul. If that is lost, what then?"

GOVERNOR OF OKLAHOMA REMOVED FROM OFFICE.

John C. Walton, fifth governor of Oklahoma, was removed from office by unanimous vote of the State Senate Court of Impeachment, after his trial on charges of corruption in office, neglect of duty, moral turpitude and general incompetence. A formal verdict was returned after the executive had been found guilty of 11 of the 16 charges presented. The vote was 41 to 0. Six of the original charges constituting the impeachment bill were dismissed by order of the court. The court, by a standing vote, denied a motion for a new trial, which Gov. Walton's council filed immediately after the verdict was announced. Forty-one Senators, lacking only one of the total membership of the body, voted for conviction. Senator John Barker was the absentee.

By the removal of Gov. Walton, Lieut. Gov. M. E. Trapp became governor. He had been lieutenant governor during two four-year administrations and has been acting governor since Oct. 23, when the Senate suspended Gov. Walton, after filing the impeachment charges. The trial ended with no evidence having been presented for the defense, the court previously having voted to proceed with the hearing, when Gov. Walton unexpectedly withdrew, with his counsel, after announcing that he no longer could stand "the humiliation of an unfair trial."

The impeachment of Gov. John C. Walton was not only a matter of intense interest to the citizens of Oklahoma, but focused national interest to a rather unusual degree. His friends claim that he was in large measure the victim of the Ku Klux Klan. Those who impeached him and removed him say that he was not the victim of the Ku Klux Klan, but a victim of his own dishonest and lawless practices. We cannot but believe that the men who convicted him were sincere in their verdict and such a practically unanimous verdict would indicate that the evidence offered against him must have been of a very circumstantial and convincing character. We cannot conceive of an innocent man deserting a court trial where his character was the target of false accusers. We cannot conceive of a man failing to bring to the front all the facts at his disposal to prove his innocence when strong in the knowledge of the righteousness of his heart and the integrity of his conduct. We are opposed to the Ku Klux Klan. We are opposed to it because it bears a name that in the days following the Civil War left a black smear upon the pages of American history. We are opposed to it because it masks its face and covers its paths in darkness. We are opposed to it because of its lawlessness. We are opposed to it because it stirs up racial and religious animosities and hatreds. We are opposed to it because it turns from Jesus' way of conquering evil. And Jesus' way was a life shining with God, a heart beautiful with compassion, a soul filled with the strength and glory of the love of God. However, we do believe that the Ku Klux Klan has been charged with many offenses of which it has never been guilty and, in the light of the evidence thus far before our eyes, we do not believe that it is responsible for the wreckage of Gov. John Walton's career. The evidence would indicate that the wrecking of his life is a responsibility to be laid at his own door.—*The United Presbyterian.*

BELIEF IN RESURRECTION.

It is said that Bishop Gilbert Haven, when dying, held up his arm on which the signs of decay were already visible, and cried, "I believe in the resurrection of the body."

Regularity, punctuality and good deportment, three cardinal requisites of success, are the requirements for a place on the Roll of Honor. Who need fail to earn it?

"You told me these were fast colors. They went a week."

"Well, you couldn't ask anything faster than that."

Carve thyself for use. A stone that may fit into the wall is not left in the way.

"Today shalt thou be with Me in Paradise." A great French preacher once said: "'Today'—what promptitude! 'With Me'—what company! 'In Paradise'—what bliss!"—*Selected.*

GHASTLY DIVORCE RECORD.

During 1922 there were approximately one million marriages in the United States.

And there were 125,000 divorces! This means that for every eight marriages solemnized, one couple was separated by judicial proceeding. One in eight! That is a ghastly record. And even these horrifying figures do not tell all the truth—for it is a sad fact that probably quite as many people are living in separation without a judicial decree of divorce; so that the number of homes broken up would probably be equal to one-quarter of the total of marriages for the year.

The courts must have worked overtime in some of the states, for there was a divorce granted by judicial decree for every four minutes of the day and night throughout the whole year of 1922.

Expensive as all this wretched business is, the great burden is not upon the taxpayer nor the court. It is upon the hundreds of thousands of children whose innocent lives are saddened, and whose careers are injured by the separation of parents.

Unless this saturnalia can be stopped at an early time, the foundations of the republic will be blasted.

Logically the first remedial step is to secure uniform marriage and divorce laws. To this end The National Reform Association is conducting a campaign at Washington and throughout the nation. The evil cannot be abated so long as the loose divorce laws of several states bid welcome to itinerants who dare not bring their cases in the courts of their own home towns, but who wander around until they find a divorce court which is running a mill for the maceration of the decencies and safeties of life.

We might as well get busy. Even France is taking cognizance of the predilection of American people for divorce; and today an American citizen seeking to acquire residence in France has to make affidavit that he or she is not there for the purpose of procuring a divorce under French law.

Our divorce wickedness is bringing upon us the contempt of the world.—*Christian Statesman.*

T. A. McNeal, a great writer on current events, published in *Capper's Weekly*, writes as follows:

There has been an interesting development in labor union circles within the past few weeks. It is charged by conservative labor leaders that there is a widespread and deep-laid conspiracy in this country to Bolshevize the Federation of Labor and all union labor organizations, and finally to overthrow the Government of the United States. It is charged that the headquarters of this conspiracy is in Moscow. It is an interesting story. How much truth there may be in it I am not prepared to say, but here are some of the statements set out in a series of articles prepared by the United Mine Workers of America. The author of these articles says: "Imported revolution is knocking at the door of the United Mine Workers of America and of the Amercian people. The seizure of this union is being attempted as the first step in the realization of a thoroughly organized program of the agencies and forces behind the Communist International at Moscow for the conquest of the American continent. The overthrow and destruction of this Government, with the establishment of an absolute and arbitrary dictatorship and the elimination of all forms of popular voice in government affairs, is being attempted on a more gigantic scale, with more resolute purpose and with a more crafty design, than at any time in the history of this Nation."

The major points in this revolutionary program as set forth in this series of articles are as follows: (It will be observed that the plan includes Canada as well as the United States.)

1. Overthrow and destruction of the Federal, State and provincial governments, with the elimination of existing constitutional forms and foundations.

2. Establishment of a soviet dictatorship, absolute in its exercise of power, owing allegiance to and conceding the authority only of the Communist, or Third International, at Moscow, as a "government" substitute.

3. Destruction of all social, economic and political institutions as they exist at this time.

4. Seizure of all labor unions through a process of "boring from within" them

and utilizing them as a strategic instrument in fulfillment of their revolutionary designs upon organized and constitutional government.

5. Invasion of the United Mine Workers of America with the ouster of its present officials and leaders and the substitution of a leadership of Communists, that it may be used as an instrumentality for seizing the other labor unions of America and for eventually taking possession of the country.

6. A well-organized movement is being promoted within the four railroad brotherhoods and sixteen railroad trade unions to amalgamate all railroad workers into "one departmentalized industrial union," controlled by a single leader of Communist principle and affiliation and owing allegiance to the Communist organization.

7. Seizure of the American Federation of Labor, with the ouster of its officials, and through such seizure gaining control of all its affiliated units and trade unions.

8. Conversion of all craft trade unions into single units within an industry known as "industrial unions," with co-ordination under a super-soviet union owing allegiance to, and accepting the mandates of, the Communist International and its subsidiary, the Red Trade Union International at Moscow.

9. Through conquest and subjugation of the labor unions and conversions and mobilization of farmers and other related groups, the overthrow of existing institutions and the creation of a condition similar to that which now prevails in Russia.

One Mr. James Jenkins, in 1919, an inmate of a Masonic Home in Missouri, married, in violation of the rules of that institution, another inmate of the same institution "to the scandal and disgrace of Freemasonry." In due time they were expelled from the home. (Proceedings Grand Lodge Iowa, 1920, page 124.)

And does the story end here?

"Shortly after the expulsion his wife inherited $300,000." Alas, this good fortune came too late for mercenary Masonry to get hold of, for it had already "cooked its goose."

GLEANINGS FROM MASONRY.

By B. M. Holt, Ex-Secretary, Pierson Lodge No. 169, A. F. & A. M., Barnesville, Minnesota.

During the 1919 term of office of W. W. Wannamaker, Grand Master of the Grand Lodge of South Carolina, a most peculiar thing happened: Campbell Lodge No. 44, of Laurens (Clinton), "had a candidate come up for the Entered Apprentice degree, and, in the anteroom he refused to be prepared, and, of course, left without taking the degree." (Proceedings Grand Lodge South Carolina, 1919, page 60.)

What made him refuse? It might have been that he had dirty underwear on, or had forgotten to take a bath. Nine chances out of ten, however, this man had too much common sense to submit his manhood to the indignity of being stripped to the skin. Very possibly he had been told that the exposure which had been purchased from the National Christian Association was a fraud, but when they proposed to strip him he saw that he had been lied to—the exposure was true.

In Maryland the Masonic candidate is not required to kiss the Holy Bible in taking the oath, but is only asked to raise his hand.

"In either case," says Henry Branch, Grand Correspondent for that State, "it is not simply an affirmation or confession, but it is the circumstances that validate the obligation—in our own State it is the uplifted hand, raised if you please to high heaven, rather than the kissing of the Book; in either case it is asking the attention of the Divine Presence, and an appeal to the Unseen, and if you please the Unknown God, whom we may ignorantly worship." (Proceedings Grand Lodge Alabama, 1920, page 83.)

We do not doubt that Mr. Branch is correct as to the validity of the one act as well as the other. In Japan it is customary for a mother to smell of her baby, whereas we kiss ours; no one can insist that our custom is to be commended more than theirs. But the real question at issue is: Where did Masonry obtain a legal and moral, and civil and ecclesiastical right to administer an oath? The Ma-

sonic oath demands unlimited obedience to laws unknown to our magistrates and ministry, and involves not only "the Unknown God" that Mr. Branch mentions, but also other unknown powers and unheard of authorities. The oaths are procured and administered through misrepresentation and fraud since the lodge is in no way what it claims to be; and all Masons commit a great wrong in permitting themselves to be bound, body and soul, by these dreadful oaths.

Collier's Weekly of September 22, 1923, has a telling article on "He was Lodge-Poor," by Kin Hubbard. The following are a few specimen sentences:

"Art Smiley has only got one more lodge t' join an' then he'll be all set, no matter what calamity overtakes him. His uncle wuz lodge poor, an' often had t' borrow shoes t' pe-rade in.

"He worked jest enough t' keep his dues paid, an' owed ever' store in town. We remember of his wife sayin' when he died: 'Thank the Lord, I kin get a new dress now.'

"So many people seem t' be afraid t' risk gittin' along on ther own merits. They're afraid t' strike out unattached. Instead o' havin' confidence in ther ability t' hold this job or that, they join some lodge an' invest in a big showy emblematic watch charm or button, an' then look fer a 'position.'

"We guess wives feel safer if they know ther husbands are hooked up with benefit lodges. Then, too, if a lodge joiner does git sick, his wife don't have t' bother with him, an' she can't lose if he dies.

"Too many fellers look t' lodges t' git 'em by. If they git sick, they're looked after; if they git arrested, they're defended; if they run fer office, they're elected; if they work, they git more'n they earn; if they git lonesome, they kin join a country club, an' if they shuffle off, they're laid away with all the pomp of a potentate."

A contribution by W. M. Stoddard as given in the November issue of the CYNOSURE should be credited to W. B. Stoddard.

Live one day at a time, and live it well.

KNIGHTS OF KHORASSAN.

What the "Nobles of the Mystic Shrine" is to Masonry and the "Imperial Order of Muscovites" to Odd-Fellowship, the "Knights of Khorassan" is to the Order of the "Knights of Pythias." This latter order had a week of "enjoying life" in Portland, Oregon, during the month of August. The members are called Dokkies.

Quoting from the *Sunday Oregonian* of Portland, of August 12th:

"The dramatic order," explained Imperial Prince Meese, "found its birth in Milwaukee, Wis., in 1895.

"After a quarter of a centry of service the Knights of Pythias found it necessary to extend its scope of fraternal love, from which sprang the dramatic order. The authors of the ritual soon gave it an oriental setting and coupled with it the Knights of Khorassan—meaning the land of sunshine. Gradually the order developed its ceremonials into such a glittering array of splendor that the Arabic symbols were incorporated and the Bengal tiger used as the emblem to guard their shrine. Bands, patrols and drum corps followed along with the votaries who made up the imperial palace sessions, held biennially, until the calendar shows 162 temples throughout the United States and Canada, with a membership reaching nearly 100,000 in the dramatic order.

Order Dispels Gloom.

"The aim and objects of the order are set forth thus: To bring sunshine to the hearts in gloom; to aid in dispelling the clouds that at times do gather; to lay aside the cares of a busy-day world and enjoy the fraternal companionship in a mirth-provoking and elevating way, freed from the restraining influences of greed and selfishness; to say and do kind deeds in a cheerful way; to brighten and perfume the pathway in life; to nourish and cultivate the seeds of human kindness until they shall blossom and bloom like unto the love that bound their prototypes, Damon and Pythias; to pledge anew with the enthusiasm of renewed youth, brought about by an association not too solemn and sublime, their best effort to strengthen other lodges, improve their ritualistic work, broaden the spirit of fraternalism and upbuild the cause of Pythianism."

What better thing can come to us than to be able to give to others the best that lies within ourselves, that by our living we may show them the way in which to live, and by so doing build up that only which is truest and best in their natures, and so, unconsciously, proving the truth of that old adage, that "Teaching by example is better than by precept."

News from Workers

NEW YEAR RESOLUTIONS.

"There are those who hold New Year resolutions in light esteem. Is this well? Are not the resolutions which are formed at this season an indication that our hearts are reaching out for something higher, that we are anxious to do better than we have done? If so, the resolves made at the opening of a new year are worthy of respect.

Anyone who can pass a mile-stone on life's road thoughtlessly misses an opportunity of improvement. We are sorry for the person who enters upon a new year of life without an earnest desire to make it the best year he has ever known, without a prayer that he may profit by his past mistakes and live on a higher plane than ever before.

But making good resolutions is not enough. Stick to them. After all, it is not the making but the breaking of resolves over which the thoughtless smile. And perhaps the reason why so many resolutions framed on the first day of the year are forgotten and forsaken before the month of January is over, is that so many of us make our promise in our own strength, forgetting to turn for aid to the One whose power is infinite and whose love endures forever."

BE BRAVE.

"Be brave!
The day will dawn, however dark the night;
The right will win, however fierce the fight;
The end is sure, however far from sight.

"Be brave!
Not ours to shirk or shrink, to doubt or dread;
Not ours to turn from hardships seen ahead;
Not ours to falter wheresoe'er we're led.

"Be brave!
The road will brighter grow throughout its length;
The load will lighter grow through added strength;
The goad will turn to helpful staff at length.

"Be brave!
With crown of thorns truth still adorns her own;
On scaffold, cross and gibbet rears her throne;
Her altar stands where each must stand alone.

"Be brave!
The coward lives and dies an abject slave;
The fearful is a tyrant, fool and knave;
Omnipotence is only with the brave."

A WORD TO MANY FRIENDS.

PRESIDENT CHARLES A. BLANCHARD.

I suppose that you all know that in these days it is simply impossible for a busy man to read the periodicals that come to his desk. This is true with me and I am compelled every week to throw aside valuable matter which I know I should heartily enjoy, because I have no time to consider it. This is a real trial to me, yet I do not know how to avoid it, things being just as they are. Among the many things which I am compelled to neglect at times is the publication of our "National Christian Association."

I came home last evening after a busy time in Chicago, and before I went to the city every moment was occupied in office and other school work. As I sat by my grate in the evening, I took up the Christian CYNOSURE. I read it pretty well and enjoyed it all. I was especially interested in the article on the Loyal Order of the Moose, and I thank God for that lovely young soldier whose face and words were furnished to us in the paper. How full of faith and courage we ought to be that witnesses are so continually raised up even in these times of cowardice, doubt and unbelief.

I enjoyed the rest of the paper. I mean I enjoyed the other articles which I was able to read, especially a part of Brother Hinman's writing. I recently saw his daughter, Susie, an earnest Christian woman, daughter of an earnest Christian father. Brother Hinman was one of the most faithful, Godly persons I ever knew. He was a man of very sound judgment, clear understanding and scholarly habits. I never heard him say anything or read anything which he had written that was not helpful. This article on the Out-

rages Committed by Secret Societies against those who are not connected with them is very instructive and ought to be both an inspiration and a warning to all.

I have not prayed so earnestly about the lodges during recent times as I did further back. This has not been because I doubted the necessity for it, or because I was indifferent, but because as years go by duties multiply and it is not easy to pray for all things as we ought.

I never gave myself to prayer respecting the deadly work which secret societies are doing without soon finding that God was interested and that He was showing His hand in regard to these frightful enemies of God and man.

In these days the insolence of the organizations manifested on the subject of the Ku Klux Klan would be unbelievable if it were not before our very eyes. The fact that the Ku Klux Klan is a secret order proves that it is the enemy of God and man. "He that doeth the truth cometh to the light." Thus he does not hide himself or his work. This is just as true of organizations as it is of individuals. But even ministers are frightfully ignorant of the Word of God. Men have said to me when I quoted the very words of the Lord Jesus Christ that they amounted to nothing, that some secret societies are very good, very helpful and that we ought not to antagonize them. Whereas the teaching of the Scripture is plain that Christian men and women have no right to have any fellowship with organizations of that character.

The Ku Klux Klan, like all other secret societies of which I have any knowledge, is made up of believers and unbelievers; profane and godless men are in it and many persons who are not openly so, persons who profess to be Christians. How can any Christian man or woman have fellowship in an organization which is made up of believers and unbelievers? The answer is that he cannot have such fellowship without disobeying the plain commands of God's word. It is as great a sin for a person who is enlightened to belong to any of these religious organizations composed of believers and unbelievers as it would be to lie or steal, commit adultery or murder. As we see the fearful effects of lawlessness of this time on young and old, Christian people ought to examine themselves and find out whether they were themselves obeying the commands of God's words or not.

The first murder ever committed in this world was committed because of the existence of a false altar. Cain brought of the fruits of the earth—Abel brought a lion. Abel's offering confessed his ill desert and was a plea for pardon. It pointed forward to the cross of Jesus Christ. Cain's altar was from the fruits of the ground which God had cursed. It did not teach salvation by faith in a sacrifice, but salvation by works which God has declared to be impossible. These two altars—the altar of Abel and the altar of Cain—are still in the world, and secret societies are practically all of them worshippers at the altar of Cain. When you talk with the members they tell you that if they can live up to the teaching of their order they would be all right. The worst part of the whole matter is that they believe this to be true.

Of course, no one who believes that a man can be saved by *doing anything* rejects the Gospel of Jesus Christ, for the Gospel teaches salvation by faith—it denies the possibility of salvation by works.

The blasphemers and murderers who carry on the Ku Klux Klan and other organizations of like sort talk about their faith in Christ, and along with this they tell how they are 100 per cent Americans, how THEY are going to regulate societies and improve conditions. All these things teach one thing. Only one. That is, that the Ku Klux Klan is an evil, anti-Christ organization. Anyone who believes in salvation by works is not a Christian. Any organization which teaches salvation by works is not a Christian organization. No one who considers himself a Christian ought to have any fellowship with such an organization.

The sweetest lives are those to duty wed.
Whose deeds, both great and small,
Are close-knit strands of unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring
no bells—
The Book of Life the shining record tells.

Rev. Christopher Burnett, pastor of the Marantha Baptist Church, Detroit, Mich., set himself the great task of preaching a series of sermons on the modern religious drift. Here is a chance for constructive thinking and preaching. Any person attending all of these addresses ought to learn a great deal about the world of today, and about what it means to be a true Christian. We are pleased to present this list because it will prove very suggestive to our readers.

Spiritualism: The Question of Communication With the Dead.

Eddyism: The Question of Health and Happiness.

Zionism: The Question of the Rehabilitation of the Jews.

Mormonism: The Question of Rival Revelation.

Russellism: The Question of the Larger Hope.

Socialism: The Question of Capitalistic Injustice.

Romanism: The Question of the Predicted Antichrist.

Seventh-dayism: The Question of Sunday Observance.

Feminism: The Question of the Emancipation of Women.

Modernism: The Question of the Authority of Human Consciousness.

Atheism: The Question of a Conceited Philosophy.

Non-denominationalism: The Question of Religious Charity.

Mammonism: The Question of Money-Madness.

Indifferentism: The Question of Moral Drift.

The fifth year of the Sunday afternoon four o'clock service for Bible exposition, conducted by Dr. James M. Gray, Dean of The Moody Bible Institute, began Sunday, October 14, with the first of a series of expositions of the First Epistle of Peter.

The attendance of many ministers and laymen of all denominations during the past years has made this service unique in the religious life of Chicago.

"The voice of Rome when uttered with authority, always drowns the cry of the fatherland."—Count von Hoensbroech.

EASTERN SECRETARIES REPORT.

Palm, Pa., Dec. 14, 1923.

By the time this reaches CYNOSURE friends we will be saying "Happy New Year" 1924.

The work in this section moves much as it has in past years. Friends of course are giving support as heretofore.

It is difficult to tell how the situation this year compares with others. Some think recent manifestations of the lodge spirit is undeceiving people who have not previously discovered its true nature. We feel that N. C. A. literature has helped many. Some of course cling to the lodges for policy sake though convinced that they are not right. Some recent meetings have been very helpful. There was a fine turnout at the meeting held in the Mennonite Brethren in Christ Church, Royersford, last Tuesday evening. I found this church in a series of special meetings. The new pastor is large-hearted, and was glad to arrange for my message to his people. The support they gave manifested a fine spirit. These meetings cannot fail to win many for Christ.

There were old and new friends who aided our Philadelphia work. On Sabbath, December 9th, I preached in the Free Methodist Church in the a. m. to an audience not so large, but very sympathetic. In the afternoon I was given a part of the service at the Mennonite Mission and in the evening worshiped in the Brethren Church, Tenth and Dauphin streets. I was privileged to hear Brethren Henry G. Bechtel and Paul Miller who spoke with special power and brought much blessing. They are much interested along N. C. A. lines. An hour was well spent with those who gathered for the prayer service in the East Coventry Church of the Brethren. Our work was well supported at the midweek meeting in the Third Church of the Covenanters, Philadelphia.

While in the Pittsburgh district I spent a Sabbath with friends at Vandergrift, preaching and securing their usual support in CYNOSURE subscriptions. Meetings in the Free Methodist churches at Woodlawn and New Brighton, Pa., gave encouragement. Rev. C. F. Johnston, whom I had known for years as a worker

in our line, is pastor at the former place, Rev. Dudley W. Rose, also an old acquaintance, being at the latter place. The meeting at New Brighton took a reminiscent turn. Mrs. Rose was an Arnold, her father for many years being a worker in our association. She related many very interesting incidents connected with our early work.

A visit to Geneva College, Beaver Falls, Pa., found the new President, Dr. M. M. Pierce, leading forward along successful lines. His work was highly commended by his associates. He invited your representative to participate in a devotional service. My visit happened at the time the students were manifesting enthusiasm in their successes in the football game. It is hoped they have as much enthusiasm in the upbuilding of the Kingdom of Christ.

My second visit to the Connellsville, Pa., Covenanter Church was as welcome as the first. The pulpit was granted me for both morning and evening services, the contribution at the latter service being given in aid of our work. This people is favored in their much beloved pastor, Rev. J. M. Johnston.

Notwithstanding the lodge idea of selfishness which is likely on the increase, I find a goodly number of kind friends who entertain and cheer me on my way. I wish I might mention them by name. God bless them all.

The number we are hereafter to miss because of their kindly ministry is constantly increased. The death of Dr. John Knox McClerkin of the United Presbyterian force in Pittsburgh, Pa., came as a great shock to many. He well merited the great esteem in which he was held. He was a devout man, as well as a gifted minister and teacher. His kind regard for the N. C. A. work was frequently shown.

Rev. T. H. Bailey, a local preacher in the Free Methodist Church, was one of our helpers. Naturally his many friends miss his ministry.

Rev. A. G. Miller was a reader of the CYNOSURE for many years and an advocate of its teaching. He was a large-hearted man, a choice spirit of precious memory.

Rev. Samuel F. Sprunger of Berne, Ind., was an unusually helpful man in the large congregation of General Conference Mennonites, who have centered their efforts at that place. As preacher, editor, and teacher he filled a large place. Those were wise who looked to him in counsel, for he was an eminently practical man. On many occasions he has given help in the furtherance of our work.

Peter Habegger of the same congregation was also helpful in our work. Many times he went with the writer in his canvass among the people.

Mrs. E. D. Taggert of Newberry, Vt., is another of the CYNOSURE family called to her eternal home. As we think of those who have passed, and are passing, we may well exclaim with the one of old, "Help, Lord, for the Godly man ceaseth, the righteous fail among the children of men." We may rejoice in the thought that God is bringing to the front new voices that will witness for his truth in these trying days. Shall we not pray earnestly for the work and workers?

Yours in Service,

W. B. STODDARD.

GREAT MEN ON THE GREATEST BOOK.

JOHN SELDEN, the Oriental Scholar, 1584-1654.

Though I have been very laborious in my literary inquiries, and have possessed myself of a great number of valuable books and manuscripts upon all ancient subjects, yet I can rest the happiness of my soul on none of them except the Holy Scriptures.

SIR MATHEW HALE, Chief Justice of England; born, 1609; died, 1676.

Every morning, read seriously and reverently a portion of the Holy Scriptures, and acquaint yourselves with the history and doctrine thereof. It is a book full of light and wisdom, will make you wise to eternal life, and furnish you with directions and principles to guide and order your life safely and prudently. There is no book like the Bible for excellent learning, wisdom and use.

CLAUDIUS SALMASIUS, 1506-1653.

I have lost an immense portion of time —time, that most precious thing in the world! Had I but one year more, it should be spent in studying David's Psalms and Paul's epistles.

"LIZZIE WOODS' LETTER."

Anoka, Nebr., Nov. 14, 1923.

Dear CYNOSURE:

This leaves me fighting for the right. My first trip since July was Sioux City, Iowa. I went up there and taught a Bible class for ten nights. We had a full house each night.

Sioux City is filled with drunkards and bootleggers. You see women—white, black, and red Indians, and all kinds with their hair bobbed and short knee dresses and low-cut waists. I said to them, "Who said I was teaching a strange doctrine that is teaching women to dress in modest apparel. I Tim. 2:9-10. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array: But (which becometh women professing godliness) with good works."

I said to the women who were members of the church, "You have bobbed hair and aeroplane skirts and submarine waists—skirts up to your knees and waists down so low a man has nothing to do but to look over. Bobbed hair, I said, open your Bibles to I Cor. 11:14-16.

"Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him?

But if a woman have long hair, it is a glory to her; for her hair is given her for a covering.

But if any man seem to be contentious, we have no such custom, neither the churches of God."

I said, dear sister, you have gone off into all kinds of sin. It is such a pity for women to cut their hair and shave their necks like a man. Some of the women let the hems out of their dresses. The next day one came over to see me and pulled the hem out of her dress after I had taught her a lesson and prayed with her. She cried and said that she would give up her hooch drinking and wear her dresses longer and let her hair grow out and live really a Christian. She said, "I am a backslider and I want to come back to Jesus. I was once a good Christian, but I followed my husband into the lodges, and like it says in Psalms 1:1, I got mixed up with the ungodly and went to drinking with them. I got in such a condition that I lost my love for the church." She further said, "This is a bad city, no gospel preached. I mean a gospel that will save like you are preaching." She asked me to pray for her and said that she wanted to come back and was anxious to know if He would take her. I replied, "If you will repent of your sins, that is, forsake them, Jesus will heal your backsliding." Hosea 14:4. "I will heal their backsliding, I will love them freely, for mine anger is turned away from him." She said she was willing to give up the lodges. I said, "Thank God for that, for whoever will not give up this great idolatrous worship will certainly land in hell." She said, "You talked about the Mason and K. K. last night; you are about right. When men get into a thing that wants to put the governor down like they are trying to do in the State of Oklahoma, I know they are overstepping the mark." She said, "The secret orders are all rotten." I was glad to see this poor young woman break down in tears and give her heart to Jesus that very day. She testified to it that night before the whole congregation. Many came to the altar that night for prayer. A white brother told me after the service closed that night that Sioux City was the worst town he ever saw. I asked him if it was worse than Anoka and he replied that it was much better in Anoka; there you see the people on Sunday going to church, but here they go to the movies and to the bootlegger and drink booze all day. He asked me if I did not see men and women drunk on the street right in front of this house. I replied, "My God, man, hell is within a half mile of Anoka; if this is worse, it is a hell on earth." I remarked that perhaps we were in the worst part of town, but he replied that all of it was the worst part. He informed me that the people here have everything in the church—dance hall, swimming pool, athletic club, pool hall, and everything that pleases sinners. One preacher said, "God was a one-cell animal and all men were apes at one time." I replied, "When you get men to believe that they will lose all fear of God and this will be a heathen land right here among educated men. Education with sanctification is a failure and men will see it before long. The leaders of the K. K. K., Masons and other lodges are in the church, but they are joined to

their idols like Israel of old." Hosea 4:16-19:

"For Israel slideth back as a backsliding heifer; now the Lord will feed them as a lamb in a large place.

Ephraim is joined to idols; let him alone.

Their drink is sour; they have committed whoredom continually; her rules with shame do love. Give ye.

The wind hath wound her up in her wings, and they shall be ashamed because of their scarifices."

He asked me what the sacrifices meant, to which I replied, "Well, all these murders that are being committed in this country."

Last night I was in Sioux City and the Free Methodist preacher was out to hear me. He told me when the meeting was over that he was the only preacher in town that stood out against these lodges. He further stated that if we had more women and men who would stand for Jesus this would be a better country. It was his opinion that the secret orders would plunge the United States into a bloody war. He advised me to preach the truth because it would be impossible for me to break up these secret societies, but there are some honest hearts who will come out and some honest hearts who will never go in when they learn the truth about them. That is what makes the Devil mad at me, because I tell the secret and give out the tracts. One man told me that the K. K. was just after the foreigner. I replied, "Well, they are after all of us, for all came from over sea. We black folks from Africa and the white from England, Spain, France, Portugal, Russia, Germany and Ireland, all came here and ran the true American out of his country and we took possession. Now then, if the foreigners have no right in this country, we white folks and negroes better get back to our homes and give the Indian his country." But the man laughed and said, "I had not thought about that, we are in the Red Man's country." I said, "Yes, let the white man send all we negroes back where they got us from and let him take a march back to his home, and the K. K. will find out that will take him in, too." Let us pray that God will raise up some true minister that will live holy and preach it to the people, "for without Holiness no man shall see the Lord." Heb. 12:14.

LIZZIE ROBINSON.

REPORT OF WESTERN FINANCIAL AND FIELD SECRETARY.

Falls City, Nebr., Dec. 18, 1923.

My work among the friends of the Christian Reformed and Reformed Churches of Roseland, Lansing and South Holland, Illinois, was a delightful experience.

The throngs of reverent worshippers in all their church services give good testimony to the wisdom of those churches in demanding of their members a positive choice between the lodge and the church. Their cordial welcome to your Secretary and their generous gifts in support of the work greatly cheered me on my way.

My visit to the Oak Park, Illinois, Fourth Congregational Church and Sunday school (while my messages were positively evangelistic) gave some remarkable opportunities for anti-secrecy work both in private conversations with Masons present, and in the free distribution in the Sunday school of the pamphlet, "Lodge Religion."

A former Oak Park Mason told me that his lodge uniform cost him $300 and his Masonic dues and his wife's Eastern star dues and expenses ran to about $250 a year. When converted they withdrew from the lodges and turned this money into foreign mission work. I confidently expect their prayers and financial help will be given to the National Christian Association's work. The evening I visited them a fine class of young ladies had gathered in their parlor for Bible study. In real joy and victory they evidently feel that the new Christian life far exceeds the old lodge life.

And now I am in Nebraska. At Rulo I spent about ten days, preaching in the M. E. and Holiness Churches, and helping them organize and conduct a Union Revival Campaign, which is still continuing with much encouragement. We scattered Gospel leaflets and anti-secrecy literature freely and I had some most interesting talks with Christian and non-Christian Masons.

But the most interesting work at Rulo was the personal work for Christ among men in their homes. One old man of 86 years prayed for forgiveness and pledged his life to Christ. He seems to have never been a church member.

Another man 74 years old, a former

Baptist, but who, with his wife, claimed to have lost faith in the resurrection of Jesus (in the integrity of Scripture), again began to pray and took from me a Testament to read, as he said he no longer had a Bible in the house. He seemed full of "Modernism." A few days after he went with me to get a drunkard friend of his—another old man whom we took with us to the prayer meeting in the little church.

At Falls City I gave the anti-secrecy lecture last Sunday night in the Lutheran Church. I have also been calling on an 89-year-old infidel here, whose son is a most earnest Christian, and wonderfully kind and helpful to me in the work.

Today I gave out Gospel cards and anti-Masonic literature to all the men in the streets and the stores in the main business section of Falls City.

I am counting especially on the prayers of all the CYNOSURE family that my efforts may be used of God to free not a few from unbelief and sin.

B. M. BROWN.

During his term of office (1920) Grand Master O. L. Conner of the Grand Lodge of Oklahoma decided that "it is not advisable for a lodge to contribute its funds to a union religious campaign or meeting in which all the Protestant churches of the city are engaged, except two." (Proceedings Grand Lodge Oklahoma, 1920, page 63.)

What would the Grand Master have done in case these "two" churches had also participated in such "union" services?

"The Scotch Rite has a building in Paris, at No. 10, Avenue Victor Emmanuel III, which is supported by the Ancient and Accepted Scottish Rite bodies of the Southern Jurisdiction of the United States. The building is of white stone, four stories in height and has ornamental verandas." (Proceedings Grand Lodge District of Columbia, 1919, page 514.)

Thus we behold buildings for the Masonic governing body springing up in every land. These are steps being taken towards the final revelation and appearing of the antichrist.

MORMON OBLIGATIONS.

We give below the Mormon oaths as they are administered in the endowment house in Salt Lake City, Utah, as well attested in testimony in Washington, D. C., by Prof. Walter Wolfe, late of the B. Y. College at Logan and the whole endowment ceremony as sworn to by him at Washington, on Wednesday, February 7, 1906, before the Senate Committee on Privileges and Elections, in its hearing in the Smoot case.

First Oath Taken.

"We and each of us solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood with its accompanying name, sign, grip or penalty. Should I do so, I agree that my throat may be cut from ear to ear, and my tongue torn out by its roots."

Second Oath Administered.

"We, each of us do solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree that our breasts should be torn open, our hearts and vitals torn out and given to the birds of the air and the beasts of the field.

Third Oath.

"You, and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood, with its accompanying name, sign and penalty. Should you do so, you agree that your body may be cut asunder, and all your bowels gush out."

It will be seen that these penalties are fashioned after the three degrees of Blue Lodge Masonry.—*Christian Conservator.*

"I found a rose in the chapel, old, withered, limp and brown. Yet it retained a fragrance as pure and sweet as ever. I could see it had once been a thing of beauty, showing the glory of God in its every perfection—though now so ugly and torn, all smirched and seared with abuse and scorched with heat. But oh, the sweet fragrance!

"Just so we, soiled and smirched by sin, seared by abuse, our characters withered and limp, yet our soul is as pure and sweet in the sight of God as was the fragrance of the rose found on the floor and God's spirit can yet make our lives give off the fragrance of heaven."

THE CHRIST SPIRIT IN FRATERNAL ORDERS.

(There appeared in the Homiletic Review recently an article on "The Christ Spirit in Fraternal Orders," And R. J. Dodds replies with a very timely article. Our readers should read the article written by Mr. Dodds.—Ed.)

The Christ-Spirit of Anti-Christ———

EDITORS HOMILETIC REVIEW:

That article on "The Christ Spirit in Fraternal Orders," which appeared in your magazine for August, was calculated to give Christians, of which there are likely to be some among your readers, a surprise, even a shock.

It seems strange that an apology for orders that form no part of the Christian system should be accorded so much space in a Homiletic Review,—of all places—even in a Homiletic magazine that gives this class of its readers so many surprises that they have almost ceased to surprise. I mean articles that are anti-Christian in their tone. Opie's article was still more anomalous in the department of "Social Christianity." And the caption of the introductory paragraph, "Masonic Contribution to Christianity," capped the climax for arrogance, signifying that Christ is in Satan's debt. This is surely calculated to kindle the ire of all the devoted followers of the Lamb. My own spirit was so stirred within me that I did not venture to write after reading it, until I had taken time to count one hundred, to give the warmth of my feelings a little time to subside.

In order to treat the author of the article, the Rev. Thos. F. Opie, of Red Springs, N. C., with the utmost courtesy, I shall begin my animadversions on it, with such commendation as my conscience will permit.

And first, I commend his cleverness as a special pleader, which appears in his finding fault with the Church, to produce a more tolerant frame of mind towards the fraternities. Of course the reader is not expected to stop long enough to weigh his criticism of the Church. For that would destroy its effect. There is a manifest antithesis between Christ's and Mr. Opie's view as to the proper sphere of the Church. And it is reasonable to be believed that when Christ and His critics are weighed in the balance, it will be someone else, than the Lord Jesus Christ, who will be found wanting.

Another evidence of cleverness in Mr. Opie as a special pleader is his attempt to deflect the reader's mind from the fact that the associations, on behalf of which he appears as an advocate, are under the ban of several branches of the Church; while at the same time he seeks to permeate it with prejudice, by the reminder that they are under the ban of Romanism; taking occasion to still further besmirch the Church by referring to this apostate body as "a branch" of the church.

The impression he gives of Romanism, in respect to secret fraternal orders, is quite wrong; as it is only opposed to such of them as are not subservient to the authority of its hierarchy. The very first of the societies to which he refers by way of illustration was originally organized by members of that hierarchy; and was designed to be subservient to that Church; but proved recalcitrant. That is why it fell under the papal condemnation of which he speaks. By returning to its allegiance it may regain the favor of the Pope. It may emerge from under the cloud which rests upon it. Nor are signs wanting that a reconciliation is at present sought. The reader should understand that the opposition of popery to Freemasonry is neither on moral nor religious grounds, but simply because their ambitions at present conflict. It is far from impossible that they will some day unite in an attempt to overthrow Christianity.

Nor shall I refrain from commendation of Mr. Opie's cleverness as a special pleader for Baal, when in seeking to persuade Christians to tolerate the placing of Baal's altar by the altar of Jehovah, he insinuates that because God's people are not perfect that therefore His altar may not be as pure as it ought to be: and proceeds to represent a well-known enemy of Jehovah and His worship as likewise an enemy of the lodge form of Baalism; his worship, whence he intends his Christian readers to deduce the doctrine that those who have a common enemy should be friends. Is it axiomatic? Have the grounds of Rome's opposition to the Church of Christ and the worship of Baal, as represented by Freemasonry, nothing to do with the case? Masonic worship and Romish worship are in fact

both forms of Baal worship. Their present antagonism indicates a temporary division in Satan's kingdom; a division that secures a little temporary respite for Christ's Church and a great hope for the future; as it indicates that Satan's kingdom will eventually fall. Disintegration is its doom. God has written it in letters of lurid flame upon the wall of the palace of the price of darkness.

I would not be understood as approving Mr. Opie's principle, in the things which I have mentioned. I only commend the cleverness with which he seeks to gain his end.

There is still another commendatory point which I must not overlook; and in this there is some measure of approval of Mr. Opie's principle. I refer to his frankness in acknowledging that the blatant, Masonic boastfulness, about Freemasonry originating at the building of the pyramids or Solomon's temple is all a tissue of lies—or is "mythical," as Mr. Opie more euphemistically expresses it. Many simple-minded members of the Masonic Order are deceived by the seriousness of tone and manner in which these lies are rehearsed by Masonic orators.

Were these simple-minded members of the order familiar with the Bible they would know that Hiram Abiff never drew plans for the temple on his famous trestle board; for God gave the full plan to David; who transmitted it in writing to Solomon, his son. They would also understand that, because every stone and timber was prepared by the builders for its place before it was brought onto the ground on which the temple was to be erected. There was no possibility of the three Masonic assassins, who reported to have slain the Grand Master in the sacred precincts, in an attempt to gain possession of his secret, finding any rubbish in the sacred edifice to have hidden the body under.

The authors of these fictions were not operative, but speculative, masons. That is, they worked more with their heads than with their hands. In fact they wrought chiefly with their imaginations. And probably the highest of all their speculative attainments was to persuade themselves that their ludicrous flights of imagination were actually sublime; whereas in fact Masonic speculations are, for contradictions and absurdities, unsurpassed.

After all the credit I have given Mr. Opie, he should not object if I now call attention to a slight defect in his work. His "some twenty years" among the members of the craft may account for his statement, that, while the Mother Grand Lodge of Freemasons was formed in London in 1717, some Masonic lodges possess records which carry back to the beginning of the sixteenth century. This statement makes these particular lodges to be daughters considerably older than their mother. For richness this surpasses anything I remember to have met with in either Baron Munchausen of Alice in Wonderland. It outrivals the French lady, who thought she was probably not less than seventeen years of age, as she had a daughter who was sixteen.

Mr. Opie says the origin of Freemasonry is obscure, meaning probably that it has considerable trouble connecting up with the ancient systems, a continuation of which it claims to be. For he immediately tells *without difficulty* when and where it originated.

He is evidently a sincere friend of the lodges whose cause he advocates. And I fear his poor mind has become so bewildered by two much masonry that his statements should be taken *cum grano salis*. Or better still, if it be different, it might be well for us to refresh our memories as to what we have learned elsewhere about Masonry.

"Hold there!" cries the Mason, "What can an outsider know of the lodge?" He might as well ask, "What can a landsman know of the sea?" "What can an outsider know of any country in which he does not reside?" Or, "Of any ecclesiastical system with which he has no connection?" Or, "Any system of any sort of which he is not a member?" What can anybody know, or hope to learn of the majority of things of which we all know, or think we can learn something?

I could mention many sources of information about secret societies, just as accessible to the outsider as to the insider. But as they are well-known, I do not choose to take the time. It is well known to all intelligent Masons that there are outsiders who know a great

deal more about the lodge than the vast majority of initiates know. It follows that the Mason, who affirms that the outsider cannot know the character of the lodge, deliberately violates his conscience, if he has one. Though every good thing that an outsider attributes to the lodge is declared by Masons to be in exact accordance with the facts and every discreditable thing is denounced by them as a mistake, or worse; and therefore make it appear certain that what they try to withhold from the public must unquestionably be of a shameful character. Yet, let us hope, no outsider has any disposition to present the lodge in any worse light than their own most honored orators and writers have presented it. For example, who can present Masonry in a more unfavorable light, than Albert Pike has done in "Morals and Dogma." Yet there is no authority that stands higher among American Masons. What "Morals and Dogma" has to say in respect to the worship of the lodge being designed to celebrate the reproductive, or generative, powers in nature, the Christian blushes to read. And what it intimates as to the Masonic use of the word "Jehovah," the incommunicable name of the Supreme Being, when expressed in Hebrew Characters, is so blasphemous to make a devout person stand aghast and wonder at the infinite patience of the Almighty, Who does not flame forth at once in righteous indignation and send all these blasphemers down quick to Sheol.

Every Freemason is said to be sworn to never assist in initiating a woman into the Lodge. Apart from this oath, on account of these things to which I have alluded, no woman could ever be initiated into the lodge without the human race first losing all respect for womanhood and all sense of propriety.

In regard then to matters which I shall now bring to your remembrance, I shall feel that the lodge or its members will have any ground of complaint.

1. I would remind my readers that the character of lodge secrecy, guarded as it is by promises and oaths and horrible penalties, is entirely out of harmony with the example of the Lord Jesus, who said, "I ever spake openly before the world; in secret have I said nothing."

2. Let me remind my readers that the lodges require these oaths and promises before they reveal the things which they require to be guarded with such inviolable secrecy. This involves a principle so much at variance with common sense, common honesty and common prudence, that any man allowing it to be forced upon him in even legitimate business would be considered a madman, or a fool.

3. These oaths and promises imposed with pretences of solemnity are represented by the lodges as binding upon the conscience, although they are extrajudicial and without any moral binding force whatever when the juror feels it his duty to violate them.

4. Some of the lodges recognizing that their oaths can have no binding force on an enlightened conscience, attempt to compel their observance by the illapse of fear into the minds of the candidates; which is produced by terrible penalties, usually some horrible form of death, which they are required to invoke upon themselves.

5. There are many instances on record of the actual infliction of the death penalty, by lodges, on persons supposed to have been guilty of some violation of Masonic obligation—never, however, for any crime. Some of the best known cases are, that of Pritchard, whose body was found Masonically mutilated in the streets of London, for the publication of a book; that of Miller in Belfast, for having admitted to someone that the things affirmed by Pritchard in his book were true; and that of William Morgan of Batavia, New York, for having published what purports to be a revelation of the secrets of Freemasonry. This last created wide-spread attention owing to the determined endeavors of Freemasons to hinder the civil authorities in their efforts to discover and punish the perpetrators of the crime; and the consequent secession of many thousands of Freemasons, from the lodge. Full particulars of these Masonic murders can be obtained from the National Christian Association of Chicago.

6. These orders claim descent from ancient systems, denounced for their immorality in both the Old Testament and the New; and represented in history as in the last degree indecent. One of the

orders which Mr. Opie has named is especially boastful in regard to this matter; on account of which it glories in the title "ancient." If one knew a person, an orphan from infancy, ignorant of his parentage, who feigned himself the child of a notoriously depraved couple and kept forever boasting of it what opinion would that one most likely hold of the character of the person himself who boasted such an origin? Could he reasonably believe him to be a holy, Christ-like man?

7. And this is the last point I shall take time to mention; the fraternities summon men of all shades of belief and unbelief into most intimate fellowship in forms of worship from which the name of Jesus Christ is carefully excluded. His name must not be mentioned in prayer if any one be present who might be disposed to object. It must even be omitted in reading any passage of Scripture in which it occurs. Mr. Opie recognizes this fact. Observe his language. He says of the Pythians, "Nor is there a session of the lodge without prayer to the Almighty"; which means that Christian prayer is never offered in the Pythian Lodge. Then of the Odd Fellows, he says, "the Lord's Prayer is always used in the opening ceremony of the lodge." This form of prayer, it is evident, is prescribed as a compromise between Christians and unbelievers in the lodge. Professed Christians, assume, w i t h o u t thought, that Christ is honored because the form of prayer is used that he gave. Unbelievers allow it to pass, because it contains no specific reference to the Lord Jesus. So, though it is evident no one but a Christian can use it properly, it can be used by profane men in a thoughtless way, where some pretence of prayer is called for, without being suspected of showing any respect to the divine Mediator. The plain inference from Mr. Opie's own statements is that no real prayer is used in either of these lodges. But that the divine Being is openly insulted by a pretence of offering what is in fact withheld. The reason of this is that the lodges are advocates of natural religion and foes of that which God has revealed.

In view of all these considerations, and many more like them, the question arises: What can the Rev. Opie's conception of the Christ-Spirit be? Can it be Scriptural?

As our memories have been refreshed, an old question arises, namely: "Can a man be a Freemason and a Christian"? A safe answer is that a man cannot be a consistent Christian and a Freemason. It is evident a man cannot be out and out for Christ in the lodge. More than that, it is safe to affirm in regard to a man who tries to be both a lodgeman and a Christian that either his Christianity will eradicate his Masonry or his Masonry will eradicate his Christianity. "A man cannot serve two masters."

But someone perhaps inquires, "Do you think there are no good men in the lodges?" The Christian, exercising the judgment of Charity, replies that he hopes there may be. But this answer elicits the question, "How can you account for good men in a bad institution?" I would be perfectly willing to allow the men guilty of the inconsistency to account for it themselves. I would say, however, that it is much easier to account for some good men in a bad institution than to account for godly men of distinguished holiness of character withdrawing from the lodge and denouncing its influence as incompatible with the practice of holiness, *if the lodge is in fact a good institution,* "a handmaid"—as Mr. Opie affirms—"of Church and State; advancing the best things of both sound religion and good citizenship."

What is the "Christ-Spirit"? The term must at least imply that those who have it are in some measure Christ-like. How much resemblance is there between the members of these institutions, so fond of parade and show and fine clothes and bombastic titles, and the meek and lowly Jesus? Is it not also implied that those who have it would seize every opportunity to manifest honor and respect for Him who has a name above every name? Do the Fraternal Orders do this, or are they contrary? Do they not try to rob him of every sign of respect that is due him? If they have the Christ-Spirit ought they not to acknowledge this as the source of all the good that is in them? But, while they boast continually of the good that is in them, did any one ever hear them attribute it to the Holy Spirit, who is no doubt the

Christ-Spirit? Do they ever pray for Christ-likeness of the out-pouring of the Holy Spirit? If they offered such a prayer, would it not be equivalent to a prayer that they might be transformed from what they are to something which they have no desire to become?

If there is any good in them can it be accounted for apart from the operations of the Holy Spirit? Is there such good in them then as can be attributed to the saving operations of the Holy Spirit; and as will transform them into a saving institution? The question provokes a smile. They do not know man to be in a lost condition. Consequently they know nothing of the need of a Savior? They have their altar, but they know no more of the need of a blood atonement than Cain knew. They could never think of pointing men to the Lamb of God, who taketh away the sin of the world, for sin is something of which they have no knowledge.

If there be then any good in them, it must be accounted for by reference to the common operations of the Holy Spirit. But the Holy Spirit is not the dominant spirit in the man or institution in which only His common operations are found. He is not there by the choice of the man or organization. His sanctifying work is not encouraged. Were they conscious of his presence would they not cry out, "What have we to do with Thee, Jesus, Thou Son of God? Art thou come hither to torment us before the time?"

Politeness, sympathy, generosity, and even a degree of morality, are due to the Common operations of the Holy Spirit but are not sufficient to prove His presence, as the spirit to which the person or organization has surrendered itself. He is not there as the Christ-Spirit, convincing of sin, of righteousness and of judgment.

Nay, but we must try the spirits, that are manifestly dominant in associations, to discover whether they be of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. Every spirit that confesseth not that Jesus is come in the flesh is not of God. No spirit that does not honor Jesus Christ is of God. It is not the Christ-Spirit.

I see no reason why as good a case could not be made out for any other well known anti-Christian system as far as Mr. Opie has tried to make out for the fraternities, is one, well-informed as to all they do, were to choose to write of the "Christ-Spirit" in them; as Mr. Opie has made out for the Fraternal Orders. I suggest he try one of these subjects for his next contribution to the Homiletic Review. Why not? It would be full of encouragement for us all, were he able to show the "Christ-Spirit" dominant everywhere.

I should not be greatly surprised to discover that much of the good—the Christ-Spirit—that Mr. Opie imagines he has found in the lodge, exists almost wholly in his own imagination; and the rest a delusion, occasioned by Satan displaying himself in their midst as an angel of light.

In spite of all Mr. Opie's skill as a writer and special pleader, I feel that in regard to The Fraternal Orders, Paul's question still confronts the Church, "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" And that Christ's command to His people still is, "Come out from among them and be ye separate; touch not the unclean thing and I will receive you."

Respectfully,

R. J. Dodds.

The spiritual life is not passive. Too often it is thus misjudged and because of the fact that one, to be spiritual, must cease from self-effort in the direction of spiritual attainments and learn to live and serve by the power God has provided. True spirituality knows little of "quietism." It is life more active, enlarged and vital because it is energized by the limitless power of God. Spirit-filled Christians are quite apt to be physically exhausted at the close of the day. They are weary *in* the work, but not weary *of* the work.

He who has not tasted bitter knows not what sweet is.

It is not to our credit to harbor a spirit of revenge toward those who may have mistreated us.

Search not a wound too deep lest you make a new one.

ABRAHAM LINCOLN'S PREDICTION.

"I do not pretend to be a prophet. But though not a prophet, I see a dark cloud and that is from Rome. It will rise and increase until its flanks will be torn by a flash of lightning followed by a peal of thunder. When a cyclone such as the world has never seen will pass over this country, spreading ruin and desolation from north to south. After it is over there will be long days of peace and prosperity; for popery will have been swept forever away from our country. Neither I nor you, but our children, will see these things."

Would the President of our country who now is, or any of the would-be ones dare say such a thing? It looks as though they would not by the attitude they have toward Rome.—*The Christian Witness.*

"A Masonic Secretary never records what is improper," and, "Masonry has absolutely nothing it desires to conceal." Why then all these precautions for carrying on its business behind locked and guarded doors; all Masons being tied, body and soul, with oaths prescribing penalties of mutilation of the body if one breaks the "oaths."

Concerning Masonry in England, Raymond Daniel, "the able and talented" Fraternal Correspondent of the Grand Lodge of Georgia, as delegate to the Peace Jubilee of the United States Grand Lodge of England (1919) gives a report that 1,506 English youths are being educated for their future life work in Masonic institutions, and that "4,094 boys and 3,285 girls, or a total of 7,379 children of Masons, have received education since the establishment of these institutions. English Masonry cares for its own." (Proceedings Grand Lodge Iowa, 1920, page 64.)

No wonder Masons in America are lining up so strong all over the country behind the Smith-Towner Bill, which would give Masonry control of American textbooks and inject its Monotheism into our entire public school system, and make the "Fatherhood of God and Brotherhood of Man" a compulsory issue. Every true American should watch with care the secret influences back of this bill. There are two villains seeking the betrayal of the school system of our country; one is the Pope of Rome operating through Catholicism, the other is the sinister secret influence of Masonry.

The Family Altar has a story of an unusual conversion. A young woman came before the session of a Presbyterian church and said she wished to unite with that church. No one present knew her; she made an unusually clear confession of faith, impressing the minister so much that he asked her how she had been led to Christ. "Through Dr. S.," she replied. "Is Dr. S. a friend of yours?" she was asked. "No," she said, "I have never met or even seen him." She was a telephone operator, and had had night service, from 9 p. m. to 3 a. m. Receiving many calls for this physician, Dr. S., she had more than once rung his bell by mistake. Always he answered, not only with courtesy, but in a voice that showed no trace of impatience. It was such a grateful relief from the surly, sleepy voices of others awakened at midnight, or the harsh expressions directed at her when she called a wrong number by mistake, that she finally became deeply interested and wanted to know the secret of the difference between Dr. S. and other men. She made inquiries about him, until she learned that Christ was supreme in his heart and life, and that what she was so admiring in him was simply Christ living in an earnest Christian. Soon Dr. S.'s Saviour was her Saviour. Herein is a suggestion for those who have telephones and are sometimes annoyed by untimely calls.

Concerning the evil consequent upon the activities of "frats" in High schools elsewhere, Mr. Deffenbaugh says:

"High school fraternities in the District of Columbia were so undermining the democratic High school idea of equal opportunity for all students that the Board of Education adopted a rule prohibiting members of any High school organization not approved by the faculty from participating in athletics and other extra-curriculum activities."—*Christian Nation,* July, 1923.

It is a brave man who fears a lie.

Was Washington a Mason?

By PRES. CHARLES A. BLANCHARD

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This is the best, as well as the most interesting, contribution yet written on the question of Washington's relation to Freemasonry.

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.
Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

. . . . . .

In peace that only Thou canst give,
With Thee, O Master, let me live.
—*Washington Gladden, D. D.*

Whatever your destiny is, you carry it with you. Heaven must enter you before you can enter heaven.

"It is a faithful saying: For if we be dead with him, we shall also live with him."

BEAUTY OF THE MIND.

Cultivate the mind, for a grace of soul and education of spirit count for more than limpid eyes, a rose-bud mouth and dimpled chin. Be ever teachable, for there is not one iota of lovableness in the man or woman who thinks he or she knows it all. Interest yourself in timely topics, keep the cobwebs well brushed from off your brain, and though you may not possess a single good feature, you will be most pleasing to many who appreciate an active mind at its full value.—*Sel.*

THREATENS TO OUST FRAT MEMBERS IN SCHOOLS.

Dubuque, Ia., Dec. 31.—Public school students found belonging to fraternities or sororities will be expelled, according to Superintendent O. P. Flower. The associations are banned by law and will not be tolerated here, he said.

A QUOTATION.

"When I made my first journey round the world," says John R. Mott, "I went home and wrote a book, in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East I was led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have His opportunity. Here and there He is accomplishing through one worker what many workers could not accomplish where the hiding of His power is not discovered. Since then I have found the same thing exemplified all over the home field. God has His ways, and they are not always our ways. One of the most striking passages in the Old Testament is the one representing God's eye searching up and down the world trying to find a man whose heart is right toward Him, that He might show His power through that man. The discovery of that secret is the great thing needed all over the world today in our Christian enterprise, the discovery of the secret which enables God to find the object of His quest, that He may realize His consuming desire and show Himself strong."

One reason why we have so many non-churchgoers is because we have so many non-going churches.

FREEMASONRY VS. CHRISTIANITY.

Rev. Alva J. McClain.

[A sermon preached by Rev. Mr. McClain, Pastor of the Brethren Church, Tenth and Dauphin streets, Philadelphia, Pennsylvania, Auril 3, 1921.]

Matt. 12:30—"He that is not with Me is against Me."

John 12:48—"He that rejecteth Me and receiveth not My sayings, hath one that judgeth him—the Word that I speak, the same shall judge him in the last day."

Will you listen carefully while I present three propositions?

1. Jesus Christ is God manifest in the flesh, and apart from Him the true God can neither be known, worshipped nor acknowledged.

2. Salvation is by faith in the atoning blood of the Lord Jesus Christ apart from all human works and character.

3. It is the supreme obligation of every saved person to obey the Lord Jesus Christ in all things.

These three propositions are the pillars of the Christian faith—the Deity of Christ; Salvation by faith in Him; Obedience to His Word. Do you believe these three things? I am going to ask every person who does to stand! (Nearly the entire congregation stood.) Thank you! I knew you believed them, but I can preach to you better after that testimony.

About four weeks ago I called over the telephone one of the highest officers of the Grand Lodge, at his office at the Masonic Temple, in Philadelphia. I told him frankly that I was not a Mason and that I desired to obtain some authentic information regarding Freemasonry and what it stood for. This officer suggested three books by Masonic authorities. I told him that one would be sufficient, and asked which of the three books was the best. Without hesitation he answered, "Get the Encyclopedia of Freemasonry by Mackey. It is, without question, our highest and best authority." He then referred me to a man at the Masonic Library. I called this man and asked him for the highest and most authentic Masonic authority. Without a moment's hesitation he answered, "Get the Encyclopedia of Freemasonry by Mackey!" I have that Encyclopedia with me here tonight. In the main, my analysis of Freemasonry shall be based upon its statements and claims. Surely, no Mason can question the fairness of this method.

The author of this Encyclopedia, Albert G. Mackey, is one of Masonry's most learned and famous men. Besides being a thirty-third degree Mason, he held many high offices in the organization. At the writing of this work he was "Past General Grand High Priest of the General Grand Chapter of the United States." Practically his whole life was devoted to research work on behalf of Masonry. His industry was amazing! A stream of books came from his pen, among which are "A Lexicon of Freemasonry," "Manual of the Lodge," "The Book of the Chapter," "A Text Book of Masonic Jurisprudence," "Cryptic Masonry," "The Symbolism of Masonry" and "The Masonic Ritualist." This Encyclopedia, however is the crowning work of his life. He was engaged in its preparation for thirty years.

This Encyclopedia contains over a thousand pages, with articles upon almost every conceivable subject that is in any way related to Freemasonry. During the past four weeks I have gone through the book carefully and have read hundreds of its articles. I am impressed with the exhaustive manner with which the author treats the various subjects. Certainly I am not in agreement with the doctrines of the institution which Dr. Mackey defends, but that does not keep me from admiring his able scholarship, his painstaking research work, his sober and fair presentation of Masonic subjects. And my admiration increases when I remember the extreme difficulty under which Dr. Mackey was compelled to prepare his Encyclopedia. The authors and editors of other encyclopedias never faced such a difficulty. Dr. Mackey was expected to give the public the fullest possible exposition of Masonry and at the same time reveal **none of the secret work.** In spite of this difficulty, Mackey has produced a monumental work and all Masons may justly point to the man with pride. What the great church historian and encyclopedist, Dr. Phillip Schaff, was to the church, this man, Dr. Mackey, was to Masonry.

My examination of Freemasonry to-

night will be absolutely from the viewpoint of a Christian. I have nothing to say to Masons who are not Christians. If I were not a Christian, I would undoubtedly be a Mason tonight, as I was preparing to enter when the Lord Jesus saved my soul. I am speaking to those who own Jesus Christ as Lord and God.

I shall not assume to speak for Freemasonry tonight—**Freemasonry shall speak for itself.** By its own utterances, by its own words, Freemasonry must stand justified or must stand condemned. Matt. 12:37—"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

What does Masonry have to say for itself?

I. Masonry Claims to Be a Religious Institution.

This claim is made not once in this Encyclopedia, but literally dozens of times in different articles. We have not the time to hear all these references. I shall ask you to hear just one. Under the article on RELIGION, Dr. Mackey discusses fully the right of Masonry to be called a "religious institution!" He says that some of the more "timid brethren" have been afraid to declare its religious character lest the opponents of Masonry should use this fact against the lodge. But he insists that the truth should be told. I now quote from the Encyclopedia (Pages 640 and 641):

"I contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its continued existence, and that without the religious element it would scarcely be worthy of cultivation by the wise and good. But, that I may be truly understood, it will be well first to agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms."

Dr. Mackey then gives in full Webster's definition of "religion." The quotation is too lengthy to give in full, but Dr. Mackey proves conclusively that Freemasonry meets every requirement of Webster's three primary definitions of religion, and sums up the proof in the following words:

"Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution? * * *

"Masonry, then, is indeed a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it."

This should settle for all time the question as to whether or not Freemasonry is religious. According to its own claims, it is proper to speak of the "religion of Freemasonry." The man who contends that Freemasonry is **not** a "religious institution" is either childishly ignorant of the organization or else he is a willful deceiver! Masonry is religious—it teaches religion. But this fact does not necessarily condemn Freemasonry.

Now I desire to lay down a Biblical truth—an axiom of Christianity. Here it is:

There is only ONE true religion. That religion is Christianity. All other religions are false.

I need not argue that proposition. No Christian has ever denied it. But listen to the Word of the Lord Jesus Himself on this point. Jesus said, "I am the Door." What else? "All others that came before me are thieves and robbers." **That ends it!** "I am the Door," He says. The Door to what? The Door to God; the Door to Heaven; the Door to Eternal Life; "All others are thieves and robbers." I did not say it—**The Son of God said it!** Do you believe it? Of course you do if you are a Christian.

We are now in a position where we can determine absolutely whether or not the religion of Freemasonry is false or true. Here are the propositions:

There is but one true religion—Christianity!

Freemasonry has a religion!

If it is Christianity, it is true!

If it is not Christianity, it is false!

The issue is perfectly clear. The logic of these propositions cannot be evaded. We shall now go to Masonry's highest authority and say: "You have told us that your institution is a religious institution.

We believe you, but we would ask you one more question. "Is your religion Christianity, or is it not Christianity?" Freemasonry has answered this question —mark carefully the answer on page 641 of the Encyclopedia:

"The religion of Freemasonry * * * is not Christianity!"

These are not my words! They are the words of Masonry's own Encyclopedia, prepared by one of the greatest Masonic authors, recommended to me as authentic by one of the highest officers of the Grand Lodge of Philadelphia! It declares Freemasonry has a religion, and that religion is not Christianity!

I have not condemned Freemasonry. Freemasonry has condemned itself!

Let us use a little logic here: If the religion of Freemasonry is not Christianity, then it is false! If the religion of Freemasonry is false, then it is not of God! If the religion of Freemasonry is not of God, then it is of the evil one!

Does any man care to stand up and say that a Christian can belong to and support an institution which teaches a religion which is not Christianity? If so, let him face the Apostle Paul, who said: "Though we, or an angel from heaven should preach unto you any Gospel other than that which we preached unto you, let him be accursed! As we have said before, so say I now again, If any man preacheth unto you any Gospel other than that which ye received, let him be accursed!" The curse of God is upon every religion outside of Christianity. Gal. 1:8-9.

I might pronounce the benediction and go home, but there is more to be said.

II. Freemasonry Rates Christianity as a "Sectarian Religion," While Boasting Its Own "Universality."

Again I quote from the Encyclopedia (Page 641):

"The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism * * * it is not Christianity.

"It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truths."

(Page 462):

"If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination; but its UNIVERSALITY IS ITS BOAST. In its language, citizens of every nation may converse. At its altar men of all religions may kneel. To its creed, disciples of every faith may subscribe."

(The underscoring is our own.)

I came here tonight determined to discuss this subject of Masonry deliberately and calmly, but I tell you my blood boils at the audacious blasphemy of such statements and claims as I have read! Can you, as a Christian, sit unmoved by such a dastardly comparison between Christianity and Masonry? Christianity is a sectarian religion! Christianity can be compared with Mohammedanism, Buddhism, Brahmanism! Masonry cannot be compared to these religions! Christianity teaches a sectarian creed! Masonry teaches a creed of fundamental religious truth!

Do I need to tell this audience that all these great swelling words are a lie? If you want the truth, just reverse all these statements! It is the religion of Masonry that is sectarian! Christianity is the Universal religion! It is the religion of Masonry that belongs down in the market place along side of Buddhism, Brahmanism and Mohammedanism! Christianity belongs above them all!

Oh, you Christians here tonight, is our Christ only a sectarian Christ, deserving only of a place alongside of these false prophets? Is that Blessed Faith which He came to inaugurate by His sinless life, His Atoning Death, His Resurrection from the dead—is this faith, after all, only a sectarian faith like that of Mohammed and Buddha? I tell you, NO! But let the Bible answer:

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, and all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:13-14.

"Behold the Lamb of God which

taketh away **the sin of the world.**"—John 1:29.

"And I, if I be lifted up from the earth, will draw **all men** unto myself."—John 12:32.

"He is the propitiation for our sins, and not for ours only, but also for the sins of the **whole world.**"—I John 2:2.

"God highly exalted Him and gave unto Him the name which is above every name, that in the name of Jesus **every knee** would bow * * * and that **every tongue** should confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. 2:9-10.

"They sing a new song, saying, Worthy art Thou * * * and **every created thing** which is in the heaven, and on the earth, and on the sea, and **all things** that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory and the dominion, forever and forever."—Rev. 5:9-14.

(To be continued.)

A Worldly Church Member's Prayer.

L. W. Brown.

O Lord, my God! To Thee I come at this time. I joined church in my youth, as Thou knowest, but my heart was not in Thy service and I must confess that it is not now.

During my younger days I attended Sunday school and also the young people's meetings, and I often took part in socials and church entertainments. I have always taken great pains to array my body in the most becoming attire and I am anxious above all other things that my apparel be of the latest fashion. I strive to be excelled by none in dress, when I attend Thy house or when I go to a theater. I know that I have subscribed to a solemn covenant, but that, of course, was largely only a matter of form. In reality I believe only such parts of it and such parts of Thy word as are most pleasing to my taste and I practice only such of Thy Commandments as are most convenient for me. As for keeping the Sabbath day holy, it affords me much more pleasure to spend it in visiting and recreation. My work during the week is so very confining.

Occasionally I attend Thy sanctuary, especially at times where there is an unusual attraction there. I so much enjoy a good concert or the rendering of a very beautiful cantata by a special chorus. I am also a very active worker in fraternal orders and I am much infatuated with these societies, which, in so many ways, I think are superior to the church, especially in their deeds of charity. Therefore, any work of this kind which I do, I perform it through this channel, which I trust is as acceptable to Thee as if it were given in Thine appointed way. Of course, when I attend church I cast in the widow's mite for the support and spread of the gospel.

I am so busy and so occupied in an effort to obtain wealth and to keep up with the procession of pleasure seekers that I cannot do any kind of work in Thy courts. I am told that Zion languisheth and that few laborers for the Master can be found; but, O Lord! I must ask Thee to excuse me from work in Thy vineyard. My earnest desire is to enjoy the pleasures of sin and remain in the worldly circles, where I take so much delight. But, my prayer is that at last I may die the death of the righteous and that my last end may be like his.

TRY TO BE A BLESSING.

Let us act toward our fellow-creatures as God does to us, and be to them what the sun is to the whole universe. As He daily diffuses His benign influence over the whole earth; as He shines upon the ungrateful as upon the righteous, and as He gilds the bosom of the valley as well as the lofty summit of the mountain, so let our lives be useful, beneficent and consolatory to our fellow-creatures. May each returning day renew the charitable emotions of our heart, and may we do all the good in our power and endeavor so to live and to act that our lives shall be a blessing to mankind.—From the German of *Strum.*

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

REV. READE GIVES REASONS WHY CHRISTIANS SHOULD NOT AFFILIATE WITH ORDER.

"Zeal without knowledge" is how Rev. F. F. Reade, pastor of the Reformed Presbyterian Church, characterized the ardor of the Ku Kluxer in a sermon delivered Sunday morning. He enumerated the reasons why a Christian should not affiliate with the Klan, as follows:

"They have a zeal for making converts to their religion, but fail to detect that religion, if it is truly Christian, must have a universal appeal.

"The claim is made that religion of the Klan is Christian. 'It (the Klan ritualism) unfolds a spiritual philosophy that has to do with the very fundamentals of life and living, here and hereafter.' Again: 'At every lodge meeting Jesus Christ lauded and His teachings expounded and the constitution and regulations of the order set forth that the living Christ is the Klansman's criterion of character.' (A B C of the Ku Klux Klan, issued by the Klan press at Atlanta, Georgia.)

"Edward Young Clark, Grand Wizard pro tem., says the Klan is 'a secret organization sworn to . . . . perpetuate Christianity.'

Must Be For All.

"Christianity, if offered at all, must be offered to all. No agency was ever empowered by Christ to offer His salvation to one class only. 'To the Jew first,' said Paul, 'and also to the Greek.' Christ's command was, 'Go ye therefore, and take disciples of all the nations.' The offer was always made on the basis of a universal appeal. The first Christian society ever organized consisted of Parthians, Medes, Elamites, etc., as well as Jews, Romans and Libyans (descendants of Ham).

"When one of the apostles became a bit clannish he was rebuked both by fellow apostles and by a vision from God which informed him that he had no right to make distinctions where the Holy Spirit had made none.

"Yet the Klan makes its offer to a limited class. The Imperial Klokand, W. J. Mooney, says: 'This is a Gentile organization and as such has as its mission the interpretation of the highest ideals of the White Gentile peoples.' That, of course, shuts out the Jew.

"Again, he says: 'This is a white man's organization, exalting the Caucasian race and teaching the doctrine of white supremacy.' That, of course, settles the case of all colored races.

"Again, only those born in the United States, who are '100 per cent American,' can become members of the Klan. That cuts out all foreign born peoples, including your humble servant, who chanced to be born under the British flag.

"If the Klan wishes to be a close corporation, that is a privilege it has. But let it be done as a purely social organization, or a purely political organization. Let it not be done as a religious organization. Let not the Klan assume the prerogatives of the church while it bars, at the same time, from membership, those whom the church has no right to shut out, provided they be confessors of Christ. Any spiritual organization that refuses to propagate itself through the Christian universal appeal must be anti-Christian.

Racial Prejudice.

"Secondly, they have a zeal for magnifying the white race, whereas the Bible teaches that men are of one blood. Ancient Israel had somehow gotten the notion that they were the favorites of Heaven and destined to rule the world, and they had a zeal for religion based upon this narrow conception. Christ and His apostles disabused their minds with reference to any such belief. The Klan seems to be obsessed with a similar conception with reference to the white race, whose superiority and supremacy, as the representatives of Christian chivalry, it insists upon. Part of the Ku Klux Klan creed reads as follows: 'We shall ever be true in the faithful maintenance of white supremacy and will strenuously oppose any compromise thereof in any and all things.' The Imperial Klokard adds, 'This is a white man's organization —exalting the Caucasian race and teaching the doctrine of white supremacy . . . . All of Christian civilization depends upon the preservation and upbuilding of the white race.'

"One thing I would like to inquire is, who, in the opinion of the Klan authorities, constitutes the Caucasian race? Students of anthropology include in this classification some who are dark-skinned

as, for example, the Hindus and certain inhabitants of the Malay Peninsula. But Klan spokesmen have insisted that there must be no compromise with black, red, yellow or brown. Perhaps they would limit the appellation to the Japhetic peoples, thus relegating to the class of inferior peoples the descendants of the other two sons of Noah. That would, of course, cut out the Arab and the Jew, who are Semitic people. If that be the purpose, what shall be done with Moses and Isaiah and David and John and Paul —men whose influence upon the race for eternal good is unquestioned—to say nothing of Jesus Christ, who was also a Jew?

"Another thing I would like to know is, how we, if our church should take the Klan position, can expect to carry on successfully our mission work among the Jews in Philadelphia, the negroes in Alabama, and the Syrians in Pittsburgh? How, if we assume this attitude of superiority, are we ever to win them to the Protestant Christian faith? John and Paul and Christ won converts by humbling rather than exalting self, and Jesus Christ humbled Himself to become a servant of all.

"Furthermore, this notion of white supremacy is not according to Scripture. Paul says that God made of one every nation of men. He says also that in the Christian system there 'cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.' The early church received them all without distinction of race, color or condition.

"Then again, since we all have common ancestry—and modern anthropologists generally, as well as Scripture writers, favor this view—where is our right to claim superiority? Because one member of a family is privileged to attend college, while the others lack a college education, does that give him the right to claim supremacy? One of the others may exceed, in native ability, the college-bred member. All of them are equal in the eyes of the Father. The great family of nations occupied a somewhat analogous position. All have descended from a common parent. No one of them has the right to lord it over the rest. If circumstances have provided some with advanced opportunities there is here no reason for self-glorification. I am personally acquainted with members of the negro race who in education, refinement and ability are equal to, if not superior, to any member of the Klan that it has so far been my privilege to meet. The Declaration of Independence insists that all men are created equal; not equal in advantages, perhaps, but certainly with the same rights before the law to develop along all lines—political no less than social, educational, commercial or religious. The marvel to me is that the negro race in this country, less than 60 years out of slavery, should compare so favorably with the Anglo-Saxon peoples who have over a thousand years of Christian civilization behind them. The zeal to maintain white supremacy may seem to some a zeal in behalf of a Christian civilization, which would otherwise go down to destruction. To me it appears as zeal backed by insufficient knowledge."

Keep Truth in Secret.

"Thirdly, they have a zeal for the truth, but propose to propagate it by secret means and membership; whereas the truth should always be propagated in the open.

"Some people have insisted, in my hearing, that the Klan is in reality not a secret fraternity; that, in fact, there is very little secrecy about it at all. This, however, is not the view of its official spokesmen. Edward Young Clarke, Grand Wizard pro tem., specifically refers to it as a secret organization and defends it as such. One of the official publications issued from the Klan press at Atlanta declares it to be a high-class mystic, social, patriotic, benevolent association, having a perfected lodge system, with an exalted ritualistic form of work and an effective form of government . . . . for mutual betterment, benefit and protection of all our oath-bound associates. So that the Klan is, without doubt, a secret fraternity in every sense of the word.

"There has always existed, in my mind, a serious doubt as to the wisdom of propagating the truth by secret means and membership. I know that Jesus Christ did not do so, nor did His apostles, nor the early church, nor the reformers in either the first or second reformations.

"Secrecy is un-Christian in spirit. Paul says: 'We are of the day.' Jesus said: 'I have spoken openly to the world; I ever taught in synagogues and in the temple, where all the Jews come together; and in secret spoke I nothing.'

"Secrecy is the favorite of the devil and his henchmen. 'Have no fellowship,' says Paul, 'with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of.' Again he says, 'Ye were once darkness, but are now light in the Lord; walk as children of light.' I seriously question the right of any organization, claiming to be Christian, to adopt the world's methods and policies.

Great Men Did Not Cover Their Faces.

"Secrecy affords added opportunity for the enemies of the truth to discredit the forces of righteousness. False friends whose faces may be seen do enough damage to the cause. Paul spoke feelingly against the false apostles who fashioned themselves as apostles of Christ and ministers of righteousness. The devil can accomplish far more in discrediting Protestant Christianity if its enemies have the added benefit of a mask and regalia behind which to hide, while they commit all sorts of crimes in the name of an organization which claims to truly represent the Protestant Christian spirit.

"Paul employed no mask to hide his features in his work of propagating the Christian religion. John had none. The church fathers wore none. Luther's face was not covered; nor those of John Calvin, John Knox or Andrew Melville. Yet these men faced the opposition of governments and civil powers, in addition to the machinations of secret foes. These men were not afraid to be known. You members of the Conveanter church do not seek to hide your identity, and yet you are the sworn foes of Popery, as are the members of the Ku Klux Klan.

Christians Fight In the Open.

"The zeal which is according to the Bible makes its fight in the open. Secrecy in the cause of truth is zeal without knowledge.

"There are several other reasons that might be adduced, showing why Christians should not affiliate with the Klan. I do not take the time to offer them here. These three link themselves with the text and are, I think, the main ones for a Christian to consider when contemplating membership in such an organization as the Ku Klux Klan.

"Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."—*Youngstown Daily Vindicator,* Dec. 3, 1923.

"Evils of lawlessness and immorality, however serious, can never be remedied by secret, private and unauthorized action. They must be handled by the state and by the recognized forces of education. For groups of individuals, wearing masks and concealing their indentity, to pass judgment on men and women to carry out humiliating measures of their own devising is subversive of every principle of civilized government, and undermines respect for the established agencies of law and order. Any body of men unidentified and banded together to achieve in a partisan spirit the purposes of a sectional, political, racial or sectarian group is almost certain to fall into the very evils of mob rule against which the spirit of Christian democracy and Americanism makes constant and vigorous protest. Even if they resort to no unworthy deeds themselves, their practice of carrying on their plans in disguise or under cover of darkness encourages others to do likewise. However true it is that in some communities religious organizations seek control over municipal administration which is undemocratic and highly undesirable, yet for another body of men, secret and oath-bound, to undertake to get control is equally intolerable. We are opposed to any movement which overrides the processes of law and order and which tends to complicate and make more difficult the work of co-operation between the various political, racial and religious groups in the Republic. *No such movements have the right to speak in the name of Protestantism, and the churches are urged to exert every influence to check their spread."*—Selected.

It is the trifles that matter most.—*English.*

HAVE A PURPOSE.

Young man, have a purpose in your heart. Now what is your purpose in life? Is it that under all circumstances you will do what you think is right? Or is it to become rich at the expense of principle and right? The first purpose you should have is to care for yourself. Young men nowadays don't; and when the body is wrecked, they hobble through life, making everybody about them miserable. Find out what diet best agrees with you and adhere to it. Daniel began by abstaining from wine. This would be a good start for you, young man.

Next, take care of your intellect. Study if you have intellect—there are some young men who don't know whether or not they have any intellect—to improve it. Many hard-worked men have acquired profound education by being studious during small intervals of leisure.

Then take care of your manners. The manners of Americans are degenerating. There was a time when a young man would not offend a lady by puffing cigar smoke into her face. Now I see it done on the street cars every day. Imitate the sweetness and gentleness of Daniel. Be affable, suave, courteous, and kind. Never utter a thoughtless word that will pain. Start in life with the principle, "I'll be a gentleman, come what will."—*Dr. H. M. Scudder.*

It is curious that men are not generally ashamed of any form of anger, wrath or malice; but of the first step toward a nobler nature—the confession of a wrong—they are ashamed.—*Harriet Beecher Stowe.*

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

"To love God you must love all that is good."

"God's presence and guiding care may be discerned in the events of every day."

BLESSED TO BE A BLESSING.

God blesses you that you may be a blessing to others. Then He blesses you a second time in being a blessing to others. It is the talent that is used that multiplies. Receiving, unless one gives in turn, makes one full and proud and selfish.

Give out the best of your life in the Master's name for the good of others. Lend a hand to every one who needs. Be ready to serve at any cost those who require your service. Seek to be a blessing to every one who comes for but a moment under your influence. This is to be angel-like. It is to be God-like. It is to be Christ-like.

We are in this world to be useful. God wants to pass His gifts and blessings through us to others. When we fail as His messengers, we fail of our mission.—*J. R. Miller.*

The wonderful thing about God's concern for us is that it never abates. His interest in our affairs is so manifest that it seems as if he had nobody to look after but ourselves. Even in the hour of greatest extremity, when everything appears to be at a standstill, we can always find him hard at work for us if we will get near enough to him to see his hand.—*Sel.*

God looks at everything from one standpoint, measures everything by one rule, tries everything by one touchstone, and that touchstone, that rule, that standpoint is Christ. He values things just so far as they stand connected with the Son of His love; and no farther. Whatever is done to Christ, and for him, is precious to God. All beside is valueless.

The Master's work may make weary feet,
But it leaves the spirit glad.
—*Elizabeth Charles.*

Live while you live, the epicure would say,
And seize the pleasures of the present day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my life let both united be,
I live in pleasure when I live to Thee.

MASONIC OUTRAGES

or

How Freemasons Regard and Treat Those Who Expose and Discuss Their Institutions.

By Rev. H. H. Hinman.

[Owing to numerous requests for information as to Masonic atrocities, we reprint the following article written in 1886 by the Rev. H. H. Hinman, of Washington, D. C. For many years this article could be had in pamphlet form but it is now out of print. We would therefore suggest that copies of the Cynosure in which this article appears be preserved.—Editor.]

CHAPTER VII.

THE RELATION OF THE SECRET LODGE SYSTEM TO THE FOREGOING AND SIMILAR OUTRAGES.

That men of average intelligence and morality, and living under a free government should be led to commit outrages on the lives and property of their fellow men, has been regarded as so strange and improbable as to be unworthy of belief. People have been wont to say, "there are bad men in all organizations, not excepting the church, and that these crimes of Freemasons are no more the crimes of Masonry, and that it is no more responsible for them than Christianity is responsible for the sins of professed Christians."

But the cases are by no means parallel. On the other hand they are in striking contrast. Professed Christians who are guilty of moral delinquencies, act in direct violation of all the teachings of Christianity. It commands men everywhere and always to be *holy* in *heart* and *life*. Christians fall into sin only as they fall out with the commands and covenants of the Gospel.

Masonic covenants (and it is the covenant that makes the Mason) bind men to what is at best, but a partial and perverted morality, but also to acts of *unquestionable wickedness,* so that a man may be a very bad citizen and a despiser of Christianity without, in the least degree, forfeiting his Masonic standing. To prove this we have but to consider the nature and practical workings of the system. First of all it *deceives* and *defrauds* its *own members*. It assures the candidate that nothing will be required of him inconsistent with his duty to his God, his country, his neighbor and himself; and then with a hoodwink over his eyes, and a rope around his neck, puts into his mouth, not only an oath of absolute and unconditional concealment, but, a promise to do things, which in express terms, bind him to a violation of the duties that he owes to himself, his household, his country and his Maker. Consider the oath of absolute and perpetual secrecy. Its effects are (*a*) to destroy candor and truthfulness. An oath to "always conceal" is a covenant to use the means of concealment, of which nothing is so natural or appropriate as dissimulation. A wife asks her husband whether it is true that he was reduced to semi-nudity, haltered and hoodwinked, and induced to swear perpetual concealment under penalty of death in its most terrible forms, and he is under a very strong temptation to dissimulate rather than admit what must seem disgraceful. This temptation will be especially strong if these questions come from his pastor or his brother in the ministry; and if he is asked in addition whether he did swear to conceal all the secrets of a brother Mason, except murder and treason, and whether such men as David Bernard and Pres. C. G. Finney *did* tell the truth about Masonry, candor and Christian simplicity would be utterly incompatible with the Masonic covenant, hypocrisy and falsehood, its most natural result. If he belonged to several secret orders the temptations are multiplied, so that they each and all become training schools for hypocrisy and lying.

This oath of concealment is further wrong (*b*) because the candidate does not and cannot know that he has a right to conceal what is about to be revealed.

There may be criminal secrets which neither Christianity nor good citizenship would suffer him to keep, and it is to be remembered that the oath of secrecy is unconditional. It is further wrong (*c*) because it interferes with rights of the

Church and of the State.

The Church of which the individual Mason is a member has a right to know whether the ceremonies, covenants and religious worships with which he is connected in the lodge are in harmony with his professions and covenants to the Church. If it has reason to fear they are not so, it has a right to make inquiries and to know what are facts. A refusal to disclose these facts is an act of contumacy, which equally with false testimony would forfeit his fraternal relation to his Christian brethren. It would be impossible to keep both his covenant to the lodge, and his covenant to the Church. So also in his relation to the State. The State has a right to know that institutions, which like the Masonic lodges of Illinois are chartered by its authority and protected by its laws, are in harmony with such laws and with the best of interests of society. It has a right to know what they *are* and what they *do*. If it is alleged that any organization administers oaths requiring its members to do unlawful acts, then our grand juries have a right to investigate the character of such organizations and require those who know, to tell all the facts concerning them. Judge Mallory, of Milwaukee, Wisconsin, instructed the grand jury to inquire into the nature of the secret labor organizations and determine whether they were unlawful societies. A refusal to testify is a criminal offense. If our national or any State legislature has reason to think that any organization, whether open or secret, has in its objects or its methods a purpose to subvert lawful authority and especially if it has led to overt acts of crime, then its nature, purposes and covenants may be fully investigated, and every citizen, whatever may be his previous covenants, is bound, when asked, to tell the *whole truth*. Such authority was exercised in reference to the Ku Klux Klans, the secrets of the Endowment House and in repeated instances both by courts and legislatures in the investigation of Freemasonry. Obedience to the mandate of court or legislature to "tell the truth, the whole truth and nothing but the truth" in reference to any secret order would be incompatible with the covenant of perpetual secrecy and hence, he cannot keep his covenant to the lodge and obey the laws of the land. No covenant of Masonry is so strongly insisted on and its violation so severely condemned as that of *secrecy*. Dr. Robt. Morris in his synopsis of Masonic law, says "No law of the land can affect it. No anathema of the church can weaken it. It is irrevocable" (Webb's Monitor by Robt. Morris, p. 240).

It was in harmony with this law of Masonry rather than with the laws of the land, that led the Masons of Rhode Island and Pennsylvania when summoned before the legislatures of those states, in the one instance to affix conditions to their testimony, and in the other to refuse to testify at *all*, claiming in the latter case that they could not be compelled to incriminate themselves, "a confession" said Thad. Stevens, "that the whole system was *distinctly criminal*, otherwise they could have given *some* information." Secondly, the covenant of unconditional obedience that the secret orders, and Freemasonry in particular, so universally demand of their members, is inconsistent with personal self-respect, the rights of individuals and of the State. It is this that gives the efficiency and dangerous power to their orders. It is this principle of absolute and unquestioned obedience that makes armies invincible, and it was this that made the society of Jesuits a standing menace to the liberties and the governments of Europe. O'Donnell followed Carey to the Cape of Good Hope to kill him, because he had *sworn to obey*. Nine thousand men at work on the railroads of the Southwest, who were content with their situation, abandoned their work and their wages because they were "ordered out." Holding up two fingers in a great factory led all its operatives to drop their work and places without hesitation or inquiry. For years no hod carrier in London has dared carry more than nine bricks at a time, and messengers must not go more than three miles an hour. All these acts were not the work of Freemasons but their "unions" were modeled after the original trades union, *operative Masonry*. Now the Master Mason swears that he will "conform to, and abide by, all the rules and regulations of the Master Mason's degree of the lodge under which it is held, and of the Grand Lodge, so far as they shall come to his knowledge."

Of course he has been made to believe that he has no means of knowing what these are, or what they will be. He swears to obey all signs and summonses that may be sent him, and that he will obey the "Grand hailing sign of distress at the risk of his life." Among the laws, rules and regulations that he is sworn to maintain is that the power of the Master of the lodge is purely despotic, that there is no appeal from his decisions, except to the Grand Lodge, and that obedience to the edicts of the Grand Lodge are absolute and unconditional.

It is not at all wonderful that men trained in such a school, and bound under such covenants, should, when occasion seemed to require, have murdered a Morgan or broken up a convention. It is only wonderful that they have not been led to greater and more frequent acts of violence. But that such resistance to the law was not out of harmony with the Masonic profession is evident from the fact that Masons who defied the courts of New York and the legislature of Pennsylvania never lost their Masonic standing or their influence in the order. How powerful has been this principle of despotic authority, and how it has enabled Freemasonry to mass its forces and successfully defy all the powers of the State, is seen in the report of the Hon. John C. Spencer, afterwards Secretary of War, who was for five years the appointed agent of the State of New York, to investigate the facts of, and bring to justice the men engaged in the murder of Morgan. He reported that *"the sword of justice had fallen pointless and blunted at the feet of Masonry."* It was this that led Millard Filmore, Wm. H. Seward, Francis Granger and many others to sign a declaration, that in their opinion Freemasonry "defeats the administration of justice and *tramples on every government it cannot control."* It was this that led the Hon. Wm. Wirt, after having had some experience in the lodge, and having been, during twelve consecutive years, Attorney General of the U. S., to declare, that "if this be Masonry, as according to the uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, as treason against society, and a wicked conspiracy against the laws of God and man, *which ought to be put down."* (Wirt's letter of acceptance, 1832.)

Third. The immortality of the Masonic covenant is further seen in the specific engagements to which they are sworn, and especially in the manner in which they are *likely to be understood.* The oath that he will "not violate the chastity of a Master Mason's wife, sister or daughter," is likely to be so interpreted that he who has taken the oath may without disobedience of any Masonic obligation violate the chastity of any others. The covenant that he will not cheat, wrong or defraud a Master Mason will be understood, that to cheat *other people* is not un-Masonic conduct. The oath to conceal all of a Master Mason's secrets, except murder and treason, and *all* the secrets of a companion Royal Arch Mason, will lead the Master Mason if he regards his Masonic oath, to conceal the arson, theft, adultery or illegal liquor traffic of which his "brother" has been guilty, or any *other* crime if he be a "companion" of the seventh degree.

The oath to espouse the cause of a companion Royal Arch Mason so far as to extricate him from any difficulty "whether right or wrong," will surely be understood by the unsophisticated Masonic juror as being a prior obligation to find a verdict of acquitaal, whatever may be the evidence against the "companion" on trial. It was in view of these influences that the great Daniel Webster said that "the future organization of such societies and the administration of such oaths *ought* to be *prohibited* by *law.* It was after a faithful investigation that John Quincy Adams said that he was "prepared to demonstrate the absolute incompatibility of the laws of Freemasonry with the laws of morality, the laws of God, or of the land." The legislature of Rhode Island after considering the testimony of the members of the Grand Lodge of that State, reported that "It is one insurmountable objection to these oaths that they are liable to a construction that renders them in the *highest degree criminal* and *dangerous,* and that such a construction has been put upon them by Masons,

and has been productive of the most dreadful consequences." (Adams' Letters, p. 242.)

Fourth. A final reason for the demoralizing influence that Freemasonry has exerted, is in the penalties affixed to its oaths.

The entered apprentice swears under penalty of having his throat cut from ear to ear, and his tongue torn out by its roots, etc., and the candidate responds, "So help me God, and keep me steadfast in the due performance of the same." The other penalties of the York Rite are similar in character and all are death in its most horrid forms. Now, how will an average man understand such a penalty? It is either to be enforced or it is not. If not, then it is an unmeaning farce, or, rather, a blasphemy, since the candidate asks God to help him in what he never intends to perform, and which would be horridly wicked if he did so intend. If it *is* to be executed, who is to execute it? How natural that men should infer that it is the *duty of the order,* and that their oaths are a warrant for its execution. So the murderers of Morgan understood their Masonic covenant. So the Chinese Masons in Oregon, who it is believed murdered one of their number, understood their obligation, and so is it understood by the colored lodges of Memphis, Tenn., who have made repeated attempts on the life of Rev. R. N. Counter. The question is, what is and what will be the practical effect of the education of the millions of voters who belong to the secret orders, in those secret, despotic and disloyal principles?

That Masonry, by its lectures, admonishes the members of the order to be good citizens, and that Mr. Powderly advises the Knights of Labor to obey the laws, may shield those orders in some degree from public condemnation, but by no means prevents that malign educational influence that in its practical effect has "filled the land with violence and provoked God to anger." Ezek. viii:18.

[THE END.]

Seldom can the heart be lonely,
If it seeks a lonelier still—
Self-forgetting, seeking only
Emptier cups of love to fill.
—*F. R. Havergal.*

Serpents In the Wall.

By THEODORE L. CUYLER.

Human life is not an open prairie, over which everybody may roam at will and do as he likes. Our Heavenly Father loves us too well to allow us to follow the devices and desires of our own depraved hearts. He has, therefore, fenced us round with His righteousness and infallible Word; and some of the most vital portions of that Word are in the form of *commandments.* "Thou shalt" and "thou shalt not" are planted all along our pathway to define the limits between right and wrong—between what we may do and what we may never do. God never takes down His fences or lowers them by a hand-breadth. Let the rose-water pulpits preach what they will, Sinai is not an extinct volcano in Bible theology. Churches may revise their Confessions of Faith as often as they choose, but the Almighty never allows His laws to be revised—or repealed. In these days we need more of the sacred authority of law in our homes, more enforcement of law in the community, more preaching of Divine law in our pulpits, and more "law work" in the conversion of souls who can represent and serve Jesus Christ by keeping His commandments. The very essence of sin is—breaking down or breaking through God's fences. (But remember that fencing in the old nature does not make people Christians; that must die, and a new nature be born from above.)

There is a verse in the book of Ecclesiastes that is seldom thought of or preached about. The little verse (which every young man ought to copy into his memorandum book) is this: "Whoso breaketh through a fence, a serpent shall bite him." I quote it from the revised version. Most Old Testament scholars are agreed that the reference is not to a hedge of bushes, but to a stone wall. It was the custom in Palestine to surround vineyards with a wall of stones and these were a favorite haunt of snakes. The idea of this pungent text is that if anyone undertook to break through the inclosure of his neighbor's vineyard, he might find a sly policeman there in the shape of a snake; and the bite of the snake would be deadly poison! This is only a picturesque way of putting it that the "way of

the transgressor is hard," and "the wages of sin is death."

We commend this truth to those who are yet in the morning of life. Why? Are counsels and sermons to them especially needed because the young are worse than those who are of older growth? Nay, verily, for in the biographies of Scripture many of the most flagrant offenses—such as the drunkenness of Noah, the lecherous deeds of Lot and David, the criminal parental conduct of Eli, and the sins of Solomon—were all committed by men advanced in life. No indictments recorded against youth could be worse than these. But the first object of all preaching and teaching, in a pulpit or out of it, is *prevention.* A faithful warning, well heeded by the young, may save them from bitter experiences of character corrupted or a life hopelessly wrecked. A buoy well placed, a signal-lamp well lighted, is better than all the lifeboats that may be launched when it is too late.

Take, for example, the most familiar case of all—the temptation to tamper with intoxicants. An ounce of prevention is worth a ton of attempted cure. God has built up His solid barricades against alcoholic drinks that antedate all statutes of prohibition; with His statutes no legislature dare meddle; just as soon attempt to repeal the law of gravitation. In the solid wall of Total Abstinence are immutable principles founded on the constitution of the human body and in the inherent qualities of all intoxicants. They are not needed by the healthy; they seldom cure the sick; they involve the risk of damnation to body and soul. On the forefront of the wall of abstinence God has kindly hung this warning: "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly; at the last it biteth like a serpent and stingeth like an adder." Yet in spite of all warnings, millions of young men venture to break through this fence, with the reckless hope that they will dodge the adder. But when the poison of that serpent once gets into the blood and the brain, it is a desperate battle for life; and where the grace of God gives one John B. Gough the victory, the vast majority of the fence-breakers die of the venemous bite.

What is true of intoxicants is equally true in regard to the indulgence of all sensual appetites. The Creator has built a solid barrier of chastity; everything beyond that wall, whether it be the lustful look or the wanton wish, involves licentiousness. It is infinitely easier to keep clean than it is to wash off the impurities from a soul once polluted. No man or woman, young or old, can venture to dislodge a single stone from the wall of purity, but *out darts the serpent!* Upon that inclosure the Divine hand has written the solemn but loving admonition: "Can a man take fire in his bosom and his clothes not be burned? Can he walk upon hot coals and his feet not be scorched?"

What a melancholy uniformity there is in all the newspaper announcements of defalcations and bank plunderings and embezzlements of trust funds! They all read alike; and nearly all of them begin in the same way. The clerk, the cashier, the trustee, commenced his criminal career by picking out the mortar between the stones in God's walls of honesty. He promised himself that he would replace the stone after he had moved it; or, if he got through the fence, he would soon slip back again undetected. But the serpent was too quick for him. Before he knew it the viper's fang had fastened itself upon his treacherous hand! In every counting room and bank and place of traffic ought to be written up the Eighth Commandment and the Golden Rule, and beneath them the pithy proverb, "Whoso breaketh through this fence, a serpent shall bite him."—*A Tract.*

The Bible has not come to the place in human interest which it occupies today because men have set their seal upon it, but because it has satisfied a human need, and received the tribute of a human faith. It is God's Word, and men believe it. No book has been so attacked and persecuted in all the ages, but it is still the best seller on the market.—*The Methodist Protestant.*

A death bed repentance is burning the candle of life in the service of the devil and blowing the smoke out in God's face. It is giving your life to the devil and your corpse to God.

THE CHURCH AND THE LODGE.

Rev. L. A. Turner.

ARTICLE II.

We became more convinced than ever, not only of the rightness of our stand on this question, but of the necessity of such a treatment of it as we are attempting, by God's help, to present. For one thing, the treatment we have been accorded by some Masons, in and out of the church, is all the argument or proof that any honest and candid person would require. Some firms have refused us their advertising; the printer has refused to print *The Pilot* longer; some are refusing to pay for the paper, after having us enroll them as subscribers; one prominent member of a church used profanity as he objected to us against some of our statements; and a number of our own church refused us admittance to the home, would not shake hands, or take the paper. Now we are not posing as martyrs. We realized all this and "counted the cost" before we started in. But when lodge affiliations have this effect on professed Christians, is it not time for them to be thinking what the lodge is leading them into? Is the lodge such a sacred institution that no one has a right to object to it or tell the truth about it without being discriminated against, insulted, sworn at, and treated as though he were a criminal? And especially when he is backed up in all he says by the lodge authorities themselves and by the greatest, noblest, most honored leaders in all the churches, as D. L. Moody, R. R. Torrey, Charles G. Finney and many other evangelists; Dr. A. J. Gordon and other Baptists; Peter Cartwright, D. W. Potter and other great Methodists; leading Congregationalists, Presbyterians, Disciples, and others whom we could name by the dozen, and whom we will name before we close these articles; also many of our greatest statesmen, as Daniel Webster, John Quincy Adams, Charles Sumner, etc. They say we do not know what we are talking about. They always try to run that bluff while they hide behind oath-bound secrecy. The fact is that the church today is at the mercy of the secret orders, and few dare raise their voices in protest, or tell the truth and give their testimony. Is it not time the church, all who love truth in sincerity at least, get their eyes open? That is the purpose of these articles. We ask the prayers and co-operation of all in this effort. Pass these papers on to others. And especially send us the names of any who may be interested in the Lodge Issue, and we will be glad to send them sample copies of the *Gospel Pilot*.

Lodge religion rejects the Christian church. In this, as in many other things, it claims or professes one thing and does the opposite. Reference to many of the lodge authorities will readily prove this. It spurns the Church of Christ, usurps its place, and exalts itself above the church. The last quotation in Prop. 4 shows this. Dr. J. M. Gray further shows how in the "History and Philosophy of Freemasonry and Other Secret Societies," by A. C. L. Arnold, the author "takes pride in pointing to the early heathen sources of Masonry, claiming that the latter uses the same rules, the same constitutions, the same symbols and rites as were in vogue in the mysteries of the early times. He does not hesitate to say that secret societies in general worship, not the God revealed in Holy Writ, but that ideal of a society which is represented more truly in the great doctrines of fraternity. The love of God means simply the love of truth, goodness and virtue, a rationalistic conception of the Deity, which, although it is not accepted by all the votaries of the lodge, yet shows that the order still retains an essential feature of its birth in heathenism." There is the idea of a church baptism. "The candidate is referred to in that way; hence his reception of a new name, like that of the redeemed soul in the Book of Revelation. The system, too, counterfeits and usurps the place of the church of Jesus Christ in other ways, since it is made to be 'the refuge of the oppressed,' the 'educator of public and private morals,' and the 'only green spot in the dreary wastes of life.' What does any professing Christian, who knows God and Jesus Christ, his Son, have to say concerning such declarations?"

Most lodge members are not professing Christians or in the church, as everybody at all informed on the matter knows. President C. A. Blanchard gives the following experience:

"I had a very pious and worthy elder in a church in which I was preaching, who was an Odd Fellow. I said to him one day, 'How many Christians are there in your lodge?' He said, 'I and Brother Woods.' 'How many members?' 'About a hundred.' 'Don't you feel rather unequally yoked? Can you and Brother Woods pull against so many men? When they had that ball last winter, did you want it?' 'No.' 'Why did they have it?' 'Because we were outvoted.' You may join any lodge you please and you will find anywhere from 75 to 85 per cent are not professing Christians."

As an earnest, saintly Christian of long and ripe experience wrote me not long ago: "No, I do not believe in lodges. I think them a device of Satan. I am always sorry when I hear a professing Christian is a member of the lodge. I do not think the two can work together. I know some of the rankest infidels who are members of the lodge."

How men put the lodge above the church; how they substitute it for the church; how they practically renounce their eternal salvation through Jesus Christ by faith for lodge salvation by good works, be they ministers of the gospel or laymen, when they enter the lodge room; and how they resort to Masonry for light, truth and perfection, after having accepted and openly confessed the Son of God as their only Saviour and the Scriptures as the only infallible rule of faith and practice, as they have if they were sincere in joining the church, is fully brought out in many of the lodge writings. These things will be further shown as we proceed. So much for the lodge.

Proposition 6. The lodge claims to give full salvation for the soul apart from the Bible and Jesus Christ, both for this world and the world to come. This is easily proven from lodge writings, lodge burial services, and seceders. *Drew's Monitor,* page 187, says: "We now (as a Master Mason) find man complete in morality and intelligence, with the stay of religion added, to insure him protection of Deity and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole. Nor can we conceive that anything can be suggested more, which the soul of man requires." Again, from the same authority, page 16: "Acacian—a term derived from akakia (innocence), and signifying a Mason, who by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." This is Masonic salvation for this world; now for the next: *Salem Town,* page 79: "In the fifth degree he discovers his election to, and glorified station in, the Kingdom of our Father." And from the same, page 81: "Then he beholds, in the eighth degree, that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of his glory forever and ever." Many such quotations from the lodge authorities could be given had we the space for them. That these are the solemn claims for lodge salvation is repeatedly shown by their burial services, in which all members, however profane, wicked and vile they may be, are all safely landed in heaven, in the "Grand Lodge Above." As only a comparative few of all lodge members make any profession of Christianity, it is readily seen what kind of a place heaven will be according to lodge teachings. Judging from the average run of lodge people as we have known them, it will not be much ahead of this world. This would be ludicrous if it were not so awfully serious. Is it possible that any intelligent man or woman can actually be deceived by such ceremonies as are so often pulled off at the graves of lodge members, which, when considered in connection with the persons to whom they are intended to apply in many cases, can be nothing less than blasphemous and an insult to God and man. Christ says: "Except ye repent, ye shall all likewise perish" (Luke 13:3). And again: "The blood of Jesus Christ, his Son, cleanseth us from all sin" (I John 1:7). And again: "Behold the Lamb of God that taketh away the sin of the world" (John 1:29). But the lodge proposes and claims to do all this without the blood, without Christ, and contrary to the Holy Scriptures. They have gone "the way of Cain," that is, the bloodless way (See Jude 11). But the Word says, "Without the shedding of blood there is no remission" (Heb. 9:22).

News from Workers

REPORT OF WESTERN FINANCIAL AND FIELD SECRETARY.

Lincoln, Neb., Jan. 17, 1924.

Dear CYNOSURE:

The work at Beatrice, De Witt, Friend and Lincoln, Neb., has been full of interest and encouragement in many ways, but chiefly in the opportunities for personal evangelism.

Very few churches are open to anti-secrecy lectures except those which exclude all lodge members, confining our efforts chiefly to personal work, and tract distribution, outside of such anti-secrecy churches.

But my greatest joy and encouragement has been in direct gospel preaching—the positive emphasis on those fundamental truths of salvation that the lodges deny or ignore.

At De Witt the pastor of the M. E. church proved himself a true man of God who cordially welcomed assistance in arousing his people to enthusiasm for a revival and evangelistic campaign by personal work.

He took us to a meeting of the Saline County M. E. preachers, at Friend, Neb., where we spoke for about an hour on personal evangelism. The earnest, prayerful spirit of the entire meeting gives great encouragement for a revival in Saline County.

In Lincoln we spoke at Beulah Mission, Lincoln Bible Institute, Peoples City Mission, St. Paul's M. E. church, County Jail, and 2nd Presbyterian church.

One remarkable feature of our experience is the number of earnest, successful soul winners who have been led out of the lodge as they advanced in soul winning activities.

Rev. S. S. Hilscher, D. D., pastor of the 2nd Presbyterian church of Lincoln, is a strong and faithful man of God, holding and preaching the fundamentals of the faith. He has asked us to preach in his church next Sunday morning, making special effort to arouse his people to personal soul winning activities. There are about seven hundred and fifty members in this church, and your special prayers are asked for this faithful man of God and his people. A real revival and successful soul winning campaign in this strategic church will mean much to the church at large, and to every agency of the Lord Jesus Christ, as it would naturally spread from church to church throughout the country—if God so willed.

The Nebraska State Holiness Association meeting is to be held at Lincoln, in St. Paul's M. E. church, for ten days, beginning tomorrow, January 18th. Through that we hope to reach many with the N. C. A. truths.

One of the most thrilling experiences of the month was when, in the People's City Mission at Lincoln, two young men knelt in prayer in evident deep contrition. One frankly confessed his abject slavery to gambling, drunkenness, and evil women. We earnestly pleaded the blood of Christ that cleanseth from all sin, and both young men surrendered to Jesus as Savior. Another poor wanderer came weeping to the altar in deepest contrition one night and a few days after was found in earnest prayer helping his friends to Jesus.

Rev. L. A. Turner of the Lincoln Bible Institute has long been a good friend of the CYNOSURE and a fearless opponent of the evils of the lodge. Among his many other activities, he is arranging Bible lessons for publication in farm and city papers, and is establishing Bible study classes among the clerks in department stores of Lincoln. The first of these was held in M. H. Herfolshimer's store, in the rest room at 5:45 to 6:15 p. m. of Tuesday, January 15th, and proved a great success.

Your prayers are especially requested for this Lincoln Bible Institute, which is giving us much help in the Lincoln campaign.

Your Servant,
B. M. BROWN.

There is one profession, and only one, which a woman may hope to follow and escape the salutary buffets of the world's training school; that is domesticity. In her own four walls alone has she a world to herself which she controls. There is placid peace; outside, the joy and exhilaration that can come only with struggles and victory after defeats.—*Ex.*

EASTERN SECRETARY'S REPORT.

Grantham, Pa., January 15, 1924.

Dear CYNOSURE:

I have just come from the Messiah Bible Training School, where I was privileged to speak to over one hundred ladies and gentlemen who are in training for Christian work. There will be a second opportunity to address them this evening, I am told. Last Friday at Elizabethtown College there was opportunity for a brief message to a larger number. There is unusual joy in bringing instruction to those who are to be the instructors. The "plain people" of this section are always ready for a helpful message. There is no need of calling together a committee. The President of the college, the Bishop or pastor of the church can at once open the way if they think it best to do so. I have spoken in connection with Sabbath schools, prayer and other meetings, as is my custom.

December 23 was to me a memorable day. Having gone to Oakton, Virginia, that I might worship with our friends of the Church of the Brethren, I saw present Elder I. N. H. Beahm, who has been President of two colleges and is actively engaged in preaching and educational work. Naturally, I felt happy in the prospect of hearing from one so eminently fitted to speak. Imagine my surprise when he announced his long acquaintance with our work, and said that following his "few remarks," I would be expected to "preach." He took as his theme "the sign" connected with the advent of our Lord ["and this shall be a sign unto you"]. The "ensign," as announced by Isaiah in the eleventh chapter and tenth verse, was my theme. "America for Americans" sounds good, yes, but who are the true Americans? In our times a thousand different standards are set up! To which shall we rally? The advent of the Child of Bethlehem was the setting up of the ensign around which all nations and peoples should rally. It ushered in the day of days, in the greatest event of earth.

The lodges do not rally to the Christian standard. They divide, subtract, narrow, and in their effort to be broad, grow selfish and vain. The true American spirit would unite those of different race and clime in a large, loving service. In my travels last month I found at Bally, Pa., several of our stand-bys who had been quite sick, but seemed on the road to recovery. The churches there in sympathy with our work were reported in a prosperous condition.

Allentown, Pa., favored us as heretofore. Services in the Free Methodist Church proved very helpful. I was much cheered and helped in visits at Souderton, Hatfield, Lansdale and other points en route. Since the holiday season I have spent some time in York and Lancaster Counties, Pennsylvania, on the sixth speaking to the large Sabbath school of the Lancaster Chestnut Street Mennonite Church in the morning, and in the splendid new mission building in Columbia, Pa., in the afternoon and evening. Several are missing that I have been accustomed to meet on my winter trips. Mr. S. B. Minnick, of Landisville, Pa., an honored member of the Church of God, is greatly missed in the church of his choice and by the many whom he helped. The father of our helpful friends, Brethren David and John Moseman of Lancaster, Pa., attained the advanced age of 91 years, 6 months and 16 days. Your representative was one of the large congregation attending his funeral.

Attendance at the funeral service of an aged brother at Elizabethtown gave opportunity for helpful service. On the 13th I worshiped with Brethren in Christ friends, both hearing and speaking much that I felt was good; also with the Swartava Hill United Zion people, where I brought the message to the large congregation. My anti-lodge address was not regarded out of place as the opening address in the series of revival services to follow. The Swartava Hill people know that to follow Christ means to leave the lodge.

Tomorrow evening, God willing, I speak to those who will gather at the Messiah Home in Harrisburg, Pa., a home, by the way, where the Christian reform agent is always welcome. Many lodges in this section are erecting large temples, thus giving evidence that the powers of darkness are on the increase.

W. B. STODDARD.

LIZZIE WOODS' LETTER.

Brinkley, Ark., Dec. 17, 1923.

Dear CYNOSURE:

I am writing from my old home state, sweet old Arkansas. I love the sunny south. I have just left the biggest holiness meeting we ever had in Memphis. There were so many people attended the meetings we preached in the basement of the Temple, and in the auditorium, and on the Temple steps, and two preachers were out in the great throng of people on the street. The police kept the people in line. One of our ministers stood in a wagon for a pulpit, and when the man came for his wagon the officer said, "Wait, I will get another wagon for you to stand on." He said, "This doctrine of holiness that you are preaching is the only gospel that will save your people and my people. It is the only gospel that will bring peace in this world."

I was not so strong in my body on account of my long sick spell, but I taught a lesson every morning to fifteen hundred people. I told the sin of all the secret orders. I did not leave out the K. K.'s nor the K. C.'s.

The Lord did not let me hold back because some of these lodges are said to be so dangerous. I see them all alike. I told them about the governor of Oklahoma being impeached by a secret order. I made my people see the danger of oath-bound secret orders. I asked how many there were in the audience who belong to secret orders, and only one woman out of nine hundred members, raised her hand. This woman said, "I am a sinner saved by grace only two months ago. I never heard of the sin of the lodges until I met Sister Roberson in Omaha, Neb. Now, I am coming out of the lodge as soon as I get back to my home." I passed the tracts out in the big congregation. We did not have many white people, only out in the street. I think the most we had in the Temple were K. K. watchers to see who else of their race was worshiping with us. So, however, that gave the Klan a chance to hear a saving gospel. The Holy Ghost came on the day of Pentecost, to lead men and guide them, and without the Holy Ghost the preachers might just as well give up, for God is not going to let man with his ideas run His church. God told Moses in Deut. 31:12, 13, "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law. And that their children which have not known anything, may hear, and learn, to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." So we see what the people need is a whole gospel, and we don't have to go off in some private place to interpret it. 2 Pet. 1:20, "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." And if the men who preach the gospel today are not moved by the Holy Ghost all their preaching is in vain.

God bless the readers of CYNOSURE. I pray for our dear brethren Phillips and Blanchard and all others who are standing for the truth. Pray for me that I may get my strength back. I wish you all a Happy New Year in Jesus' dear name.

Yours for Him who said, "I am the way, the truth and the life."

LIZZIE ROBERSON.

CONDITION OF METHODISM.

We came on the scene twenty years ago. Our church paper at that time had been for many years the *Northwestern Christian Advocate*. It is a well-known fact that the Methodist Episcopal Church is honeycombed with Freemasonry; that the members of its board of bishops are in many cases Freemasons, and that they are sworn to always conceal and never reveal any of the sins or discrepancies of their brother members.

The *Northwestern Christian Advocate* had nothing to say against being unequally yoked together with the world, and they had very little to say in those days about labor unions; lodges and secret societies had no denunciation in their columns; divorce and remarriage was never mentioned; so far as preaching against laying up treasure on earth, it was considered that was passe.—*Burning Bush.*

Casting Out the Lodge Devil.

Rev. J. M. Foster, Boston.

While Christ and three of His disciples were in the mount of transfiguration, a father brought his boy, possessed with a devil, and asked the nine disciples to cast him out. They tried and failed. But when the Lord came down and the sufferer was brought, He cast out the unclean spirit at once. Then the disciples asked Him privately, "Why could not we cast him out?" His answer was, "Your unbelief—nothing shall be impossible unto you. This kind goeth not out but by prayer." In 1826 Wm. Morgan was murdered for exposing Masonry. The result was that out of 50,000 members of the Masonic Lodge at that time, 45,000 left the order. The fervent, importunate, believing prayers of Christ's faithful and true witnesses prevailed. Today the lodge is 11,000,000 strong. And God's people are anxiously inquiring, "Why cannot we cast this demon out?" And the only answer is, "Because of your unbelief. This kind goeth not out but by prayer."

1. *Prevailing prayer comes to grips with God.*

It is likely that Jacob said his prayers regularly during those 20 years he was in Padanarim. But he prayed in earnest when his father-in-law, Laban, came after him in hot haste. It was not, however, until he learned that Esau, his brother, whom he so grievously offended, was coming to meet him with 400 men, that he became very fearful. He felt sure his angry brother would slay him, his wives and children, and seize his property. So, after making the preparation he could, he spent the night alone in his tent with God. It was a wrestling match. It took God all night to get Jacob to see his case as Esau saw it, and as God saw it. As the day began to break, Jacob still held his self-confidence. Then by a touch God put his thigh out of joint. Jacob is now out of commission, but he still clung. "I will not let Thee go, except Thou bless me." Jacob knew that God alone could subdue the wrath of Esau. If he had God as his ally he would be victorious. God honored his faith. His name became Israel, a prince with God. Jacob surrendered to God. God made Esau surrender to Jacob. David Brainard, in his mission to the Indians in 1735, spent whole nights and days in prayer, and he tells us of being in such perspiration that his clothes were saturated. Of our Lord it is written, "Being in an agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground."

2. *Prevailing prayer costs time, and thought, and energy.* When Daniel learned by Jeremiah's prophecy that the seventy years of Judah's captivity were expired, he prayed for three full weeks, his strength was exhausted, and God sent an angel to strengthen and encourage him. In the 62 Ps., 8th verse, David said, "Ye people pour out your hearts before Him." Pour them out upon Him, upon His heart, and He will pour His heart upon your heart, and that is victory. This casts out demons.

3. *Prevailing prayer deletes sin from within and without ourselves.* "If in my heart I sin regard, the Lord me will not hear. But surely God me heard, and to my prayer's voice gave ear. (Ps. 66:18, 19.) "Behold the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2. The rule is a severe test, "Let him that is without sin cast the first stone." It is dangerous to attempt casting out devils without the Lord. "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying we adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before

all men; and they counted the price of them, and found it fifty thousand pieces of silver." Acts 19:13-19. Why cannot God's people have such results today? They can do all these and greater works than these, if they are willing to pay the price. John Brown struck a blow for freedom in 1859 at Harper's Ferry. Virginia hung him. But that state could not raise hemp enough to make a rope that would hang the principles for which John Brown died. There is need of one today who will go forth like David with a sling and stone to smite this giant of Gath, this Goliath of Secretism. O, for such victorious faith! "Thy servant slew the lion and the bear, and this uncircumcised Philistine shall be like one of them. The Lord will deliver him into my hand, for he hath defied the armies of the living God."

SUNBEAMS.

Do you remember that dark, dreary day, not long ago, when the sky was like lead, and the rain poured down till it seemed as if no rain could be left in the sullen clouds? And do you remember how, late in the afternoon, just as you were beginning to wonder if it ever would be pleasant again, a sunbeam broke through the piled-up masses of clouds and came dancing down to earth, while the flowers lifted their welcoming faces, and every tiny rain-drop sparkled like a diamond? And after one brave sunbeam had led the way, a thousand more trooped after it, and kissed away the tears on Mother Earth's furrowed face and gladdened the eyes that had so long watched the steadily falling rain.

How much we need sunbeams in this world of ours—sunny-natured boys and girls, who never think of spending time in fretting or fussing, who prefer smiles and laughter to pouting and tears. Blessing on those faces that are always bright!

Cultivate the sunbeam-side of your natures. Life is sure to have enough of storms and clouds and shadows. If we can learn the lesson of cheerfulness, we shall become human sunbeams, carrying light and comfort into the dark places of earth.

LETTERS FROM FRIENDS.

A Mennonite Bishop in Colorado when subscribing for CYNOSURE writes: "Greeting in the name of our dear Master who always taught in the open and in secret said nothing, and who finally will make known the hidden things of darkness. In years past the CYNOSURE came to my mail box but in cutting down my reading matter I discontinued it and since then I find that in my preaching there is not that decided note against the evils of lodgery that there was then. Just at present there seems to be a renewed effort on the part of the hosts of darkness to revive the work of secrecy and for that reason it is all the more important that we fortify ourselves with every possible means to meet the present situation. At present some of our most prominent and honored citizens (from a worldly viewpoint) are arrayed against each other in powerful secret orders and many innocent people are led first to sympathize with the movement and later to become identified therewith."

A minister in Ohio writes: "I am sure that if your most valuable magazine would only be introduced it would gain thousands of friends. The article by President Blanchard in the January issue, first page, is worth $10 to me. I would not sell it for that if I could not get it again. May God bless you and your work."

From a friend in South Dakota comes the following encouraging letter: "Enclosed find check for renewal of subscription to CYNOSURE so that I do not miss the next number. Am so accustomed to it that if it were missing my diet would become unbalanced—and like many others, I would overlook the 'Great Evil' —Lodgism! May God open many blinded lodge members' eyes to the 'Light' during 1924, and may He bless you and your work."

The following will encourage our readers who pay for the CYNOSURE to be sent to colleges, theological seminaries and various other reading rooms: A young woman from Minnesota wrote when ordering a good assortment of literature, "I read with interest the CHRIS-

TIAN CYNOSURE in our college library. May every good blessing rest upon your work during the coming year, that the greatest of social evils—the secret societies—may be suppressed."

A good friend in the East wrote to our Eastern Secretary, W. B. Stoddard: "Perhaps you think I have forgotten you, and my promise of a contribution, but you see I have not and instead of sending you money for one subscription, I am sending enough so you can send the CYNOSURE to two parties. May our Lord and Master bless the parties who will receive the magazine with light to see the evil of secrecy and grace to forsake it."

A note that appeared in the December number of the CYNOSURE about the "Roman Catholic political party" being formed in Egypt, finds no ground for the truth of said statement. We thank the *Sunday Visitor* for calling our attention to it and beg pardon for the mistake.—ED.

It is so much easier to admire the grace of God in others than to pant after the same grace in ourselves.—*Sel.*

Our readers will find splendid food for thought in a recent sermon delivered by Rev. F. F. Reade, pastor of the Reformed Presbyterian Church in Youngstown, Ohio.

More sermons should be preached of similar character for the benefit of those seeking light on the evils of the lodge.

We welcome good sermons for our readers. If you hear a good sermon along the line for which our magazine stands, send it along. If you are a minister and wish to multiply your usefulness, send your sermon along and we will use it.

They conquer who believe they can.—*Virgil.*

"Business needs more Christianity and Christianity needs more business. There is less excuse for doing God's work in a slip-shod way than there is for doing our work in that manner."

THE LUTHERAN CHURCH AND FRATERNALISM.

By PAUL LINDEMAN.

Fraternalism—a word to conjure with on the part of moralists, dreamers and idealists. Fraternalism has been expected to solve the world's problems, to settle the world's quarrels, to harmonize the world's differences and bring an era of peace and tranquillity to this harassed old earth. Up to date none of these ambitious ideals have been attained, and it is safe to say that they never will be. There is, of course, a natural fraternalism, based on the emanation of all human beings from a common creative source and a community of interests as inhabitants of the earth. And the emphasis of these common interests and of the practice of fostering a spirit of consideration and good-will is well worth while. The Christian is interested in any project which will help to abolish international, national, racial or class antagonisms and will help to bring about a better understanding in the affairs of men.

But modern fraternalism has, in the form of secret societies, entered the field of religion, and against this form of fraternalism the Lutheran Church has taken a firm stand. Its position is much misunderstood and harsh epithets have been applied to it because of its "unreasonable" position over against organizations that claim to be actuated by the highest motives and the most exalted principles. On what does the Lutheran Church base its opposition? The question has been thoroughly ventilated and extensive presentations of the Lutheran Church's position are in print. We shall endeavor here to set forth just a few fundamental principles on which the church bases its contentions.

Fraternalism bases its system on the universal fatherhood of God and the universal brotherhood of man; and right here is where fraternalism and Scripture part company. God is indeed our universal Father in the sense that He is the Creator and Preserver of all. But the Bible tells us that through sin the human beings have become the rebellious and rejected children of God, excluded from the mansions prepared for their eternal habitation, with all rights of kinship forfeited. The relationship which originally

afforded free and joyous intercourse with the Father has been ruptured. That relationship has been re-established through the mediatorial work of Jesus Christ. Without His mediancy approach to God on the part of man is impossible. Through Him, God has again become our loving father with an open ear for the wants and appeals of His children. Christ says: "I am the way, the truth and the life; no one cometh unto the Father but by me." The crucified Christ is the very center about which all Christian religion revolves. The work of atonement is the basis of all Christian hope. Modern fraternalism has religious forms and rituals. Most secret fraternal orders have chaplains and open their meetings with prayer. Many of them have burial services. Of course, these religious forms make no definite credal confession except that of belief in the existence of a Supreme Being, whatever the individual's conception of that Supreme Being may be. But the very silence in regard to an expressed creed is a confession in itself. By the very process of elimination modern fraternalism has taken a definite doctrinal stand. The conglomerate character of membership makes a definite statement of religious creed impossible. The point is that in order to make its religious formulas palatable to all, Christ as the only Savior of mankind has been eliminated. This elimination takes with it all the doctrines which faith in Christ's atoning work involves. It strips Christian religion of its fundamental characteristics and leads back to the religion of heathenism. Take Christ out of religion and it becomes distinctly un-Christian and anti-Christian, and there is no choice left to the church but to oppose it as inimical to its interests. By the elimination of Christ as the basis of its religion fraternalism eliminates the doctrine of salvation by grace, the cardinal doctrine upon which all other doctrines of Christian faith are based, and substitutes the doctrine of self-righteousness, the attainment of the favor of God by personal merit and righteousness. A good lodge man considers himself religious enough for any contingency, even that of death. Adherence to the precepts of fraternalism, as laid down by his organization, is sufficient to make him acceptable to God.

The Lutheran Church opposes this sort of fraternalism. A large part of it makes freedom from lodge connections conditional to church membership. Why? Because it contends that a man cannot hold two opposing religious conceptions. There is only one way to heaven. He cannot profess allegiance to a Christless religion and one of which Christ is the very life and kernel. He is in matters of his soul confronted by an inexorable Either-Or. A Christian knows from his Savior's own lips that there cannot be, where He is concerned, a divided allegiance. He knows that he must not be unequally yoked together with unbelievers, that there is a Scriptural command to go out from among them and be separate. He and the rejectors of Christ are traveling different ways. How can they fraternize? How can they pray together? To whom is a Christian praying when he joins in the ritual with his lodge "brethren"? To the triune God? Is he approaching the throne of the Almighty in the name of Jesus? His participation is an act of denial of the very principles on which he bases the hope of his soul's salvation.

Fraternalism indeed. There is no spiritual fraternalism of souls without Christ as a party. The Son of God became our brother and by atoning for our sins established a fraternalism, under the blessing of a reconciled Father, from which all are excluded who do not accept Christ as their soul's Redeemer. Any other spiritual fraternalism is spurious because it has no power to check and overcome the selfish tendencies of the heart. Only faith in the crucified Christ makes real fraternalism possible. Christian fraternalism, which is worked by the spirit of God without grips and passwords and paraphernalia, while it recognizes a special obligation to those of the household of faith, recognizes all children of men as kindred souls, bought with the same precious blood of the same Savior over against whom they have a definite obligation. It does not limit the spirit of its beneficence to a certain class. We can fraternize in religion only with those who follow the same spiritual path, but our interest is constantly engaged in bringing others into that fraternity of believers of which Christ is the head.

The Lutheran Church cannot and will not let down the bars of its opposition to modern fraternalism, because these bars are divinely reared. The misunderstandings and difficulties because of this position it will face as the inevitable results of the church's opposition to the forces of darkness.—*Walther League Messenger.*

"The stone that is fit for the wall does not long lie in the ditch," is a proverb made use of by Masons. (Proceedings Grand Lodge Idaho, 1920, page 92.) If this were true, why do they reject "the Stone that has become the head of the corner"?

Past Grand Master G. W. Baird calls the Knights of Columbus "the sectarian, oath-bound, militant K. of C." (Proceedings Grand Lodge District of Columbia, 1919, page 411.) This reminds me of the pot that called the kettle black.

"Brother Block has a keen sight for the treatment the Craft received in our overseas mission [being denied a passport] but may not know where to locate the snag," says Past Grand Master G. W. Baird, and continues, "when we can count only 12½ per cent of Roman Catholic enlistments in the war, and remember that eighty per cent of the chaplains were priests, we may take notice." (Proceedings Grand Lodge District of Columbia, 1919, page 412.)

Masonry and the Romish Church are always juggling figures; so the estimates of either count for little. But supposing the estimations of Masonry were correct, in all cases, what is the significance of the following:

"A considerable majority of the men who volunteered for service overseas under the badge of the Red Triangle [Y. M. C. A.] were Masons. In fact the proportion of Free and Accepted Masons in particular groups of secretaries in attendance at the 'Y' schools of instruction at Columbia University and at Princeton was, in some instances, as high as seventy per cent. Many of the members of the 'Y' personnel were Past Masters, and not a few present or past officers of Grand Lodges or the recipients of other high offices received honors at the hands of their brethren of the Craft." (Raymond Daniel, Fraternal Correspondent, Grand Lodge Georgia, in Proceedings Grand Lodge Iowa, 1920, page 64.)

The fact is that many parties in both of the Masonic and Catholic institutions were out with their big idea of building up their respective institutions. The K. of C. embraced their opportunities to proselyte in the camps and the Masons made propaganda via Y. M. C. A. fellowship resulting in many a Masonic convert. The boys who won the war were our boys who had the one purpose to stand by our country's flag and were not interested in the self-seeking contest of rival institutions.

Woe to a world that vainly tries to escape from Jesus Christ. They may deny His deity, dispute His power, disbelieve His resurrection, explain away His existence, deride Him as a phantom, insult Him as "a spirit medium," philosophize over Him as a myth, accept Him as a mere human teacher, misquote His words to sustain their opinions, pervert His teachings, and despise His precious blood; but when all this is done, their difficulty is not removed, for Christ the King still lives at God's right hand. "Jesus Christ the same yesterday, today and forever;" the Christ "who was, who is, and who is to come;" He who had glory with His Father "before the world was," shame with man during His earthly pilgrimage; and who, having suffered these things, has entered "into His glory" —that same Jesus still lives in all the majesty of His divine character, and in all the powers of an everlasting life. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, the sepulcher could not hold Him; and yet He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as a living, personal Christ; rejected, crucified, exalted, glorified, and coming again in like manner as He ascended; to raise the dead, to judge the world, to save His people, to be glorified in His saints, to crush the usurper, to destroy His foes, and to reign forever as the Lord of all.—*H. L. Hastings.*

"THE IMPOSSIBLE PARADOX."

(Part of a sermon delivered by J. C. O'Hair, Pastor of North Shore Congregational Church, Sunday, Nov. 11, 1923.)

Why all this trouble between the modernist and the fundamentalist? What's it all about?

"And there was much murmuring among the people concerning Him (Jesus): for some said He is a good man: others said, nay; but He deceiveth the people" (John 7:12). "So there was a division among the people because of Him" (verse 43).

So we see the division is not a new one; neither is the murmuring something new. Some very religious people, who claimed to be the very elect of God, denied the deity of the Son of God when He was here in the flesh nineteen hundred years ago. To them the Savior said, "Ye believe not, because ye are not of my sheep" (John 10:26). They claimed to be the friends of God, but they were the sworn enemies of His Son. Unlike many of the enemies of Jesus Christ in the church today, they did not claim to be the friends and followers of the One they hated. They were open in their opposition and the disciples of Jesus knew where they stood.

So the conflict between modernism and fundamentalism is not a new fight. There may be some new phases to the controversy, but never has there been in the Christian church any agreement between heterodoxy and orthodoxy. Regardless of the names by which they are called, the opponents and defenders of the faith once for all delivered unto the saints must carry the fight to the end.

Ask any modernist what the fundamentalist believes and he can tell you. But ask a fundamentalist what the modernist believes and he will ask you, "which modernist." It would take much time to set forth the doctrinal differences between the fundamentalist and the modernist. In an effort to defend his position the modernist declares that the differences are due largely to different interpretations of the Scriptures; but the fundamentalist says, "Nay, but due to belief and unbelief concerning those Scriptures."

However, the very heart of the controversy is "Salvation by substitutionary atonement," or "Salvation by character."

And pray what is there new about such a question? Cain and Abel had this out about six thousand years ago, and although it cost Abel his life, God settled the dispute by ruling in favor of blood atonement. Of course, there is the difference as to the inspiration and integrity and infallibility of the Scriptures, the virgin birth and deity of the Lord Jesus Christ, and His bodily resurrection: but bring the modernist to believe the Bible regarding the efficacy of the death and resurrection of the Son of God to produce regeneration in the soul of man, and all other serious differences will soon be settled.

The fundamentalist—like the Apostle Paul—is set for the defence of the gospel of the Son of God (Philip 1:17); and makes bold to say that the modernist has no gospel to defend. The pseudo-gospel which he preaches is "another" gospel, which is not another. The only gospel whereby a lost sinner can be saved from the wrath of God is set forth in 1 Corinthians 15:1 to 5.

The fundamentalist is quite positive that no honest man would continue one day in the Christian ministry who denies the deity of Jesus Christ and salvation by faith in His shed blood; and that no intelligent man—unless thoroughly deceived by Satan—could conscientiously call himself a Christian, on the authority of the Bible, and at the same time deny the heart of that Bible, which is the deity and death and resurrection of the Son of God. That the Bible plainly and emphatically declares that Christ came down from heaven—having been in the form of God—that he took upon Himself the form of a servant for the specific purpose of offering Himself a ransom for the world lost in sin; that the third day the very same Jesus came out of the tomb with a glorified body and some weeks after ascended into heaven to sit down at the right hand of God; that all who believe this record and make a personal surrender of the will to Him as Savior and Lord will be saved and that all who fail to do this will be lost forever in outer darkness, no sensible person, even though an infidel, will deny.

Some time ago an Episcopal clergyman in New York City, a representative of the modernists, declared himself opposed

to the deity and virgin birth of the Christ of Christianity. Many Unitarian preachers of the country gave a hearty "Amen" to his blasphemous utterance; and immediately afterward the leading Jewish rabbi of that state fully endorsed the clergyman's estimate of Jesus of Nazareth. Many strange things are happening these days in the name of modern scholarship, but nothing more unusual than this: The Jew is opposed to Christianity and the clergyman claims to be its defender; the Jew is the enemy of the real Christ and the clergyman is supposed to be His friend; the Jew is anti-Christ while the clergyman claims to be for Him; and yet the anti-Christian and the Christian believe the same thing. The Jew is at least consistent; the clergyman is "the impossible paradox." The impossible paradox is the Christian infidel. Have you seen any of them? Our churches and seminaries and pulpits are full of them.

"Is Christianity a Creed or a Life?"

An apology is due the intelligent Christian for asking such a question; and yet the very attitude of certain religious people toward Christ in all generations since He died on the cross of Calvary has kept that question alive. There have always been many religious people who did not hesitate to say that what the individual believed was of little consequence; it was how he behaved and what he did that counted with God: but never has this idea gripped the hearts of the people—or rather their minds—like today; and so the number is increasing with alarming rapidity.

In front of a church a short time ago I read on the bulletin these words, "we do not ask that you subscribe to a creed; but we do ask that you live a life." The modernist says that the life is more important than the creed. The fundamentalist declares that no man ever yet manifested divine life until he had first received such life, and that that life is received by "belief of the truth" (2 Thes. 2:13), which is a creed.

The modernist teaches "do and live"; the fundamentalist teaches "live and do." "He that believeth on the Son hath life" (John 3:36). In the words, at least, the modernist and the fundamentalist would be agreed on this fact, that only the Christ life is acceptable to God. What means the Scripture, "They that are in the flesh cannot please God" (Rom. 8:8)? Christians are said to be partakers of the divine nature of Christ (2 Peter 1:4); for a Christian is a new creature; that is, there has taken place in the soul a new creation (2 Cor. 5:17). Therefore only those are in position to please God who can say, "the life which I now live in the flesh I live by faith of the Son of God who loved me and who gave Himself for me" (Gal. 2:20). Every individual who can say this can say with equal certainty, "Christ liveth in me"; but not one has ever been able to say this in truth until there had been the experience of the first part of the verse, "I have been crucified with Christ" (Gal. 2:20).

Agreed then that only the Christ life can please God, the question is who is right as to how to get that Christ life, the modernist or the fundamentalist? Can that life be had by following in the footsteps of the Master, daily striving to conform our character and conduct to the moral philosophy of that One whom God declared to be holy, harmless undefiled and separate from sinners; without first accepting His sacrificial death and His triumphant resurrection? The modernist says, "yes": the fundamentalist says "emphatically no." Where do you stand?

The Christ life is a perfect life. With the approval of God, the Son could truly say, "I do always the things that please God" (John 8:29). The people of His day were startled and confounded because of an unexplainable mystery, "a perfect man in the midst of humanity." An imperfect woman had upset the natural law by giving birth to a perfect man: "He was in the world, and the world was made by Him, and the world knew Him not" (John 1:10). As to whether a person is perfect or imperfect can only be determined when such a person is measured and judged by some adequate perfect standard; therefore, "When the fullness of time was come God sent forth His Son, made under the law" (Gal. 4:4). Made under the law, because in that holy law the perfection and glory of God is revealed; and any member of the human race who could meet the requirements of that perfect law in every detail and point would be declared perfect and holy by

God. Subjected to every test of that law, which we speak of as the ten commandments, the Savior Jesus Christ never failed nor faltered, and therefore never was He charged with one shortcoming.

The natural man is at enmity with God, "is not subject to the law of God; neither can be" (Rom. 8:7); therefore Jesus Christ was a supernatural man, because He was subject to that law. Every other member of the human race must join in the confesion of the Apostle Paul, "The good that I would, I do not; the evil which I would not, that I do. It is no more I that do it, but sin that dwelleth in me" (Rom. 7:19 to 23). Christ was born of a woman without inheriting sinful nature. His birth was not an ordinary, but an extraordinary birth: He was conceived by the Holy Spirit. "By the law is the knowledge of sin" (Rom. 3:20). The knowledge of sin has been the experience of every man tested by the law, with the one exception mentioned. "All have sinned and come short of the glory of God."

A sinless life is the expression of a sinless nature. It is apparent to any thinking person that a nature must be received in conception and birth, and that born of sinful parents no individual ever received such a nature as Christ had. Therefore there must of necessity be another birth. This is what God calls regeneration. Such a birth must be just as definite as the birth at which man receives his human nature. He receives the divine nature as something separate and distinct from the human nature, and by a new birth: that is, by receiving Christ. "To as many as received Him, to them gave He the right to become the children of God, even to them that believe on His name . . . born not of blood or of the will of the flesh, but of God" (John 1:12 and 13).

While Christ was under the law He presented God's holy law as the true standard of righteousness. Neither the modernist nor the fundamentalist would object to this standard, for no man has ever yet intelligently criticized the perfection of the ten commandments. Truly the law of the Lord is perfect. Therefore while "progress" is the word of this age, no great thinker has risen up during the past thirty-four hundred years to present to society a code of ethics to take the place of the ten commandments. Why? For the simple reason that no one can improve upon perfection. Herein is another mystery. A perfect law in the midst of human society. From whence came this law? If not the product of an imperfect mind, then the product of the same Person who was the incarnation of the perfection demanded therein.

The Revelation of God, known as the Bible, centers around the perfect Law and the perfect Man, both of which can only be explained on a supernatural basis, the explanation all of the Holy Scriptures which truly are God-breathed.

The Christ life is a perfect life. Who can live it? "Christ liveth in me." If the fundamentalist is living the Christ life; then the modernist does not object to his life: he objects only to his creed. Why object to the creed? Because the modernist declares he can live the life without the creed. The fundamentalist says "never." Who is right?

The same Christ who said, "This do and thou shalt live" (Luke 10:28); likewise said, "If ye believe not that I am, ye shall die in your sins" (John 8:24). In the verse in Luke we have the life; in the other verse, we have the creed. What is the life? The life of that Christ lived. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27). Such a love demands undivided affection, intellect, strength and devotion for both God and man; a perfect love, which worketh no ill to his neighbor, but which is long-suffering and kind, which seeketh not her own, which is not easily provoked, which is not puffed up and which thinketh no evil. The love is not produced by thinking, as some modernists declare, but the thinking is the result of the love, "which is the fruit of the Spirit." This high standard presented to the lawyer by the Savior is called by God the ministration of death and condemnation (2 Cor. 3:7 and 9); for the simple reason that it proves that every man is dead in trespasses and sins; and therefore God says, "the law saith that every mouth may be stopped and all the world become guilty before God" (Rom. 3:19). This lawyer

had the same idea that the modernist holds today; that is, that he could present his own inherent righteousness and his religious deeds to God as satisfactory credentials for acceptance; but it will be noticed that as soon as he learned the true moral and spiritual significance of the Savior's reply, he did that which modernists do today, he began to justify himself by twisting the truth or claiming not to understand.

While by such a standard, or "ministration of condemnation," every sinner is condemned; those who accept the creed before they begin to live the life are not condemned. "He that believeth on the Son is not condemned" (John 3:18). Truly Christianity is both a creed and a life; for the Savior who brought us life and who will bring us incorruptibility at His second coming first abolished death by dying (2 Tim. 1:9). No one can participate in His life until first they are baptized into His death (Rom. 6:3). "If yet believe not that I am, ye shall die in your sins." If this is true—as every fundamentalist knows it to be—it makes all the difference of eternity what the individual believes, and he must be able to say "I know Whom I have believed" (2 Tim. 1:12).

James C. Collins, Grand Master of the Rhode Island Grand Lodge (1919), "speaks about ventilation in lodge rooms." (Proceedings Grand Lodge Illinois, 1920, page 100.)

When I think of the lodge rooms I used to frequent, no windows, no air, no light, no nothing except tobacco smoke so thick that it could be sliced with a knife, I say, James, you said "ventilation." Now ventilate not only the lodge room but also Masonry.

The Grand Lodge of Utah (1920) calls attention "to the large number of non-affiliated Masons living within the state and the suggestion is made that some means be adopted to show interest in these brethren and try and win them back to the fold." (Proceedings Grand Lodge Illinois, 1920, page 113.)

In this respect we should remember that thousands of Masons in the United States who have become disgusted with the tomfoolery and sacrilege of Masonry have "demitted" with no other intention than to never go near the lodge again. These men lacking in courage to come out and attack the order are because of their "demit" counted as Masons.

Acacia Lodge of California (1918) was denied the privilege of resuming work in the German language. "We are sorry," says the Grand Correspondent (Baird) of the Grand Lodge of District of Columbia, "for Frederick the Great and William der Grosser were great Masons." (Proceedings Grand Lodge District of Columbia, 1919, page 385.)

Since it appears that it is an honor to Masonry to have the nobility in its ranks, I ask, was King Herod a Mason?

Grand Master Fitzgerrell of the Grand Lodge of Illinois says: "Freemasonry is and has been pre-eminent in bringing the gospel of peace and good will to all peoples."

"That may seem to be true, from his vantage point," says S. H. Goodwin, Correspondent Grand Lodge of Utah, "but we—we're out here in the sagebrush and we fail to find any facts which warrant such a statement." (Proceedings Grand Lodge Illinois, 1920, page 114.)

For my part I must say that it is not necessary to venture into the sagebrush areas of Utah in order to experience the absence of the gospel of peace in Masonry. It was amidst the snowdrifts of Minnesota that I had my Masonic experience and I must say that Masonry taught me no Gospel and brought me no peace. It only led me away from my Lord and Savior, and if God in His mercy had not plucked me as a burning brand from the fire I would (humanly speaking) have been a lost man today.

"Firmness and courage in a good cause always inspire the respect even of the wicked. The dissolute may scoff at good, but they honor the man who dares to perform it."

"Disputing is quarrelling with people; murmuring or complaining is quarrelling with God."

Praise loudly; blame softly.—*Catharine II.*

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

A KIND WORD.

How little it costs, if we give it a thought,
To make happy some heart each day!
Just one kind word, or a tender smile,
As we go our daily way.

Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

It costs so little, I wonder why
We give it so little thought.
A smile, kind words, a glance, a touch,
What magic with them is wrought!
—Publisher Unknown.

Recently word was flashed over the wire that former president, Woodrow Wilson, had passed to the great beyond.

The late ex-president was president of Princeton University before entering into political life, and while there instituted many reforms.

Woodrow Wilson was highly esteemed by many people and generally loved by all. Many in a fitting way paid tribute to his memory. He will take his place with Washington and Lincoln in the hearts of American people.

Woodrow Wilson was not a member of any secret order. He was an elder in the Presbyterian church, and ever displayed a christian character. His example, in his attitude towards secret orders, is worthy of being followed by every christian and citizen.

Every engine that the world could use was brought against God's faithful ones (see Heb. 11), but they nailed their colors to the mast and died as they had lived—trusting Him.

ODD FELLOWS JUNIOR ORDER.

Formation of a junior branch of the Independent Order of Odd Fellows, as recommended by a special committee after a year's study, to enter the order, along the lines of the order's policies of universal brotherhood and unselfish service, was authorized by the sovereign grand lodge at its business session, Sept. 19th, in Cincinnati.

It is considered the most important legislation enacted at the session by Mrs. Nettie R. Cassick of Omaha, a Rebekah delegate.

Immediate steps will be taken to bring about the actual formation of the junior organization. Such an organization, an innovation in Odd Fellowdom, is said by delegates to the convention to be a distinctly advanced step.

Women already are auxiliary members of the order through the Rebekah branch, and this action paves the way for the admission of boys 14 years old and up to the lodge admission age into the ranks of the order as an auxiliary lodge.

The recommendation of the special committee, including a bill authorizing such an organization and a code of laws and ritual governing its operation, was approved by the grand lodge representative by a vote of 162 to 48.—*The Kablegram.*

Heaven is not a new world of virtues. Love and truth are eternal. The man who tries to learn them here, amid the rush of mortal life, and realizes their power and beauty, will find them there as part of the very air of paradise.

A day in which thanks are not given to God is a day of lost advance.

FREEMASONRY VS. CHRISTIANITY.

Rev. Alva J. McClain.

[A sermon preached by Rev. Mr. McClain, Pastor of the Brethren Church, Tenth and Dauphin streets, Philadelphia, Pennsylvania, Auril 3, 1921.]

(Continued from February Issue.)

III. Masonry Does Not Confess Jesus Christ as Lord and God. Therefore the God of Masonry Is Not the True God.

Masonry has a god—you can't have a religion without a god. And this god has a name. Over and over in this book you meet with the initials "G. A. O. T. U." This is the name of the god of Masonry. The initials stand for the name "Grand Architect of the Universe." This is the god that the Masons worship at their altar. This is the god to whom Masonic prayers are offered. Sometimes other names are applied to him, but, according to Mackey, "G. A. O. T. U." is the technical Masonic name for him.

Now I shall present the Christian view of God. Every intelligent Christian is acquainted with it, but let us refresh our minds. I shall present it in three statements:

(1). **There is only ONE true God.** The one true God exists in three Persons —Father, Son and Holy Spirit! But there are not three Gods. There is only ONE God, indivisible in substance and being.

(2). **This one true God became manifest in the flesh and is none other than Jesus Christ.**

"In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word became flesh, and dwelt among us (and we beheld His glory, glory as the only begotten from the Father), full of grace and truth."—John 1:1 and 14.

"Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen Me hath seen the Father."—John 14:8-9.

"We know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."—I John 5:20.

(3). **The one true God cannot be confessed, h o n o r e d, acknowledged, worshipped, believed in, or prayed to, apart from Jesus Christ!**

"Whosoever denieth the Son, the same hath not the Father, he that confesseth the Son hath the Father also."—I John 2-23.

"All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent Him."—John 5:23.

This is the Christian doctrine of God. Let me sum it up briefly: There is one true God. This true God is revealed in the Person of Jesus Christ. Apart from Christ there is no true God. If a man confesses Jesus Christ, he is confessing the true God. If he worships Jesus Christ, he is worshipping the true God. If a man refuses to confess Jesus Christ as God, he is denying the true God. If he refuses to worship Jesus Christ, he is refusing to worship the true God.

Now we are ready for the question: **"Is the god of Masonry the true God, or is he a false God?"**

The answer depends absolutely upon Masonry's attitude to Jesus Christ! If Masonry asks its initiates to acknowledge and confess Jesus Christ as Lord and the true God, then Masonry's god is the true God! But if Masonry does not require its members to confess and acknowledge Jesus Christ as Lord and the true God, then the god of Masonry is **not** the true God! There is no escape from one of these two conclusions. Which conclusion is right is apparent to the merest novice.

Masonry has thousands of members who would never have entered it if they had to confess Jesus Christ as Lord and God to get in—the Jewish members, for instance. But let Masonry speak for itself (Page 641):

"There is nothing in it (Masonry) to offend the Jew!"

Do you know what this means—**"There is nothing in Masonry to offend the Jew!"** Let me tell you—Jesus Christ one day came to the Jews and said (John 10:30), **"I and the Father are ONE!"** The Jews promptly picked up stones to stone Him. Jesus answered them, "Many good works have I showed you from the Father. For

which of those works do ye stone Me?" The Jews answered him, "For a good work we stone thee not, but for **BLASPHEMY, because Thou, being a man, makest Thyself God!"**

The Jews condemned Jesus Christ to death and delivered Him to the Romans for crucifixion because He claimed to be their own God, the Mighty Jehovah! To this day the Jew regards Christianity as a blasphemous religion because we worship and confess Jesus Christ as Lord and God.

I tell you, if there is nothing in Masonry to offend the Jew, then Masonry does not confess Jesus Christ as Lord and God, nor ask its initiates to do so. And if Masonry does not confess Jesus Christ, then Masonry does not confess the true God. And if Masonry does not confess the true God, then Masonry confesses a false God! And if Masonry confesses a false God, let us be plain and call Masonry what it really is, by its own utterances, in the light of the Bible—PAGANISM AND IDOLATRY!

This is the exact teaching of the Bible. All worship and acknowledgment paid to any God apart from Jesus Christ is IDOLATRY. I John 5:20—"We know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. **This is the true God**, and eternal life. My little children, **guard yourselves from idols."** I Cor. 6:9-10—"Be not deceived, neither fornicators, nor IDOLATORS * * * shall inherit the kingdom of God."

But someone may say: "It is true that Jesus Christ is not confessed in the first three degrees, but He is confessed as God in some of the higher degrees!"

Well, I will have to take your word for it. This Encyclopedia contains articles on almost every false god of the pagan world, but it contains not even the trace of an article on Jesus Christ, the Son of God. This is a significant and ominous omission.

But suppose it is true that Christ is recognized as God in some of the higher degrees, such as the Knights Templar. What of it? Does that clear the skirts of the organization? Let me ask you a question: **"Can you reach those higher degrees, can you become a Knight Templar without passing through the first three degrees?"** No, you cannot! That settles the question! Will any intelligent, enlightened Christian affirm that it is permissible to become an idolator first in order that afterward he may be a Christian? Will he affirm that it is right to first bow the knee at the altar of a false god in order that afterward he may bow the knee to the true God? Will Jesus Christ accept a confession of His Deity from the mouth of a man whose lips are defiled with the confession of a false god? How foolish!

Suppose a Buddhist should come to me and say: "We have an organization we would like you to join. In order to take the first three degrees, you will have to acknowledge a god, but not your Christ. Afterward, we will fix up a place in the organization and invent some new degrees where you Christians can get together and confess your Christ!"

Suppose I should start an organization here in this church with secret work and several degrees. The first three degrees would eliminate the name of Jesus Christ and demand that every candidate confess a god named "G. A. O. T. U." We would accept Christians, Jews, Mohammedans, Buddhists. After they had passed the first three degrees, we would say, "Now, if you Christians want to get together and confess your Christ, go up in a room by yourselves. You Mohammedans do the same," etc. "But don't drag your peculiar views into these three degrees."

That's what Masonry does! What a pitiful sop to throw to our Blessed Lord Jesus Christ! As a Christian, I spurn it!

But all this discussion is altogether unnecessary. The Encyclopedia (Page 782) declares that **"The Germ and Nucleus of all Masonry is in the First Three Degrees."** And only last week a thirty-second degree Mason, a friend of mine, said to me: "When a man has taken the first three degrees, he is as much a Mason as he can ever be! All the higher degrees are merely additions, superfluous."

Oh, the insult of it! To exclude Jesus Christ from the main building of Masonry, the foundation and basis of Masonry, and then to offer Him a place

in a side room along with Mohammed, Buddha and the rest of "the thieves and robbers." Masonry had better left Him out altogether than to offer Him this crowning insult! Even if some of His professed followers seem to be strangely blind, Masonry ought to have known that Jesus Christ would accept no place at all unless it be the place of PRE-EMINENCE. Col. 1:18 declares that "in all things" Christ must have "the pre-eminence." Masonry refuses Him the place of pre-eminence; therefore, Masonry is a Christless institution!

Masonry even goes so far as to mutilate the Word of God in order to exclude Jesus Christ. I have here another work by the author of the Encyclopedia. It is called "The Masonic Ritualist." Don't get excited—it is not "The Ritual." It doesn't contain any of the secrets. According to the author, it contains "all that may be lawfully taught in print of the degrees." It gives the prayers and Scriptures which are to be read in the opening and closing of the lodge. Every Scripture used is emptied of Jesus Christ, and there is a particularly glaring mutilation on Page 271. I shall give the quotation exactly as it appears in the Ritualist, followed by the author's explanatory note:

"CHARGE TO BE READ AT OPENING THE LODGE.

"Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings."

"If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also as living stones, be ye built up a spiritual house, an holy priesthood, to offer sacrifices acceptable to God."

(The passages of Scripture here selected are peculiarly appropriate to this degree. * * * The passages are taken, with **slight but necessary modifications,** from the second chapter of the First Epistle of Peter. * * *).

You will note that Dr. Mackey says, "some **slight** but **necessary** modifications" have been made in these Scriptures. What are these "modifications"? Let me read I Peter 2:5 from the Bible and you will see:

"Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God **through Jesus Christ.**"

Do you see it? The name of Christ is struck out by the profane hand of Masonry? And mark you, this is said to be a **"Slight** modification!" And still further, it is said to be a **"necessary** modification!" Certainly it is **"necessary,"** because Masonry pretends to be able to approach God and offer service to Him without coming **through** Jesus Christ!!! There are in this "Masonic Ritualist" 28 prayers, and not one of them is offered in the name of Jesus Christ!

John 14:6—**"No man cometh unto the Father but by Me."**

Now, I am ready to classify Freemasonry in the light of its own utterances and the statements of the Word of God.

Masonry admits that it confesses a god, but does not confess Jesus Christ.

Let me read you one passage—I John 4:3—"Every spirit that confesseth **not** Jesus, is not of God. And this is the spirit of the antichrist, whereof ye have heard that it cometh, and now it is in the world already." These are not my words! These are the words of God. Do you dare, as a Christian, wear the emblem of such an organization?

IV. Before Accepting Any Christian as a Member, Masonry Demands That He Disobey Jesus Christ.

Obedience to the Lord Jesus Christ is the first and supreme duty of every Christian. Christ said in John 14:15, "If ye love Me, ye will keep my commandments." I John 2:3-4 declares, "Hereby we know that we know Him, if we keep His commandments. He that saith, I know Him and keepeth not His commandments, is a liar, and the truth is not in him."

Now let me read you something that was commanded by the Lord Jesus in the most solemn manner. Matt. 5:34-35—"Swear not at all, neither by heaven, for it is the throne of God, nor by the earth, for it is the footstool of His feet, nor by Jerusalem, for it is the city of the great King." Our Lord considered this thing so tremendously important that He caused it to be written a second time in

the Scripture (James 5:12). Nothing is more plain in the Bible. The Christian is commanded by the Lord to "swear not at all by any oath!" The Government of the United States recognizes this and makes provision for Christians who believe in following the precept of the Lord. No Christian is obliged to take a civil oath. He is permitted to make a simple affirmation.

Now suppose I come to the door of Masonry and knock for admittance. Almost the first thing demanded of me is disobedience to the Lord Jesus. Before I can enter I must swear "to conceal and never reveal" any of the secrets of Masonry—things I as yet know nothing about. It matters not that Christ has said, "Swear not at all." Masonry says, "You **must** swear." For the true Christian there is but one response, "It is better to obey God than man."

Practically every Mason admits frankly that the taking of oaths is necessary to become a member, but I have met one or two who denied it. They said, "It is not an oath. It is only an obligation." One wonders what to think when one Mason says, "It is an oath," and another says, "It is not an oath." Somebody is wrong! We shall let this Masonic Encyclopedia settle the matter. On Page 539 Dr. Mackey discusses the "obligation of Masonic secrecy." He says the opponents of Masonry have brought five charges **against** this "Masonic obligation of secrecy."

"(1) It is an oath.

(2) It is administered before the secrets are communicated.

(3) It is accompanied by certain superstitious ceremonies.

(4) It is attended by a penalty.

(5) It is considered, by Masons, as paramount to the obligations of the law of the land."

Mackey says further: "In replying to these statements, it is evident that the conscientious Mason labors under great disadvantage. He is at every step restrained by his honor from either the denial or admission of the adversaries in relation to the mysteries of the Craft. "But," he says, **"It may be granted, for the sake of argument, that every one of the first four charges is true."** The last charge, Mackey says, is indignantly denied! But the first four are true!

Thus it is that Masonry with impunity asks men to disobey Jesus Christ, but at the same time it insists sternly that all its own mandates shall be obeyed immediately and implicitly. Page 541:

"The first duty of every Mason is to obey the mandate of the Master" (not Christ—the Master of the Lodge). * * * "This spirit of instant obedience and submission to authority constitutes the great safeguard of the institution. * * * The order must be at once obeyed. Its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical imperative, 'Obey orders, even if you break owners.'"

Jesus Christ is the Owner of the Christian, but the Christian must obey regardless of the effect upon the Owner!

(To be Continued.)

GOD'S POLICY OF LIFE INSURANCE

The Best Yet, Why?

1. It guarantees everlasting life.—John 3:16.
2. It saves from fire.—Matt. 25:34, 41.
3. It guarantees your every need.—Phil. 4:19.
4. It provides employment.—Mark 16:15.
5. It pays wages to the faithful.—Luke 19:17.
6. It excludes no one.—John 3:16.
7. It is free.—Rom. 6:23.

Will you sign up? No option guaranteed, not for a day. Free contribution.

Are you a faithful member?—*Gospel Herald.*

"But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

We don't want the faith that comes by seeing, but the seeing that comes by faith. —*John McNeill.*

Sorrows are mountains made of little black sand grains, but faith can remove mountains.—*Amos R. Wells.*

BIBLE THOUGHTS.

An Absolutely Safe Bank.

BY L. A. TURNER.

Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matt. 6:19, 20.

Our treasures are really ourselves, that is, they are what we set our hearts on. As Jesus says, "Where your treasure is, there will your heart be also." Therefore, where you lay up your treasure is tremendously important. Jesus mentions two places or treasure houses—banks we may call them—Earth and Heaven. He tells us not to lay them up on earth. But there is just where most people are putting them. Christ gives us two reasons why that is a mistake. First, because on earth moth and rust consume; second, thieves break through and steal.

Nobody can deny this and they are reasons enough. Surely earth is a poor place to lay up our treasures. It is true of any place on earth where we can deposit our money or other valuables. How many have found that out to their sorrow! How true it is of banks, vaults of stone or steel, houses, under carpets, in tin cans or under the ground! We see it proven every day; we read it in most every newspaper.

Now, Jesus does not forbid us one thing without bidding us do something else better. He does not take anything away from us without putting something else better in its place. He tells us of an absolutely safe bank where we may deposit our treasures. Where is it? In Heaven! Why is it safe? Because there is no moth and rust to corrupt, no thieves to break through and steal. If we lay up our treasures there we can get them when we need them; they will draw compound interest, and we will enjoy them forever and ever. What can we ask better than that?

Put your money, your talents, your service where they will not only be safe, but where they will do the most good, and tell most for God's glory. Use them all now for others; especially in God's service, to tell men of their Saviour, to send the gospel to the heathen. Do not lay up your money here on earth and leave it for the lawyers to fight over, or to be a curse to those who do not know how to use it.

Heaven is the best bank; it is the only one that is absolutely safe. Try it.—*Nebraska Farmer.*

"WIFE THREATENS TO SUE THE GOAT."

The *Detroit News* of September 30, 1923, contains an article by George Ade on a lodge joiner from which we take a few items for the CYNOSURE.

A woman who had done nothing to Deserve it was the Wife of a Joiner. He was the K. G. of one Benevolent Order and the Worshipful High Guy of something else, and the Senior Warden of the Sons of Patoosh, and a lot more that she couldn't keep track of.

* * *

It was a happy Spot in the Calendar for him and a lot more when a Brother passed on. Committees had to be appointed and Resolutions adopted and every one got a Close Shave and everything was pleasurable and agitated.

The Members of the Order would assemble at the Hall and bedeck themselves and then march to the Residence of the Departed and then parade to the Church and sit in Reserved Seats and then ride in free Autos to the Cemetery and prolong the Agony by having the J. Q. M. read their own Burial Service.

* * *

He had Photos of himself in various kinds of fancy Harness and some of these had been enlarged and tinted and put into expensive Frames. While he was away from the House all day his wife had to remain at home and look at these Pictures.

* * *

Night after Night he was off to a Hall up a Dark Stairway to land some Unfortunate into the Blue Lodge or the Commandery or else over the Hot Sands.

* * *

He subscribed for the Magazines that were full of these sparkling Chapter Reports, and after that, if he had not spent all his money going to Conclaves and Grand Lodge Meetings, he paid Dues and Assessments and bought Uniforms.

He had one Suit in Particular, with Frogs and Cords and Gold Braid strung around over the Front of it, and then a Helmet with about a Bushel of Red Feathers. When he got into this Rig and strapped on his Jeweled Sword he would not have traded places with John Pershing.

His Wife often threatened to sue the Goat for Alienation of Affections, and she said that she could use on Groceries some of the Coin that he was devoting to Velvet Regalia and emblematic Watch-Charms, but he always tried to make it right with her by explaining that he had Insurance in most of these Whispering Organizations, so that she and the Children would come in for a Wad of Money.

The real Joiner loves to sit up on an elevated Throne, wearing a Bib and holding a dinky Gavel, and administer a blistering Oath to the Wanderer who seeks the Privilege of helping to pay the Rent.

* * *

You take a Man who is plugging along on a Salary and who has to answer the Phone and wrap up Tea all Day, and let him go out at Night and be a High and Mighty Gazookus, and it helps him to feel that he isn't such a Nine-Spot after all.

THE POWER OF STILLNESS.

By Rev. A. B. Simpson.

"A still small voice." I Kings, 19:12.
"Be still, and know that I am God." Ps. 46:10.

It was "a still small voice" or the "sound of a gentle stillness." Is there any note of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than the one word, Selah (Pause)? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest, and the strange quiet that seems to fall upon all nature before some preternatural phenomenon or convulsion? Is there anything that can so touch our hearts as the power of stillness?

The sweetest blessing that Christ brings us is the Sabbath rest of the soul, of which the Sabbath creation was the type. There is, for the heart that will cease from itself, "the peace of God that passeth all understanding;" a quietness and confidence, which is the sourec of all strength; a sweet peace, "which nothing can offend." There is, in the deepest center of the believer's soul, a chamber of peace where God dwells, and where, if we will only enter in and hush every other sound, we can hear His "still small voice."

A score of years ago a friend placed in my hands a little book, which became one of the turning points of my life. It was called "True Peace," and was an old mediæval message. It had but one thought, and it was this—that God was waiting in the depths of my being to talk to me if I would only get still enough to hear His voice.

I thought this would be a very easy matter and so I began to get still. But I had no sooner commenced than a pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own questions, some of them my own cares and some were my very prayers. Others were the suggestions of the tempter and the voices from the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought. In every direction I was pushed and pulled, and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them and to answer; but God said, "Be still, and know that I am God."

Then came the conflict of thoughts for the morrow, with its duties and cares. But God said, "Be still." And as I listened, and slowly learned to obey, and shut my ears to every sound, I found after a while that when the other voices ceased, or I ceased to hear and heed them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power and comfort. As I listened it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, but that "still, small voice" of the Holy Spirit in my heart was God's prayer in my secret soul; was God's answer to all my questions; was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was

the living God Himself as my life and my all.

We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint.

The best thing about this stillness is that it gives God a chance to work. "He that is entered into His rest hath ceased from his own works, even as God did from His." When we cease from our works, God works in us; when we cease from our thoughts, God's thoughts come into us; when we get still from our restless activity, "God worketh in us both to will and to do His good pleasure," and we have but to work it out.

Beloved! let us take His stillness; let us dwell in "the secret place of the Most High;" let us enter into God and His eternal rest; let us silence the other sounds, and then we can hear "the still, small voice."

Then there is another kind of stillness: the stillness that lets God work for us, and we hold our peace; the stillness that ceases from controversy, and self-vindication, and expedients of wisdom and forethought, and lets God provide and answer the unkind word, and the cruel blow, in His own unfailing, faithful love. How often we lose God's interposition by taking up our own cause and striking for our own defense.

There is no spectacle in all the Bible so sublime as the silent Saviour answering not a word to the men that were maligning Him, and whom He could have laid prostrate at His feet by one look of Divine power, or one word of fiery rebuke. But He let them do their worst and He stood in the power of stillness—God's holy, silent Lamb.

God give to us this silent power, this mighty self-surrender, this conquered spirit, which will make us "more than conquerors through Him that loved us." Let our voice and our life speak like "the still, small voice" of Horeb, and as the "sound of a gentle stillness." Then after the heat and strife of earth are over, men will remember us as we remember the morning dew, the mellow light and sunshine, the evening breeze, the Lamb of Calvary, and the gentle, Holy, Heavenly Dove.—*A Tract.*

SIR WILLIAM JONES, 1646-1694.

The great Oriental scholar said, "I have regularly and attentively read the Holy Scriptures, and am of the opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence than could be collected from all other books."

JOHN MILTON, the Statesman and Poet, 1608-1674.

God has ordained His gospel to be the revelation of His power and wisdom in Christ Jesus. And this is one depth of His wisdom, that He could so plainly reveal so great a measure of it to the gross, distorted apprehension of decayed mankind. Let others, therefore, dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness.

VICTORIA, Queen of Britain.

A few years ago an African prince sent an embassy with costly presents to Victoria, who, wondering at the prosperity of the country, requested to be informed as to the secret of England's greatness and glory. Having procured a very costly copy of the Bible, she bade the ambassadors bear it home to their master, with this message from her lips: "Tell the prince that this is the secret of England's greatness."

JOHN LOCKE, 1632-1704.

That the Holy Scriptures are one of the greatest blessings which God bestows upon the sons of men is generally acknowledged by all who know anything of the value and worth of them. What direction can man expect, by which he may be fortified against all enemies of his good, either within or without him, that is not there given?

Your thoughts are the real *You.*

THE FINAL CONFLICT

or

The Devil's Masterpiece and His Overthrow

By William Leon Brown.

While walking through the wilderness of this world I alighted on a place which was beautiful beyond description, and in this place I laid me down to sleep, : as I slept I dreamed a dream.

I dreamed, and behold, I saw as it were, a ship tossing to and fro in the sea. The man at the wheel had neither a compass or a chart and so the ship was driven at the mercy of the winds and waves. It seemed as though nearly all on board had ascended the masts until every mast was studded with men and these men were very talkative and exceedingly wise in their own conceit. I fancied myself in company with a number of companions to be standing upon the Rock of Ages. With these companions I had been having sweet fellowship. We had discoursed upon various subjects with great interest and profit. But presently I became greatly interested in listening to the variety of opinions entertained and so freely expressed by the men upon the ship.

While I was deeply perplexed about these things, behold, a man poorly clad and apparently in meditation, passed slowly around the place where I thought I was standing until he came between me and these men. At this moment I heard a voice demand him to halt, which he did, and when he looked to that side from which the voice came, he appeared to be well-nigh overcome on observing the fearful condition in which the men were by whom he had been addressed. He then in an earnest voice told them of their danger. How the angry billows were raging, how the tempestuous wind was reeling their frail bark which was beginning to sink; but his warning only caused the whole party to burst out in a great roar of laughter. They then all joined in deriding him. One called him a fool; another told him that his mind had been depressed from birth by old superstitious notions; a third called him a narrow-minded, superstitious owl of the twentieth century and told him that he was only echoing the same hoots that fanatics had been shouting for two thousand years.

The modest man submitted to the vulgar epithets by which he had been addressed with childlike meekness. He made no answer to his revilers; but rejoiced and was exceedingly glad that he was counted worthy to suffer shame for the name of One Whom he loved so dearly.

I then harkened with deep interest to a great confusion of talk which originated with Atheist. He laughed at an idea entertained by the others as to the existence of God. He insisted that everything came into the world by chance and that it would go out of it in the same way. He stated that man's body is all there is to him, that thought has its origin in matter and that when our earthly tabernacle meets with an accident it is the end of us forever.

Then Deist contradicted Atheist by declaring that there is a God and that by Him the world had been made. To this Freethinker agreed and applauded Deist for his wise remarks. He also added that such a kind Creator would surely protect all of His children and take every one of them to dwell in a happy place which he called heaven. After thus acknowledging the existence of a Supreme Being, Freethinker turned his attention to the humble man whom he had so bitterly derided. The Holy Scriptures, said he, will do to amuse little children, but scholars and men who exercise free thought will ever regard them as the superstitious productions of the dark ages. A general conversation followed these remarks and many different opinions were expressed. Each one thought himself to be a scientist and imagined that all the rest should accept his vague ideas as demonstrated facts.

While this confusion was going on, I asked one of my companions, whose name was Interpreter, to tell me what these things meant. I also told him that I was

an earnest inquirer and that my greatest desire was to know the truth. He answered me very kindly by saying that he had known the whole party from infancy and that, if it was my desire he would give me a biographical sketch of each one of these men by whose jangling so many had been bewildered.

CHAPTER II.

I readily assented to Interpreter's proposal and thus he proceeded. The man nearest the ocean is most in bewilderment. He has spent his whole lifetime in trying to convince himself and others that there is no God. The Bible calls him a fool. Deist is much of the same type as his nearest companion. His greatest delight is to ridicule the Bible and everything that is holy. When he meets little children, or those who have childlike faith, he tells them lies and tries to trip them and laughs when they fall. He occupies the seat of the scornful. A sarcastic grin curls his lip when anything strictly holy is mentioned.

The woman whom you behold, reposing in the hammock, which is suspended between the two masts, has named herself Christian Scientist, but her teachings are neither Christian nor scientific. She pretends that she has received a revelation from God; but, what she calls her revelation and the Bible are at swords points from beginning to end. She says that there is no such thing as matter, that in reality people do not live and move and have their being. She also says that we cannot sin or suffer or die; yet, strange to say, after teaching that there is no sickness, or people to be sick, she accepts money (though she says that there really is no such thing) for restoring men to health whom she claims had never been sick. Yet, remarkable as it may seem, multitudes are being deceived by her teachings and led into strong delusions. (2d. Thes. 2:8-12.)

Free thinker has also named himself. Sometimes he calls himself Rationalist. He says that he does not and will not believe anything which cannot be solved by his superior intellectual abilities.

Liberalist is another man who has assumed his name; but those who know him best say that he is anything but liberal. He frequently speaks of his broad views and the narrowness of those who differ from him. Could he see himself as he actually is and as others see him, his boasting would surely cease. His nearest companion is Universalist, who insists that God is so good that in His anxiety to save men He will forget to be just.

Latter-day-saint has also assumed his name, which in the greatest degree belies his character. As a devil transformed into an angel of light, he strikes a fiendish blow at everything that is sacred in the home and pure in society. He attempts to justify the most atrocious of crimes by telling us that in the early history of the world a few good men fell into the evil. He refused to go back to the Law (Gen. 2-24) or forward to the Gospel. (Matt. 19-5.)

Modernist is the youngest in this association of evil men. Until recently his delight was in the Law of the Lord, but since he became an apostate no one is more bitter against the truth than is he. He occupies the most inconsistent attitude of any of the men before you, because he obtains his support from the churches and institutions whose foundations were laid upon the *solid rock of truth.* Instead of stepping out of these churches and building up others in harmony with his erroneous views, he retains his pastorate and seeks to pull down the structure while yet ministering to it. Instead of defending his flock from the ravages of wild animals, as a good shepherd would do, he becomes a wolf himself and devours the sheep while yet in the fold.

Mr. Lodge is a remarkable organizer. He holds all of his meetings in a corner. He loves darkness rather than light, because his deeds are evil. But I will tell you more of his history at another time.

The others whom you behold, hanging to the masts and rigging and standing upon deck, are a multitude of skeptics and unbelievers. Even time would fail me to explain to you all about their foolish notions and silly theories.

Then I asked Interpreter if he could tell me anything about the man whose earnestness had made him the object of so much derision. To which he replied—his name is Christian. He was so named because of his resemblance to the Son of God. Ever since his birth into Christ's Kingdom it has been his constant strife to imitate his Redeemer in His actions,

in His thoughts and in telling unconverted men that except they repent they shall perish; that if they believe not they shall be damned; that the road to the Celestial City is sprinkled with blood; up hill and very narrow, so that it will admit of none but those who carry themselves in an erect manner, and, also, that the gates of the City are so low that those who enter thither must go upon their knees.

(To be continued)

A LETTER FOR THE YOUNG.

A Letter Written in Scotland in 1785 by a Father to a Son Entering King's College, Aberdeen.

My dear John:

As you are now in the first outset in life, it is incumbent on me as your parent to tender some advice that I trust you will attend to. It is your duty through life to do so, and by attending and carefully following them you will be enabled with God's assistance to pass life comfortably, whether your lot be either *affluence,* or a *competency,* or even *poverty.*

And *first, "Fear God* and keep *His commandments.* If you attend to this, whatever state you are in, you will have inward satisfaction and happiness that the world cannot deprive you of.

In order that you may be no stranger to the will of God, your Creator, your constant Preserver and Bountiful Benefactor, read daily some portion or other of the Holy Scriptures, where you will find your *duty* clearly laid down.

And *beware* that you keep the Sabbath day holy, and never absent yourself from Divine worship whatever others may do in this respect to the contrary—take you no example from them.

As a uniform observance of the rules of Piety, Religion and Virtue will render the *practice* of these duties pleasant, easy and agreeable, never depart from them if you wish to be *happy,* to please your Maker, and to attend to the advice of a loving parent.

Shun *vice* in *every* shape and every stage. If you give way in *one* instance to any vicious habit, passion or appetite, you will be in danger of falling a second time, and so on from bad to worse. Therefore, to guard against the *first* false step is of the greatest consequence to every young man.

Avoid as the most dangerous evil bad company of every kind. If you *associate* with such, however much you may at first be on your guard, yet in time your *ruin* must be the issue; for vicious and corrupt example will unhinge the best resolutions, and render vice itself familiar, although to a virtuous mind *vice* is the most odious monster.

How many valuable youths that might have been an honor to their country and a credit and comfort to their parents, friends and relatives, have fallen sacrifices to *wine, women and gambling!* Beware particularly of these if you wish the blessing of God and the blessing of your parents to attend you.

I do not suspect you now, my dear boy, of anything vicious or bad. I write you this to put you on your guard against the many evils that are in the world. And I earnestly pray to God that He may, with the powerful influences of His Holy Spirit and Divine Grace, strengthen and enable you to resist every temptation to sin.

This ought to be your own daily prayer to your blessed Creator and Saviour. Unless you forsake Him, He will *never* forsake you. But if you forsake Him at any period of your life and neglect or disregard the fatherly admonitions that I now give you, *ruin* must be your fate, and your blood will be on your own head.

I will next mention a few general rules that you ought to attend to in your *general conduct* (for what I have said already with respect to your duty to God, the doing so will never hinder you from prosecuting any honest calling or profession in a lawful manner).

First. Connect yourself with creditable and good company.

Second. Attend to your education so as to be master of every branch of learning to which you have access. But let not this be done with *too* close an application, so as to hurt or injure your health. Take plenty of moderate, innocent exercise to strengthen and form your constitution.

Third. Discharge faithfully any trust that is at any time committed to your charge.

Fourth. Be kind and affectionate to your sisters and other near relatives.

Fifth. Be grateful and thankful to all your benefactors.

Sixth. Be civil, discreet and obliging to every one, and benevolent and generous to the poor and needy, according to your ability.

Seventh. Speak ill of nobody, and if you hear any one run down, or evil spoken of, if you can with truth say anything good of them, *do it*. If not, be silent when you hear slander and detraction going on.

Eighth. Take as few secrets as possible; but if you are master of a secret do not divulge it.

Ninth. Avoid pride or arrogancy of any kind, as well as meanness. Pride will make one hated, and meanness will make one despised.

Tenth. Avoid giving offense to any one, and equally avoid being easy to *take* offense; a too great readiness to take offense arises from pride.

Eleventh. Let neither your behavior be pert nor forward, nor shy and backward. Let ease and discretion regulate your behavior.

Twelfth. Be fair and just in all your dealings. At the same time take care not to be imposed on.

Thirteenth. Take heed at all times to live within your income. By so doing you will be always independent, but if you go beyond your income you will render yourself immediately *dependent*.

This is, I think, the first letter that I ever wrote you, my dear John. I trust you will attend to the contents of it, and while you live that you will keep it by you as a specimen of my affection for you.

You know not how long you may have a parent to advise and counsel you. Put a value on it while you have it, and read this over when you have a leisure hour that you wish to spend seriously.

I am, my dear John,

Your most affectionate father,

A TRACT.

Surely it ought not to be difficult for a child to believe its father. If we truly realize God's fatherhood and care, we shall believe and trust Him implicitly.

FREEMASONRY SYMBOLIZED BY A WOMAN.

Geo. F. Woodard.

More than 70 years ago, a woman entered this city (then only a village), a stranger to most people but not to all. A few men knowing her, brought her here. She was fairly well-dressed, affable, intensely religious and well behaved when in public view. She at once set to work to gain followers and soon organized.

Wanting money, power and numbers, she seeks the best and most influential young men. To secure these she invades Christian homes and Christian churches —the places where the best can always be found. She excludes all women, children, old men in dotage, young men in nonage, lame, halt, blind, deformed and helpless, and accepts only free born men of mature age, sound, healthy, fit for military service, and able to pay extravagantly for her ceremonies. She advertises extensively by costly, showy parades and high sounding titles, gaudy dress and extravagant entertainments, all appealing to man's vanity.

Her Mission is two fold: First, secular, what her contrivers intended—to secure absolute control of this world and place all outsiders at her mercy. Second, religious, what Satan, her father, who inspired her contrivers intended—to debauch and ruin Christian churches, kill their spirituality, and make them like eggs sucked by vermin—nothing but hollow forms—too dead to bury, lodge recruiting stations, to divorce this world from Christ and extinguish our last hope. Her success is marvelous.

As she multiplies, all forms of crime multiply: murder, theft, adultery, Lord's day desecration, divorce, absolute contempt for God's laws, for every command in the Decalogue. She probably empties and ruins more churches than any other agency.

For unblushing effrontery, she has a rival in the Balylonish Harlot (Rev. 17). But for cool, calculating, audacious, diabolical, politico-ecclesiastical chicanery, I find no rival worthy the name in current history; although she has many co-workers.

That she has me "spotted" is as certain as my existence. What she intends to do

with me, beyond sealing my lips and hindering my teachings, I do not know; nor do I care an iota. My life is hid with Christ in God. I am immortal until my work is done. Beyond that time, I care not to tarry one minute.

I placed several valuable books, including "Free-masonry Illustrated" and "Modern Secret Societies" in our Public Library to enlighten people about her. They all quickly and mysteriously disappeared, decently and in Masonic order. The explanation seems to me easy—*she* did not want them there and they had to go. For her safety, the public *must* remain ignorant.

Her claims are modest. I do not think she claims the right to coerce and assassinate non-members; to steal books from our public library; to suppress my teachings in church; to control nearly every church that admits her members, select and coerce more than three-fourths of their preachers, officers and teachers; to intimidate three-fourths of her prominent opponents; to over-ride laws passed to suppress her in Vermont and elsewhere; to select ninety per cent of our public officers, from president down to city policeman. I charge all these against her.

I, the writer, may yet be kidnapped and murdered by this red-handed assassin. But I fear most for our good brother, Jos. Miller, ex-policeman, and a renouncing Mason.

Her *demands* are also modest; simply *treason to Christ.*

How She Advertises. On certain memorial days, once or twice a year, her members attend some Christian church en masse, appearing as sanctimonious as heavenly angels, but always to hear a preacher of her own choice, who with possibly rare exceptions, will distort the Bible to show how good they are, how little they need Christ, to put them to sleep in their sins and seal them for Satan, to blind and deceive the public, to entrap ambitious young men—a preacher skilled in deception.

Except on memorial days, funeral occasions and other advertising days, and excepting a few church leaders and watch-cats her people are very conspicuous by their absence from church, and by their presence on Sunday excursions, dress parades, and at theaters and other places of amusement.

Hearst's Sunday Literary Cesspool or one of its imitators is more attractive to them than church. They want entertainment, not gospel. To supply this demand, movies, theaters and entertainments are substituted for the gospel. Without thus coaxing, her men stay away.

A careful survey of this city shows much larger attendance in churches whose rules exclude her members from their communion. Wanting choicest *stool-pigeons* and *decoy ducks* she accepts clergymen free, making an exception of them. To use them most advantageously, to entice and hold Christians, she often makes them chaplains, but carefully instructs them not to pray in Jesus name. Their prayers are ritualistic, not reverential; formal, not fervent, not full of faith, an insult to God.

For enticing *bait,* she places "A Book of the Law" on her altar, with the square and compass and calls them "Furniture." This is diabolical, but it serves its purpose well: it catches and holds suckers. In Bible lands she uses the Bible; in heathan lands, the Koran or other heathen book supplants the Bible; while the square and compass always remain.

Posing as the handmaid of the Christian church, broadly speaking, she enters every church whose doors are open to her members, secures a few leaders, and, with marvelous sagacity, places them at the front and in control. Three such members will control the policy of almost any church enough to silence any opponent, stop all criticism, select all important officers, teachers, leaders and delegates. All this she does so gracefully that very few know how, why or by whom it is done.

Her Teachings: Although the vast majority of her members in Christian lands are drawn from Christian homes and Christian communities and have been clearly taught salvation by, and only by, faith in Jesus the Christ; yet this woman, from the start, teaches them salvation by the "Common Gavel," and other gods of wood and stone. She teaches complete salvation without Christ; regeneration, not by the Holy Spirit, but by works; enlightenment, not by Christ's teachings,

but by her ceremonies; and they—preachers included—swallow it as a sweet morsel, as a babe swallows soothing syrup—without question. (See Mackey's Masonic Ritualist, p. 39 and elsewhere.)

She virtually repeals the whole Decalogue by substituting her own licentious laws—partial honesty, partial chastity, etc.

Later (in the 3rd degree) she teaches resurrection from the grave and immortality of the soul, not by Jesus Christ, but by a mortal, sinful, and often blasphemous man, mockingly impersonating Jesus Christ, in a mock murder, burial and resurrection of the candidate representing Hiram Abif—her false Christ. This sham is a real cold-blooded mockery, travesty caricature, burlesque on the death and resurrection of Christ. It is Satan, often assisted by professedly Christian ministers, seeking to extinguish the last and only hope of our lost, perishing race; Satan poking fun at the death, burial, and resurrection of Jesus Christ; Christians crucifying to themselves the son of God afresh, putting Him and His religion to an open shame, making them the laughing stock of the infidel world, causing infidels to sneer and dupes to wonder—divorcing the world from Christ. Thus they lead our best young men to perdition ten-fold faster than all Jehu's chariots could carry them there and bring eternal condemnation on themselves. This is the climax of insult, mockery and counterfeit.

Her own historians tell the story. She was born of purely pagan ancestry June 24, 1717, A. D., in a London, Eng., grog-shop. She was intensely religious, strictly unitarian from birth.

Possessing despotism, solemn rites, mysteries, pompous parades and high-sounding titles without limit, taxing her devotees unmercifully for shams, she grew and accumulated funds with marvelous rapidity, probably without parallel in human history. Her dupes pay $50 here for what I pay $1 in Chicago. (National Christian Association, 850 West Madison Street.)

Hiding her dark religion behind an apron and under the tools of a handicraft, she crossed the English channel into France and soon entered many other countries, including (1733) the United States. Her religion spread like wildfire before an autumn wind, like an invisible pestilence before the days of quarantine.

Her diabolical use of the Bible as "Furniture," reading only passages which do not mention Jesus the Christ in the Blue Degree and cutting His name out or 1st Peter 2:5 in the 4th degree and 2nd Thess. 3:6, 12 in the 7th degree shows intense Christ hatred. See Mackey's Masonic Ritualist, pp. 271, 348 and 349. I carry the pocket edition and qoute from it.

Knowing that *"Secrecy* has a mystic, binding, almost supernatural force and unites men more closely together than all other means combined," she swears her devotees at every point never to tell the full truth about her to an outsider, binding them under most horrible, barbarous, savage, blood-curdling, inquisitional, death penalty oaths. President John Q. Adams said, "A common cannibal ought to be ashamed of such an oath."

Falsely professing close relation to the sun-clothed, star-crowned woman, the Bride of Christ, the true Christian Church (Rev. 12), she teaches the exact opposite. She is certainly closely related to, perhaps I might say the daughter or twin sister of the Babylonish Harlot, the apostate, counterfeit church, the Mother of Abominations, the Scarlet-clad Woman of Rev. 17. Yes, she is certainly made in the "Image of the Beast," Rev. 13: 14, 15.

Current events clearly point to an *early union* in this Woman with the Scarlet-clad Woman, the *Babylonish Harlot,* to annihilate Christianity from this earth, the Elks Lodge being the connecting link.

Kalamazoo, Mich.

A Christian walks in the light. He is not ashamed of what he does. He is not afraid to come into the daylight with his deeds and his secrets. He proclaims the secrets of his religion openly to the world. He seeks the light because he "doeth truth," as the Son of God says: "For every man that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God."

SEPARATION IN COMPANY: SPECIAL REFERENCE TO LODGES.

C. F. YODER.

Separation from the world involves important questions concerning associations, which, if the principle is to be maintained as a means of grace, must be answered by the Gospel. The following discussion is one of Gospel principles rather than of organizations or persons. The question of lodge membership is dealt with specially because it involves all the others connected with Christian companionship, being itself perhaps the most important. Some members of secret orders and other associations of the world say that there is nothing evil in them, but others come out from them and declare that they are evil. The testimony of ministers and other Christian workers in the lodges is not fully reliable, because initiation ceremonies are sometimes altered to suit the consciences of those entering. Such persons (who enter by altered initiations) become either blind guides of others or else share in the deception which brings others in by the regular way because of their example. It is not enough either to depend upon the published apologies or explanations of the orders, because these must only deal with the open work and teaching, while it is the secret oaths and secret favoritism that is most opposed.

If Christians know the Gospel principles which apply, they will know for themselves how far to go in their relations with lodges. The Gospel is not a law book with specific directions to fit all cases. Rather it inspires a type of life which instinctively shuns all forms of evil. Christ in the heart is the Christian criterion of conduct. He binds no human being to the conscience of another. When the candidate at the door of the lodge agrees to trust the word of another that his obligation to secrecy will not involve any wrong, he binds himself by the conscience of another even more fatally than the Romanist who goes to confessional and allows the priest to be conscience for him, to the destruction of his own moral independence. Christ seeks rather to develop the moral sense in men by giving us the ideal and then the responsibility of seeking it. He recognized the fact that His followers must be more or less in contact with the wicked world, yet declared that they should be "not of the world." He prayed, "not that thou shouldst take them from the world, but that thou shouldest keep them from the evil one" (John 17:15). All His precepts are in line with this principle:

(1) He allowed certain political and business dealings with the world when He said, "Render therefore unto Caesar the things that are Caesar's" (Matt. 22:21).

(2) In His social contact with the world Jesus dined with publicans and sinners as well as Scribes and Pharisees, but always to save them—never to be partakers of their sins.

(3) In the matter of charity Jesus taught His disciples to do good even to their enemies. This brings touch to the needy who are of the ungodly world. He therefore puts a certain responsibility upon the individual conscience in deciding duty in specific cases.

But liberty of conscience does not mean license to set aside plain principles of right and wrong which Jesus has taught. Where He says stop we must stop and where He says go we must go. His words are of final authority because they are truth. "The words that I speak the same shall judge you at the last day." What then does Jesus Christ say to us concerning participation in secret or oath-bound or worldly organizations?

I.—Principles by Which to Judge Worldly Organizations.

1. *Christians must avoid all sinful union with the world.*

I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one (John 17:15).

Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light (1 Ret. 2:9).

This is one of the most repeated principles of the Gospel, and it is violated in worldly associations in various ways. Let us look at its application more in detail.

(1) Christians should not seek the fellowship of non-Christians for the sake of social pleasures.

Know ye not that the friendship of

the world is enmity with God? Whosoever therefore would be a friend with the world maketh himself an enemy of God (Jas. 4:4). The time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, wine-bibbings, revelings, carousings, and abominable idolatries: wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you: who shall give an account to him who is ready to judge both the living and the dead (1 Ret. 4:3-5). Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty (2 Cor. 6:14-18).

When Christian members of the oath-bound secret societies go to dances and card parties, the "big-eats" and other worldly pleasures of their lodges to mingle with the unconverted just for the sake of their company, they certainly fly in the face of these Scriptures and must stand their judgment.

(2) But again, Christians must not become subject to the control of non-Christians in moral matters. "One is your teacher, even Christ" (Matt. 23:8). In lodges the non-Christians may be in the majority and vote for a dance or some other worldly pleasure, over the heads of Christians, who still, by virtue of their being voluntary members of the lodge, must bear the blame of sharing in these sins. If the church as a church should get up a dance every member in it would share the blame and disgrace of it before the world, and where lodges do such things the members all share the responsibility, because membership is voluntary and any one not approving the conduct of the lodge may remain out of it.

(3) Christians must not share in the propagation of a moral standard incompatible with Christ. He says: "I am the way, the truth and the life" (John 14:6). So far as we know, none of the oath-bound secret societies preach Christ as the only way of life eternal, while some of them use burial rituals which imply salvation without Christ. Do not Christian members of such lodges lend their assent to such heresy?

(4) Christians must not take obligations which are in violation of loyalty to Christ. "No man can serve two masters" (Matt. 6:24). If Christ is our Master we dare not pledge supreme allegiance to any other. "He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence" (Col. 1:18). The oath is a bond which binds, not to Christ, but to another, and the honorary titles, "Master" or "Grand Master," etc., imply allegiance to these others.

(5) Christians must not be party to any organization that overrides the family and the church. Do not the lodges hide their secrets from them and erect a barrier between them? Do they not take time and money which should go to them? Say not that membership is necessary for the sake of insurance, for there are accident and life insurance companies which do not ask their patrons to spend an evening a week in a guarded lodge room. If the church is to be in spotless raiment as she waits for her Lord (Eph. 5:25-32), she must not accept another as her master in anything. Toward all such proposals she must turn with the words, "Get thee behind me, Satan, for thou savorest not of the things that be of God, but of the things that be of men" (Matt. 16:23).

2. *Christians must be opposed to oath-bound secret societies because of their oaths.*

(1) Their oaths are an insult to Christian honor. When a Christian says "Yea, yea," or "Nay, nay," that should be the end of it, but the oath-bound order says, "Your word is unreliable. Your honor is insufficient. You cannot satisfy us without taking an oath."

(2) The oath is an appeal to superstition. It conjures with the sacred names in the oath to cause fear; but he who does not fear to break his simple word has no true reverence for God, and only blasphemes when he makes the honor of God depend upon his own weak vow.

(3) The oath is a direct violation of the explicit and emphatic command of Christ. No appeal to the law can break His words, for He is superior to the law and the prophets, and we are to "hear him" (Luke 9:35). What can be plainer than His words,

Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; . . . But let your speech be, Yea, yea; nay nay: and whatsoever is more than these is of the evil one (Matt. 5:33-38).

If oaths are of the evil one, Christians must oppose them, for Jesus' word is final.

(4) The oaths of secret societies are to be opposed because some of them at least, have penalties attached which no Christian could help in enforcing. Some of them involve murder in horrible forms. Published exposures of Blue Lodge Masonry, admitted by some Masons to be substantially true, give as the penalties of the first three degrees for violations of the oaths,

To have the throat cut from ear to ear, the tongue torn out, the heart and vitals taken out and buried by the sands of the sea, the body cut in two, the bowels burned in the middle and scattered to the four winds of heaven.

Higher degrees are said to have even worse oaths, and whether they be taken literally and seriously or not, familiarity with them in frequent initiations cannot help but prepare the heart for murder. Such oaths assume to threaten for disloyalty to the lodge, penalties reserved by the State for only the capital crimes of treason and murder and thus imply that the lodge is more important than the State.

(5) They obligate the member to keep some things of which he is still in ignorance, and as to which he is therefore guilty (Lev. 5:4, 5). What if some lodge friend or officer assures the candidate that there will be nothing to interfere with "those high and holy duties which he owes to his family, the State or to God," what right has any man to make himself slave to the conscience of another? And who knows what he is pledging to keep secret when he says, "I promise to conceal and never to reveal any of those secret arts which have already been revealed, are now about to be revealed or which shall hereafter be revealed?" According to President Blanchard of Wheaton College, there is a case on record at Hartford, Connecticut, of a Mr. Jackson, who was compelled by the State to witness against a fellow Mason who had admitted to him as a brother Mason that he had committed arson, and because he did not perjure himself to the State to keep his wicked oath to the lodge and protect the criminal lodge member, the supreme lodge of the State expelled him from membership. That is what it was to promise to keep secret things yet unknown. Even if everything in the society were good, then the vow to keep what is good a secret is itself wrong, for it is the duty of all to pass along every good thing as much as possible.

3. *Christians must also be opposed to oath-bound secret societies because of their secrecy.*

It will not do to say that the secrecy is only such as business men must have to prevent being imposed upon, for a system of membership cards kept up to date would be far more effective and would render oaths and secret meetings wholly unnecessary. Witness the example of the Y. M. C. A.

(1) Secrecy is contrary to Christ who said, "Men do not light a lamp and put it under a bushel. * * * Let your light so shine before men; that they may see your good works, and glorfy your Father who is in heaven" (Matt. 5:15, 16).

(2) Secrecy is wrong in principle. If a doctor discovers a remedy for a disease he is in honor bound to give his discovery to the world. If a scientist discovers a new truth he hastens to make it known. If secret societies have good principles they should teach them to the world, even as the church proclaims the Gospel to all nations (1 Cor. 9:16).

(3) Secrecy is harmful in practice. It

causes husbands to have a shrine in the heart which not even the wives may enter. It places these secrets of the lodges above the family and the church and makes closer confidants of non-Christians in the lodges than of one's own pastor or family. This alienates both from the family and from the church (Col. 1:18).

(4) Secrecy puts one in a bad light before the world. It causes suspicion of evil, for why should good be kept secret? Paul speaks of evil companies in his day, saying, "The things done of them in secret it is a shame even to speak of" (Eph. 5:11, 12). It is repeatedly charged by those who have renounced the orders that they assist their members to political office and to escape the consequences of crimes when committed. At this time there is an Ohio banker who was sentenced to the penitentiary, but instead of working inside he has an easy clerical position near by. A public official who has seen him repeatedly, said to us "He has never seen the inside of the penitentiary, and never will, and no other Mason ever will." Such charges are denied by lodge members, but they are so numerous and so direct that they put the odium of suspicion upon all who join in secret work. That many lodge members are opposed to such practices may be admitted, but the very foundation principle of such organizations encourages such work. Only a few years ago (according to President Blanchard) a man named Keith at Belvidere, Illinois, committed seduction and murder. Judge Whitney of that place sought to bring him to justice, but the murderer was a Mason and an Odd Fellow, and the sheriff being a fellow lodge member "could not find him." A deputy was appointed who did, but fellow lodge members caused the jury to disagree in each trial and the villain went free. More than that, Judge Whitney was expelled by the grand lodge of the State for disloyalty to the order and unmasonic conduct in seeking to prosecute a fellow member. Readers may judge for themselves if this is an exceptional case or whether it is the natural fruit of a vicious favoritism fostered by the lodge principle.

(5) Secrecy as well as the oath helps to estrange the lodge member from his family and from the church. It divides his interest, his support and his affections. It hides his doings from those who have a right to his fullest confidence. It violates his sacred relations to his family and to Christ. The Christian must be as the Lord who could say, "In secret I spake nothing" (John 18:20), and must therefore oppose union with all organizations which violate this principle. When Jesus cast the demons out of the man with the legion He said to him, "Go home to thy house." He had been dwelling among the tombs and in the mountains. If the Master were to walk in the midst of men today and should see the sad-hearted wives and mothers at home while their husbands spend night after night at the lodges, and the children roam the streets, is there any doubt but that He would say to these men, "Go home to thy house! You have taken upon you sacred vows in marriage, which now you break. Your wife whom you pledged to love, you now desert in the evenings for the lodge. Your children you mislead by your example. She whom God hath ordained should be 'as one flesh' with her husband, you separate for the sake of your oath of secrecy. The church which is the bride of Christ you treat as a thing inferior. Go home to thy house. The home and not the lodge is the place for Christian men." Men who go to lodges because they have no homes should establish homes of their own instead. No decent man need be forever without one. They who shirk the responsibilities of a home are largely responsible for the existence of the brothel. God established the home: let not man establish substitutes for it.

(To be Continued.)

News from Workers

Strike from mankind the principle of faith and men would have no more history than a flock of sheep.

When a man takes a promise of God into his life he finds it continually developing unsuspected resources. It helps and comforts him at points where he never thought it could be of use to him.—M. R. Vincent.

EASTERN SECRETARY'S REPORT.

Davidsville, Pa., Feb. 13, 1924.

Dear CYNOSURE:

The Christian who realizes his privilege in these times should be enthusiastic, but atmospheric conditions are apt to affect. In this section the snow has been falling for some days; doubtless this will help the farmers but hinder somewhat in the holding of meetings. All things considered, our meetings have been well attended. Following my report of last month a cheering meeting was held at Messiah's Home, Harrisburg, Pa. Going to Mechanicsburg, Pa., the next day, I was made welcome and given an opportunity to speak at the cottage prayer meeting held by the Brethren in Christ. The attendance was larger than usual, indicating increasing interest. Going on to Chambersburg and Green Castle, Pa., I found friends who were helpful. At a country church known as "Getner's" I found a revival meeting in progress. The anti-secrecy sermon which your representative was permitted to bring seemed to fit in nicely with the program. This is a church of our Radical United Brethren friends. On the following Sabbath I found a welcome for my message at two country churches of the Brethren. The one near Mangensville, Md., is known as the Broadfording Church; the other near Hagerstown, Md., being called the Long Meadow Church. Since coming to this section I find the country churches frequently take their names from families in their neighborhood. I have spoken in the Stahl, Kaufman and Blough churches. They are all large, well-built edifices adapted to accommodate the needs of the thrifty people who maintain them. I was especially glad to be present at the closing time of the Johnstown Bible School which was held for six weeks in the Stahl Church. This was the third term for this school. It was pronounced a success. spiritually, financially and in attendance. My message appeared opportune. Many desired such information as our association could give. Our CYNOSURE subscription list for this section is doubled and there is great reason for thanksgiving for the speaking opportunities afforded. I am remaining longer than planned to address those expected to gather at the "Maple Springs" Church this evening. This appointment is conditioned on favorable weather. At this writing it is expected.

The first of this month I found opportunity for service in connection with the Mennonite missions at Altoona, Pa. Our friends there were cordial and helpful as always. Several meetings nearby were requested at our first convenience. I reached Johnstown, Pa., February 6th and was given the larger portion of the time at the Roxbury Church of the Brethren service that evening.

According to a local paper, the Moose of that city are especially active. There was to be much costume dancing and many "fine stunts" with the initiation of fifty-three new members, it was announced. The tide of worldliness sweeps on with much power, iniquity abounds, and the love of many waxes cold, as is to be expected in our times. God reigns and helps those who trust in Him. I met some gentlemen on the train who were bringing carloads of oranges from Florida to the northern markets. They reported a very large production of the citrus fruit this season. Thousands of bushels would go to waste, they said.

I recall my visit to the Southland a year ago this month with much pleasure. Trust those who subscribed then for the CYNOSURE will send in their renewals and thus help on the good work so much needed. I have found those helpful in our work as usual "too numerous to mention" by name. God bless them all.

W. B. STODDARD.

A WISE INVESTMENT.

BY B. M. BROWN, FINANCIAL AGENT.

The financial loss to the Church because of Christian funds going to the support of non-Christian secret societies is not the greatest loss but it is very great nevertheless.

One recently converted Mason told me the other day that he and his wife estimated that their Masonic and Eastern Star expenses had been running over $200 a year.

After conversion they withdrew from the lodges and turned this fund into the support of foreign missions.

The loss of a Christian's time, energy and opportunity because of lodge obliga-

tions is of course far more serious than the direct money loss.

But worst of all is the awful moral and spiritual loss to individuals and to families through this unequal yoking together with unbelievers.

The educational work of the NATIONAL CHRISTIAN ASSOCIATION has kept thousands of Christians from this sinful waste and has been of immense value to the Church.

But this educational work becomes more and more difficult and expensive.

In many denominations the secret society men practically dictate today who shall be pastor and what he shall preach —so far as this question is involved. Most newspapers and denominational weeklies exclude all anti-secrecy material.

Thus we are practically limited to tract distribution, correspondence and personal visitation in our educational work among pastors and members of churches that admit lodge members.

This work must be done. The rapid growth of secret societies that now boast a membership of 18,000,000 in the United States and Canada is a serious menace to all true Christian church, for whatever wrecks one weakens all.

As one pastor of a Christian Reformed church in Chicago puts it, "Though we are surrounded by anti-secrecy dikes (antilodge church testimonies), the perilous tides are rising and we must raise our dikes higher or we soon will be flooded as are already so many of our sister churches."

Considering the constant and well-paid secret society propaganda and the absence of intelligent warning to the young in most of the churches of America, it is little wonder that such multitudes are being enticed into the lodges with their wonderful promises of every imaginable form of assistance that men can give to men.

Nothing short of an aggressive educational campaign by pamphlet and correspondence and personal work among the Christian leaders and teachers of America can stem the tide. The National Christian Association is thoroughly equipped to carry on such a campaign if friends of the Cause will furnish the money.

It will cost much but will pay the church a thousandfold. Even though we may feel that our own church fellowship is safely guarded from lodge contamination, we certainly owe it to the young people of the church not thus guarded to do what we can to save them from this secret foe. Has the Lord entrusted you with funds for such a purpose? May I visit you for consultation?

Why not make the National Christian Association your agent to rally thousands of new recruits to the army of church defense against the secret hosts of darkness?

Send your gift—large or small—to Wm. I. Phillips, Treasurer, and if your heart is with us, though you have no money to give, send a letter assuring us of your prayerful sympathy.

LIFE ANNUITY BONDS.

If you are living on your income and will in all likelihood never need to spend the principal, why not make a perfectly safe investment at a fair rate of interest by taking a Life Annuity Bond? You will receive the interest as long as you live and the National Christian Association will have the use of the money at once.

Write to Secretary Wm. I. Phillips, 850 W. Madison Street, Chicago, Ill. He will explain the plan to you.

My Experience.

Greenville, Ohio, April 1, 1923.

To Whom It May Concern:

For about twenty years I have had in the hands of the National Christian Association some of my funds upon which I receive an annuity. Ten years ago I placed an additional sum in their hands, upon which I have also been receiving an annuity. All of my experience with this Association along this line, has been satisfactory to me. Yours very truly,

I. J. ROSENBERGER.

Form of Request.

I give, devise and bequeath unto the National Christian Association, a corporation created and existing under and by virtues of the laws of the State of Illinois, and having its principal office at 850 West Madison street, Chicago, Ill. ..... Dollars, (or if lands, describe the same) to be applied to the uses and purposes of said Association, and under its direction.

"LIZZIE WOODS' LETTER."

Omaha, Neb., Jan. 7, 1924.

Dear CYNOSURE:

This leaves me at home, still on the firing line. I left Memphis Dec. 15th and stopped at Brinkley, Ark. The weather was very unfavorable for meetings; however, I met the people two nights and when I told them of the sin and wickedness of secret societies, a sister said, "Yes, a Mason killed a young man in that little store on the corner, next to this church. He killed him because he owed him six dollars and did not have the money to pay the debt. He asked the Mason to wait until he could find work to earn the money to pay him, but he became angry and drew his gun and killed him on the spot. He jumped over the dead body and got away from justice." I asked how he got away so quickly and whether Brinkley had no officers of the law. She said, "Yes, but that man was a Mason and an Odd-Fellow and they spirited him away." She said his wife sold goods right over the dead man's body until the undertaker came and took him away, and after they carried him out she sold right on as though nothing had happened and she is still running her business. She said Masons protect their people just like the K. K.'s do. I said, "Now, you can see this was done right here before your eyes, and no one could get any clue to the slayer, sent off after killing his brother man. Cold blooded murderer!"

I had lots of trouble trying to get the people in Brinkley to see the sin of the secret empire. Years ago my life was threatened more than once by members of that church because I took a stand for righteousness. How they worked at that time to have my life taken! But some of them came out of their lodges. Now they know these secret orders hinder the cause of righteousness because they are in darkness. I said to them, Ps. 119:126: "It is time for thee, Lord, to work, for they have made void thy law." The people stumble in darkness because they do not know the Word of the Lord. Ps. 119: 130: "The entrance of thy words giveth light; it giveth understanding unto the simple." If God can get men—I mean men who are filled with the Holy Ghost who are not afraid to preach the whole truth—a great work can be done. So many preachers of today are afraid to condemn all sin. Mark 16:17 says, "In my name shall they cast out devils," but sinful organizations are casting the devil into people. They tell them they cannot keep from sin. If that is not a sermon by the devil, I don't know what to call it.

God says, Isa. 44:25: "I am the Lord . . . that frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish."

Some of the wise men of this world say that all men were once animals, and say that God is a one-cell animal. Jesus said in John 4:24: "God is a Spirit and they that worship Him must worship Him in Spirit and in truth." Jesus Christ then must know who God is, and God said, Gen. 1:26: "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Now it certainly does look bad to see wise, educated men call themselves Elks and Owls, and animals like dogs, etc., and even teaching that kind of thing in schools and colleges. If the rulers of this land don't rise up against such teaching and leadership the people of this Christian land will become a set of drunkards, liars, murderers and whoremongers and will have a little hell here on earth. God bless the N. C. A. They have been fighting the doctrines of the devil since 1826. Why don't some honest ministers who are not afraid to die rise up against this awful sin that is creeping into our government and has already crept into the churches. Everybody that lives in sin and belongs to the lodge might just as well check their baggage for hell. If we sin we are going to hell. But let us trust Jesus. He said, Rev. 1:18, "I am He that liveth and was dead; and behold I am alive forevermore, Amen! And have the keys of hell and of death." So I am not afraid of hell and of death, because my Saviour has the keys. Rev. 3:7 tells us, "He openeth and no man shutteth; and shutteth, and no man openeth." So I know He can keep me out of hell. Other negroes may trust other agencies if they want to, but here

is one who puts her trust in God. God bless the officers of the N. C. A. and readers of the CYNOSURE. Pray for me that I may get my strength back. Find $2 enclosed for the work.

LIZZIE ROBERSON.

SOUTHERN AGENT'S REPORT.

New Orleans, La., Feb. 8, 1924.

Dear old CYNOSURE:

It has been quite awhile since I've been able to keep up regular correspondence but my interest and enthusiasm is the same. My health has not been very good the past year. Although I was confined to bed only two or three days at a time, yet I have not been able to think and write much. I am somewhat improved, thank God, and am anxious to let the CYNOSURE family hear from me again. Thanks to my Lord and Master. My wife and children have been indisposed but are up and about. I have not done much preaching and lecturing, but have done some personal work. I am growing nervous and feeble but I am anchored in God's promises. Despite the deplorable condition throughout the land and the plain evidences of the evil works of oath-bound Secret Societies, Lodges are rapidly increasing and springing up like mushrooms. On every hand there is wailing about hard times but the lodges and bootleggers are flourishing like green bay trees, while the churches are suffering great spiritual declension and financial stagnation. I am struggling hard and suffering indescribable opposition from the workers of iniquity, but my God has held me up thus far. The temptations are great to stifle the truth, but Jesus says, "My grace is sufficient for thee." A prominent minister said to me, "Dr. Davidson, you are too great and valuable a man to your race and the church to be isolated in a little church not able to pay you $25 a month. A man of your qualifications and experience ought to be pastor of one of your largest and best Baptist churches, but as long as you are so very outspoken and bold against secret orders you will be made to feel their influence and suffer. Why don't you cease your opposition to the lodges and be silent and let that anti-lodge magazine in Chicago alone, and you will soon rise into prominence." I assured him that God called me out of the lodge more than forty years ago, and if my God can get more glory out of my suffering for His pure truth, I am willing to suffer to the end for His name's sake. This has been a hard and trying winter in New Orleans. Business depression, small wages, the loss of commerce to the port as a result of heedless and needless strikes in the early fall, the unprecedented price of fuel, and the high cost of all necessities adds much to the discomfort of the poor, and especially the poor negroes, who are generally forgotten in the distribution of charities here. Brethren and sisters, I am greatly in need of your sincere prayers. May God help the N. C. A. to blossom and bud and the CHRISTIAN CYNOSURE to shine in the dark places of the land and send forth her rays of sunshine and uncover the unfruitful works of darkness. I am yours in brotherly love,

FRANCIS J. DAVIDSON.

AN INTERESTING CONFERENCE.

A very interesting conference was held at the Moody Bible Institute, Chicago, February 4th to 8th. It was unusual in many respects. The speakers seemed especially imbued with power, for their subjects and the hearers likewise. Friday was Missionary day. Returned missionaries told of their experience of the wonderful grace of God in the hearts of the people with whom they had been working.

A returned missionary from China was telling how secret societies had gotten hold of the Chinese and new societies were being formed daily. These places are breeding places for sin. Here new methods or devices are planned to plunder the people.

It makes it hard for the missionaries to accomplish very much. It is not only in China, but it is hard to accomplish very much in America or any other country where the lodge has centered her work. May God help us to cry aloud and spare not and give warning all along the line.

"No man can serve two masters. . . . Ye cannot serve God and mammon."

Rev. A. F. Polk of Cedar Falls, Iowa, wrote: "I have now received two copies of the magazine called CHRISTIAN CYNOSURE; evidently someone thought they were doing me a favor in paying my subscription for six months or you thought so in sending it to me gratis. How it is I am receiving it, I do not know, but I do know this, I want the subscription cut and the magazine stopped at once. I do not want to receive another copy." The CYNOSURE was sent at the instance of friends in Iowa. That his subscription has been discontinued goes without saying.

T. K. Bufkin of Pasadena, California, writes: "I have taken the CYNOSURE for over fifty years. I pray that God may still bless it in its work of condemning one of the worst foes of the Christian Church."

Rev. K. M. Chworowsky, pastor of St. Peter's Evangelical Church, Elmhurst, Illinois, writes: "Some weeks ago I received a copy of your publication and after reading it sent you fifteen cents and requested that no further copies be sent me. Today I received the December issue. May I not politely and insistently ask you again to send no further copies of the CYNOSURE to my address. . . I am returning the second and am politely requesting you to leave me in peace with your propaganda which is as stupid as it is futile and unethical."

WESTERN FINANCIAL SECRETARY.

Wheaton, Ill., Feb. 16, 1924.

Dear CYNOSURE:

The Bible classes for clerks in the department stores of Lincoln, Neb., started well and are continued under the able leadership of Rev. L. A. Turner of the Lincoln Bible Institute.

A most encouraging feature of my stay in Lincoln was the day a Presbyterian pastor and I led three men to definitely surrender their lives to Christ as they knelt in prayer in home and office.

The pastor had me preach for him the following Sunday morning, urging upon his men the possibilities and privileges of soul winning by personal work. There are seven hundred and fifty members in this church and I gave out gospel tracts, including some of the N. C. A. tracts. This seemed to greatly offend the lodge men. But the pastor plans to go on with his personal work soul-winning campaign.

At the Lincoln preachers' meeting I was asked to speak on "soul winning," and afterward gave a package of N. C. A. tracts to each of the twenty preachers present.

My lecture on "Church and Lodge" was well received at the Free Methodist church, the gospel Tabernacle, and the People's City Mission in Lincoln.

We started a revival campaign in the United Brethren church of Lincoln, which I left in the hands of Rev. J. W. Rollings, pastor, and Rev. L. A. Turner, evangelist. A good interest was manifest. When I preached on "Jesus Christ, the Only Savior of Sinners," I warned against Lodge Religion as one of the most popular of false religions of today, and gave out tracts. Some seemed angry, but some seemed very grateful for my testimony.

At Omaha I had my first visit with Sister Lizzie Woods Roberson, which was a blessed experience.

At Humbold, Mr. John Holman again proved his deep interest in the work of Christ, and his loving kindness toward even the least of His servants. But it proved impossible to find a welcome for N. C. A. truths in any one of the five churches visited. Even the moving picture theater and the dance hall were refused for gospel preaching by your representative. The newspaper, however, very kindly printed a page of select passages from the Bible; and a friend paid the cost of sending an N. C. A. tract to every telephone subscriber in the town. Kindly remember in special prayer all those who are receiving these messages of invitation and of warning—many perhaps for the first time—that the Holy Spirit may not only enlighten their minds, but also incline their hearts to believe and obey the truth.

At Knoxville, Ill., I found a very kind friend in Rev. C. P. Blekking, pastor of the First Presbyterian church.

At Wheaton College church, pastor and people manifested their usual loyal and kindly interest in the work, and gave me a cordial welcome home.

A goodly number of Lutheran pastors of Chicago expressed interest in a tangible way by subscribing for the CYNOSURE.

The Christian Reformed pastors and people of Classis, Ill., are helping me most generously both in opportunities to address the churches, and in gifts to the extension fund.

My stay at Highlands, Ind., was very pleasant indeed, where Rev. G. D. De Jong permitted me to address his large and appreciative audience last Sunday evening.

But my heart is ever going out to the multitudes who have no intelligent warning concerning this awful danger of unequal yoking with unbelievers; and I pray God to speedily grant funds that the N. C. A. may more effectively reach the whole church with this vital and timely message.

The Secret Societies already boast eighteen million members in the U. S. and Canada, and are growing at an astonishing rate. What we do should be done quickly.

B. M. BROWN.

FORMER KLAN KLUDD QUITS SECRET ORDERS.

Atlanta, Ga., January 22.—Dr. Caleb A. Ridley, former imperial kludd of the Ku Klux Klan, and former pastor of an Atlanta Baptist Church, announced yesterday that he had "cut loose financially and otherwise from every secular organization and fraternal order with which he heretofore had been connected."

He said tampering with things outside his church work has caused him to "lose fellowship with God and the brethren," and he wished to "set himself to the high task of both living and preaching the gospel."—*The Evening Star, Jan. 22, 1924.*

Trust in Christ (see John 14:1) is the secret of a quiet heart. It is no use saying to men, "Let not your heart be troubled" unless you finish the verse.

It is impossible to be a hero in anything unless one is first a hero in faith.

"Who is on the Lord's side?"

LIBERAL UNITED BRETHREN AND THE KLAN.

Be it far from us to revive or seek to perpetuate a quarrel with our Liberal United Brethren. The strife of the division is over and many of our people know nothing of those terrible days of trial and persecution. A glance at the history of the church as viewed by Liberal authors does not make pleasant reading to those who went through the division and have continued to stand upon the faith and practice of the founders of the church.

But the history of the Liberal church respecting its attitude to the lodge is not an enviable one. Among the denominations the Liberal United Brethren church is the one church which bears the name of planning deliberately and thoughtfully for years to gain the support of the lodge. Many denominations put no bar against lodge members. With them the matter of lodge affiliation has not been considered—nor the question raised at all in relation to church connection. It is a negative question with many churches. But not so with the Liberal United Brethren. The whole scheme causing the division was promoted in order to receive members of the orders. It was a complete reversal of policy—a backing down from the stand against the orders assumed at the beginning, and the policy under which the church attained growth and development above that of many denominations.

We have noted with regret this change of front. And recently we have also noted the predicament the Liberal church is getting into regarding the lodge—especially the Ku Klux Klan. It is notorious that many of their preachers and members belong to the Klan. Their preachers have been prominent in promoting the Klan as lecturers and organizers. Not long ago a brother in Colorado protested against the Klan in the columns of the *Telescope*—the official organ of the Liberal church, saying that the Klan is fundamentally bad. The editor, commenting on the brother's article, said that many as good United Brethren as he knew were not members of the Klan, but that on the other hand as good members as the Church afforded were members and believed that every Christian should also be a member of the Klan. So, the editor of

the *Telescope* would state no personal opinion respecting the order—as to whether or not it is good or bad. To say the least, this is not like the attitude of our fathers upon moral questions. We are of the opinion that fifty years ago or less the *Telescope* would have been sounding its view in clarion tones.

But as a further indication of the attitude of ministers of the Liberal United Brethren church toward the Klan, we call attention to the following report of the funeral of a minister of that church taken from the *Evening Independent,* published at Massillon, Ohio, of the date of January 8, 1924:

"The funeral of the Rev. Lyman B. Dear, pastor of the United Brethren Church at Justus, who died last Friday, was held Monday afternoon at 1:30 o'clock at his residence and at 2 o'clock at the Justus United Brethren Church. The funeral was the largest ever held at Justus. Among the friends who attended were 32 ministers of the Northeast Ohio conference of the United Brethren Church. The service was conducted by the Rev. J. F. Kendall, of Wadsworth, conference superintendent. Addresses were made by the Reverends Guy Hartman, of Canton; Milo Hartman, of Alliance; Max Rafield, of Newcomerstown; J. E. Comer, of Ashland; John Pringle, of Massillon; James Jones, of Sugar Creek; J. W. Williamson, of Akron, and J. D. Wyandt, of Justus. The scripture was read by the Rev. A. E. Fair, of Sterling. Services at the church and at Union Cemetery, Navarre, where interment was made, were also conducted by 25 members of the Ku Klux Klan, wearing the white robes of their organization. The pallbearers were the Revs. Guy and Milo Hartman, Max Rafield, J. E. Comer, A. E. Fair and John Pringle.

Observe that the District Superintendent officiated at the funeral, that nine ministers took part in the service and 33 members of the Northeast Ohio conference were present. Also that 25 members of the Klan, not only "wearing the white robes of their organization," but doubtless hooded and disguised, conducted the burial service. This goes to show that the deceased was a member of the Klan. The large attendance of ministers of his conference would indicate that the Klan has the approval, at least of Liberal United Brethren of northeastern Ohio. Of course we are not surprised when we remember that preachers of that territory long enough before the division had a habit of taking a demit from the lodge to which they belonged just before annual conference and returning it to the lodge after conference.

The purpose was to deceive the bishop should he ask if any member of the conference was a member of a secret society.

But we wonder if our Liberal brethren at large approve the Ku Klux Klan? We do not like to believe it. At their general conference in Indianapolis in 1921, one of their bishops said to us, "The two branches of the United Brethren Church ought to get together. I am as much opposed to secret societies as are you." It is certain then that this bishop would not favor the Ku Klux Klan. We have as heartily wished as the bishop that there could be a righteous basis of union with our Liberal brethren. Many reasons for this wish could be given. But if the Liberal church has swallowed all such orders as the selfish, un-American Klan, they may as well know that we feel that the words of one of their men have become true, when he said, "It would be desirable for the two branches of United Brethren to get together if we have not gone too far away to return."

This church may dwindle and finally die, but she will never take down her banner of openness and liberty unfettered nor cease opposition to all of the unfruitful works of darkness.—*The Christian Conservator, January* 16, 1924.

"Teach me, my God and King,
In all things Thee to see;
And what I do in anything
To do it as to Thee."

It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested, and richly productive of interest.

CARLYLE ON DARWIN.

Thomas Carlyle was a great man. He was a leading essayist and historian, whose many works are still used and loved by all thinkers. He was born in 1795 and died in 1881. Not long before his death Carlyle, who knew Darwin well, wrote the following:

"I have known three generations of the Darwins—grandfather, father and son—atheists all. The brother of the famous naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend 'omni ex conchis' (everything from a clam shell)! I saw the naturalist not many months ago; told him that I read his 'Origin of Species' and other books; that he had by no means satisfied me that we were descended from monkeys, but had gone far to persuade me that he and his so-called scientific brethren had brought the present generation very near to monkeys.

"A good sort of man is this Darwin, and well meaning but with very little intellect. It is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion and finding no God in the universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to—all things from frog spawn—the *Gospel of Dirt,* that is the order of the day. The older I grow—and now I stand on the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and the deeper its meaning becomes: 'What is the chief end of man? To glorify God and to enjoy him forever.' *No Gospel of Dirt,* teaching that men have descended from frogs through monkeys, can ever set that aside."—*Our Hope.*

I have been educated as a Protestant of the Church of England, by a dissenter, who was an honor to his sect, though that sect was considered one of the purest. Under his eye, I have read the Bible morning, noon, and night, and have ever since been the happier and better man for such reading.

GOOD TESTIMONY FROM AUSTRALIA.

The Ev. Lutheran Synod, Australia, consisted of some 18,317 souls on March 7, 1923, when they met in convention.

The following resolution regarding the lodge was adopted:

"As secret societies have anti-Christian religion in their ritual and practices, every member of such a society, by word, deed and tacit consent, becomes and is a partaker of such false and anti-Christian religion and thus denies Christ.

"Therefore the Evangelical Lutheran Synod in Australia, assembled at Tweedvale, South Australia, from March 2 to 7, 1923, reaffirms and declares that it is the sacred duty of every pastor and congregation not only privately and publicly to testify against such secret societies, but also to give effect to such testimony by earnest and conscientious practice in all congregations, so that under no circumstances members of secret societies be admitted into membership; and when one is a member of a secret society or joins one, Christian discipline shall be immediately exercised, and if this be without avail, the offender shall eventually be excluded."

"*Resolution.*—It was resolved that on the basis of the above declaration, Synod renew and reaffirm its attitude toward anti-Christian secret societies. Carried unanimously.

A letter from Rev. I. J. Gibson of Canton, Ohio, writes: "We are returning your 'Secret Society Slides' today, January 14th. They were very satisfactory."

Herbert L. Slattengren writes: "Beloved Brethren in Christ: Someone has been sending me the CYNOSURE for a few months and I am so pleased with it that I desire to have it as a monthly guest. It gladdens my heart to see that so many of our pastors dare openly to declare the whole truth of God's Word. What gladdens me most is that you fight the sin of organized secretism with the Word of God. May God grant you strength to continue."

Rev. F. J. Schumm, of Pittsburgh, Pennsylvania, writes in renewing his sub-

scription for a year to the CHRISTIAN CYNOSURE: "With my best wishes for the continuance of this splendid periodical and with kindest regards."

We are advised that the Masonic and Eastern Star lodges hold their meetings in the basement of the Congregational Church of McLaughlin, South Dakota. The pastor is said to be a leading Mason. Those who know the motives actuating our Modern Prophets of Baal will not be surprised at the use made of the house dedicated to the Lord Jesus Christ.

SECRET ORDERS AT WORK IN WASHINGTON!

The following article was sent by Evangelist B. S. Taylor, editor of The Life Line. It appeared some years ago but furnishes food for thought.—Ed.

We have just received a copy of a bill just introduced into the Congress. We suggest that every reader of this cut out this article and mail it to your member of Congress with a letter of vigorous and fiery protest. This generation needs another Morgan to detect and expose the secret plots and intrigues of the many "orders, lodges, guilds, unions," that are sucking all religion, as parasites, out of the church, and all patriotism out of the state. We are glad there is not the ghost of a show for this bill to pass. It proves that Tennessee has cut its crop of wicked sowings when a man can be found to introduce and father such an arrogant piece of legislation into the National Legislature. Shortly after this President Taft was initiated into the Free Masons—*after* he was elected? Good politics and good policy prevented his joining the mahabone gang *before* election! It seems as if some Tennessee dirt-eaters with all the horrors of a four years' war crushing the vitals out of their state, could learn nothing from the pages of history! What grinning ogre of the dark ages of the K.K.K., what fossil of the paleozoic age of trilobates, hatched out in the dark and damnable plottings for treason by the Knights of the Golden Circle, is that Gaines from Tennessee, that foisted that bill in Congress? Some small boy run and tell him that the Almighty God has thundered it from the highest heavens that "every secret thing shall be brought to light!" Does he not know that there is a patriotic organization, armed and equipped, to dig up and bring to light and publish the liturgy, ritual and all other skullduggery of these secret workers of iniquity? Tell him they have done it, are doing it and will do it as Patriots and Christians, for the salvation of our nation and people! Tell him the American people have nothing but fear, shame, detestation for all such plots, plans, schemes to enslave the great mass of our free people to the wily "art or arts, part or parts" of selfish aggrandizement involved and implied in these deeds and works of darkness! Will the next step be a law forbidding seceders and pastors warning people against joining secret societies? Last year Tennessee passed a law authorizing the seizure and confiscation of an exposure of a secret society if found in the possession of a non-member. That state will be a good one for Christian men and money to pass by in seeking fields to invest. The proper thing is to send a band of missionaries to teach them true christianity. "Men love darkness rather than light because their deeds are evil." But he that "doeth truth cometh to the light that his deeds may be manifest, that they are wrought in God." Amen.

At the Grand Lodge of Washington, 1919, Grand Master A. E. Emerson said, "only a strong, clean body is fit to be the temple of a clean soul." (Proceedings Grand Lodge Iowa, 1920, page 230.)

What do you mean by a "clean soul?" Mr. Emerson, a soul washed clean in the blood of Jesus Christ, or a self-righteous Masonic soul?

Fortunately the corn crop is good, and there will be an abundant supply of corn fodder if it is taken care of and saved for feed in the best condition.

"Prayer and practice should be inseparable. God does not force His gifts on any one; they are to be asked and cultivated. He sows the seed; we till the ground."

"I am continuously in receipt of communications which you have addressed to prominent Masons throughout the country and I would suggest as a matter of common courtesy that if you are looking for information you would be able to find it in Fargo without bothering men generally over the country. I, therefore, respectfully request that you discontinue your voluminous correspondence with the various Masons of the country and come to this office and to our Grand Lodge Library for your information." (Walter L. Stockwell, Secretary Grand Lodge North Dakota, in a letter dated March 9, 1921.)

Well, Mr. Stockwell, it is just like this: As far as "bothering men generally over the country," I beg to state that most of them have not written to you, but directly to me, proof of which you will find throughout the 1921 volume of the CHRISTIAN CYNOSURE. While I admit that, had there been no interference, I might have had more replies, I, nevertheless, in my correspondence with "the various Masons of the country" have received unexpected attention, and much information has thus reached me that I neither asked for nor ever hoped to obtain. The correspondence was, certainly, "voluminous," as many as 110 pieces of Masonic mail reaching me in one day.

In view of Masonic "democracy"—given this country by the Masons and paid for by Masonic blood (every great man in our Land to the extent of B. M. Holt having been a Mason and supporter of the teachings of Masonry, including free speech and free thought, civil and religious liberties, etc.—I therefore respectfully ask you to please confine your "requests" to those over whom your Masonic democracies extend.

Dozens of leading Masons have directed me to you, stating that you are one of the "big guns" in American Masonry, a Member of the Executive Commission of the Masonic Service Association of the U. S., a real Masonic scholar. And I doubt not, had I been able to come to your office and Library, any information thus received would be authentic and reliable. But you know that in gathering information to be used against your Lodge, the statements of 200 men would have much more weight than the statements of one man. This you are no doubt aware of, and hence your sincere desire to have me obtain all my information from yourself.

If righteousness is to be worth anything it must be thorough. It must go to the root of the matter, to foundation truth about things. It must not just complain about evil; it must use the surgeon's knife. America needs her righteous citizens in politics to stay.

An angry spirit, like a volcano in the heart, must and will break out in ill temper. No outward control can cure. The heart must be purified.

Whatever a man sacrifices for righteousness always appears in his life again, only in a higher form. The fairest pleasure ever renounced for Christ's sake cannot compare with the beauty and the glory that will flower sooner or later from the sacrifice.

The seed, down in the cold damp earth, says, "I can grow; I can find the sun," and it starts bravely upward. Faith, speaking in the soul, says the same thing: "I can grow; I can find God, the Sun of the universe."

Young people who are lonely can always turn for understanding to Christ, who suffered continually from loneliness and opposition. His disciples seldom understood Him; his enemies persecuted and defamed Him. Yet he continued to love and help, no matter how much ingratitude he met.

Very few Christians welcome Christ fully into their lives. If they did, their characters and careers would enlarge past measure. As it is, they remain only half-developed—mere caricatures of what they are meant to be in Christ's kingdom. They are "hewers of wood and drawers of water" instead of sages and saints.

Strive to live well; tread in the upright ways,
And rather count thy actions than thy days.

—*Thomas Randolph.*

There is none other Name under heaven, given among men, whereby we must be saved
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

ANNUAL BUSINESS MEETING.

The Annual Business Meeting of the National Christian Association for the election of officers for the ensuing year, the hearing of annual reports, and the transaction of other important business, will be held in the Conference Room on the second floor at 848 West Madison Street, Chicago, on Monday, May 19th, 1924, at 1:30 o'clock in the afternoon. Take Madison Street cars and get off at Peoria Street.

Corporate, Life and Associate Members, as well as delegates from churches have their day and opportunity to decide upon the future course of the Association, and the best way in which it may serve the Cause of Christ and His churches during the coming year, 1924-1925.

PETER BRAAK,
President.
GERHARD H. DOERMANN,
Rec. Secy.

Attacks Secret Organizations.

An article in a recent issue of the Staff Review, the international official army organ, which was said to have been approved by Gen. Booth, speaks of secret societies as "openly worldly." It mentions alleged free use of intoxicants in them and secret functions, to attend which was to "condone habits too often at variance with our teaching and standard."—*Daily News.*

The effective life and the receptive life are one. No sweep of arm that does some work for God but harvests also some more of the truth of God, and sweeps it into the treasury of life.—*Phillips Brooks.*

OUR PETITION.

"Defend us, Lord, from every ill,
Strengthen our hearts to do Thy will;
In all we plan and all we do,
Still keep us to Thy service true.

Oh, let us hear the inspiring word
Which they of old at Horeb heard.
Breathe to our hearts the high command,
'Go onword and possess the land!'

Thou, who art Light, shine on each soul!
Thou, who are Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and
Thee!"

GONE FRATERNITY MAD.

The Pennsylvania *Danville News* has conducted a quiz on some of the things Danville needs most and among the answers were the following:

"Less organization. Fewer fraternities. It is top heavy; overly organized; organized to death; too many petty fraternities; fraternities hinder rather than promote a town's welfare. Those who do not belong to fraternity are left out in the cold. They are socially handicapped and find it difficult to obtain employment. When a thing is cut into parts it is weakened. So also with a town cut into a lot of petty fraternities. In a town cut up in this way many small things are done, but never anything big. There are too many little mills, too many little fraternities, too many little stores, too many little jealousies, too many little men, too much small talk. A few big things is what Danville needs most."

"People who are right with God never spend much of their time in looking for black spots on others."

FREEMASONRY VS. CHRISTIANITY.

Rev. Alva J. McClain.

[A sermon preached by Rev. Mr. McClain, Pastor of the Brethren Church, Tenth and Dauphin streets, Philadelphia, Pennsylvania; Auril 3, 1921.]

(Continued from March Issue.)

V. Masonry Teaches Its Members They May Reach Heaven, Life and Immortality by a Way Apart from Jesus Christ.

If the Word of God teaches anything, it teaches that apart from Jesus Christ no man will ever reach heaven, see life or receive immortality!

John 14:6—"Jesus saith unto him, 'I am the Way, the Truth and the Life; no man cometh unto the Father but by Me.'"

I John 5:11-12—"And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life, he that hath not the Son of God hath not the life."

Masonry ignores Jesus Christ as the True Way of Salvation. These books contain not the slightest hint which I can find that any Mason can be lost forever. But everywhere and always it is assumed that the Mason at death will enter the "temple not made with hands," receive eternal life and enjoy immortality in the presence of God forever. It is assumed in the funeral ritual. It is assumed in the Masonic prayers. It is taught in Masonic symbolism.

From the mass of testimony, I choose one quotation. Among its other paraphernalia, Masonry has a ladder which is brought into the lodge for the work of initiation, so I was told by a Thirty-second Degree Mason in good standing. On Page 375 this Encyclopedia gives the meaning of the ladder:

"The ladder is a symbol of progress. * * * Its three principal rounds, representing faith, hope and charity, present us with the means of advancing from earth to heaven, from death to life, from the mortal to immortality. Hence, its foot is placed on the ground floor of the Lodge, which is typical of the world, and its top rests on the covering of the Lodge, which is symbolic of heaven."

This is the Masonic way into heaven. The initiate is to climb into heaven by the ladder of Faith, Hope and Charity. You say, "This sounds all right." But is it all right? Masonry has appropriated three beautiful words from the Bible, but what does Masonry mean by these words? Fortunately, we are not left in the dark. The Encyclopedia devotes an article to each word as used in Masonry. "Faith" is faith in God (the God of Masonry). "Hope" is the hope of immortality. "Charity" is that love which the Mason shows toward his brother Masons and fellowmen.

Will such faith, hope and charity save the soul of any man? You know it will not! If a man has nothing more than faith in God (and remember that the God of Masonry is not the true God), nothing more than hope for immortality, nothing is more certain than that man will be lost. The devils believe in God and tremble! All men hope for immortality. Most men show some charity.

There is only one faith that can save—that is faith in the Lord Jesus Christ! There is only one hope that is sure—that is hope in the Lord Jesus Christ! There is only one charity which is recognized by God and rewarded—that is charity extended in the Name of Jesus Christ!

The faith demanded by Masonry is not in Christ! The hope taught by Masonry is not in Christ! The charity inculcated by Masonry is not in the Name of Christ! The ladder of Masonry is not the Way of Jesus Christ. The fact of the matter is that a man does not need a ladder to get into heaven! Praise the Lord. The entrance to heaven is not by a **ladder.** It is by a **Door!**

Jesus said, "I am the Door. By Me, if any man enter in, he shall be saved!" Now listen: "He that entereth not by the Door, but **climbeth up** some other way" (mark the words) "the same is a thief and a robber" Any organization which ignores the Lord Jesus Christ as the Door of heaven, and puts up a ladder of its own, is a thief and a robber! Christ said that!

The Way of Masonry is not the Way of the Cross. It is the way of human works and human character.

Speaking of the "working tools" of the Entered Apprentice," Mackey says: "The *Common Gavel* is an instrument

made use of by operative masons to break off the corners of rough stones, the better to fit them for the builders' use; but we, as Accepted and Free Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that 'house not made with hands, eternal in the heavens.' "—(The Ritualist, Page 39.)

Oh, my friends, let me tell you upon the authority of God's Word that you can never get rid of your sins and vices with the "Common Gavel" of Masonry! You can never fit yourself for "the house not made with hands, eternal in the heavens." There is just one thing that can take away sins and make you fit to enter the blessed house—**THE BLOOD OF JESUS CHRIST!** Rev. 1:5—"Unto Him that loved us, and loosed us from our sins in His own Blood * * * to Him be the glory and the dominion forever and ever. AMEN!"

You say, "If Masonry is such a terrible institution, why don't other men condemn it?" They do! John Adams condemned it! Also John Quincy Adams, James Madison, Millard Fillmore, Charles Sumner, Daniel Webster. Of the great evangelists, Finney condemned it. Moody condemned it. Torrey said, "I do not believe it is possible for a man to be an intelligent Christian and an intelligent Mason at the same time." George F. Pentecost, late pastor of the Wanamaker church in this city, said, "I believe that Masonry is an incalculable evil and essentially antichrist in its principles and influences." He should have known something about it, for a Thirty-second Degree Mason told me last week that the church had a lodge of its own!

Why do Christian men stay in it? I can think of just four reasons why you find professing Christians affiliated with the Masonic Lodge:

First—Some do not know what Christianity really it. Many have the prevalent but erroneous opinion that Christianity and religion are one and the same thing. If an organization is religious and talks about God, they conclude it is Christian. Such people are sincere but untaught. Because they do not know what Christianity is, they see nothing wrong with Masonry. These deserve our sympathy. If there is to be any blame, it belongs to the pastors who have failed to teach them the truth.

Second—Some do not know what Masonry really is. It is possible that some here may scoff at the idea of a Mason not knowing what his lodge stands for. Nevertheless, it is true that there are thousands of Masons who are not acquainted with the religious position of Masonry as an institution. I have met Thirty-second Degree Masons who frankly admitted that they had never read even one Masonic authority such as this Encyclopedia. Within the past month I have actually found Masons who even denied the existence of such works! Yet the Masonic Temple of this city has a fair-sized library of books on Masonry, many of which are accessible to the non-Masonic public! You may think that such ignorance is impossible. Not at all! You find it in every organization. I think I could find members of the Brethren Church here at this place who have never read a book setting forth the position of the denomination, and who would be unable to state it! It is the same in every church, whether Presbyterian, Methodist or Baptist. If such ignorance can be found in organizations where public instruction is given several times each week, it is not surprising to find it in Masonry. The average Mason is like some church members. He only does what is absolutely necessary to become a member and stops there. His knowledge of Masonry is based upon his little experience in a local lodge, and he never makes any effort to ascertain exactly what is the religious position of Masonry as a great institution. Permit me to say in all kindness, that the gentleman who rose at the beginning of this sermon to protest against the charge that Masonry is not Christian is an illustration of what I am saying. He has admitted before you all, in answer to my question, that he **has never read even one Masonic authority!** We have no denunciation for such men, but in the Name of Jesus Christ we beg that they will investigate the institution to which they are giving their allegiance.

Third—A few professing Christians continue their relation with Masonry in spite of the fact that they know what Christianity is, and also what Masonry is! Such as these are without excuse! They are living every day in deliberate disloyalty to the Lord Jesus Christ who died for their sins! They deserve blame, not sympathy.

Fourth—There are some professing Christians in Masonry who are apostates from the true faith. Some of the preachers in Masonry belong in this classification. They have relegated such truths as Blood Atonement and the Deity of Christ to the place of non-essentials. They are virtually Unitarian in belief, and therefore it is not surprising to find them in an institution which in its three main degrees is Unitarianism, so much so that ex-President Taft, a prominent Unitarian, feels at home in it. The presence of such men in Masonry is an argument against it, not for it.

"But," you say, "there are good men in it. Washington was a Mason." Yes, and Washington was a slave-owner also. You are not to follow **men.** If you follow men you are heading for disaster. Christ says to the Christian: "Follow thou Me."

I must close, though I have only begun. This Encyclopedia contains enough that is antichristian to keep me preaching for the next ten weeks every Sunday night. But I have said enough to condemn this institution forever in the eyes of you who know Jesus Christ and love Him. I have tried not to be harsh or unkind. I have tried to tell you the truth. Jesus Christ is the only Hope for men. My only motive tonight has been to get you to be loyal to Him. A man says, "It will hurt me if I leave Masonry now!" I know it will! But, oh, Christian, did your Christ fail you at the Cross because it hurt? By the Blood of His Cross I plead with you, "Come ye out from among them, and be ye separate. Be not unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what communion hath light with darkness? And what concord hath Christ with Belial? Or what portion hath a believer with an unbeliever? Or what agreement hath a temple of God with idols?"

KU KLUX KLAN.

From a number of sources we gather evidence that on the whole the influence of this secret order is on the wane. The more that people see of it the more convinced they become that Christian people should hold entirely aloof from it.

Once in a while we hear someone venture the question as to what attitude the Mennonite Church takes toward the klan. The Mennonite Church, together with all other churches who stand opposed to secret orders, can have but one attitude—that of disapproval—for the following reasons:

1. The Ku Klux Klan is a secret organization. Whoever opposes secret societies has the Klan question solved on that score.

2. The Ku Klux Klan fosters race hatred. It is openly and avowedly against Jews, Negroes, Catholics. What is more natural that these three classes, finding themselves discriminated against, should rise for self protection? Race prejudice breeds race hatreds, and race hatreds often result in race war. The Klan, in working against these people as races, violates one of the basic principles of American liberty.

3. The Ku Klux Klan fosters the spirit of mob rule and mob violence The people dragged out at night and mercilessly whipped may or may not be guilty of what they are charged with, but it is not for the Klan, or any other secret order, to administer such punishment. Let that be done through due course of law. Contempt for law and order and administering punishment by means of the mob rather than the law, undermines the foundations of free governments. To say nothing about the Klan being a secret order, it must come out plainly and emphatically for equal justice for all people regardless of race, color or religious or social condition, and disavow and discontinue mob violence before it can lay claims to favorable consideration on the part of law abiding, liberty loving people.

"Industry is more profitable than dependence, more honorable than inheritance, and produces more true content than all the gifts of fortune."

JEWS AND FREEMASONRY.

By Dudley Wright, *Associate Editor of The Freemason.*

[Exclusive to The Jewish Courier, England.]

The recent refusal of an American Masonic Lodge to admit to initiation a Jewish candidate solely because of his religious belief, is a remarkable occurrence, not only by reason of the real Catholicism of Freemasonry, but also by virtue of the prominent part which Jewish lore and legend plays in Masonic history, ritual and tradition.

Masonry a Jewish Institution.

Dr. Isaac M. Wise, himself a Freemason, writing in the *Israelite* of America, on August 3rd, 1855, said: "Masonry is a Jewish institution, whose history, degrees, charges, passwords and explanations are Jewish from beginning to end." All the legends and traditions of Craft, Royal Arch, and Mark Masonry have their source and development in the Great Temple at Jerusalem. And not only the legends and traditions, but even the words used in all these, and other degrees also, are Jewish in origin, interpretation and application.

According to Dr. George Oliver, the great Masonic exponent, a minister of the Church of England, Jewish Brethren were responsible for the dictum that "Three rule a Lodge," for this had reference to the most sacred parts of the Temple of Solomon, viz., the Porch, the Holy Place, and the Holy of Holies. Similarly the assertion that "Five hold a Lodge," must be interpreted with reference to the sacred treasures of the *Sanctum Sanctorum,* viz., the Ark of Alliance, the Golden Censor, the Sacred Roll, the Rod of Aaron, and the Pot of Manna; while the fact that "Seven make a Lodge perfect" bears allusion to the seven principal degrees said to have been conferred by King Solomon and to the years employed in the building of the Temple.

Arms of English Grand Lodge.

If Laurence Dermott, the Grand Secretary of the Ancients, is correct, and his statement, though it has been questioned, has never been disproved, the arms of the Grand Lodge of England were designed by a Jew, Rabbi Jacob Jehuda Levy, or, at least, it is claimed that they were found in the collections of papers he left behind.

David's Cube. The Sabbath Supper.

The cube, which figures largely in Freemasonry, is an age-old symbol of the spiritual man, and is present in all the ancient religions. Tradition has it that David, when unable to accomplish his design of building the Temple, bequeathed the cubical stone to Solomon, who used it as the cornerstone of that building. Within that stone was to be found the wonderful name, the Tetragrammaton. More than one Masonic writer, however, has asserted that the origin of this Masonic symbol is to be looked for in the *Tephillin.* One Masonic ritual act, the arrangement of lights in a triangular form, cannot fail to remind the Jewish onlookers of the Sabbath supper.

Worshipful Master Keeps on His Hat.

It was at one time the custom for all the members of Masonic Lodges to have their heads covered when in Lodge assembled, afterwards the practice was altered and the Master only had his head covered, and this practice still prevails in some continental and American jurisdictions. Today the custom exists only in connection with Masonic funerals, a beautiful ceremony, but one now almost unknown in England.

English Masonry Welcomes Jews.

In England there has never been any bar against the admission of Jews, nor, indeed, against any candidates professing a Theistic belief, with or without the Trinitarian appendage. Dr. Oliver, in his *Revelations of a Square,* says that in the time of Martin Clare, who was Deputy Grand Master in 1741, no Jews had become Freemasons, but there was certainly nothing in the ritual, ceremonial, subscription to beliefs, or by-laws to prevent them seeking admission.

Jewish Freemasons were to be found in the United States of America at a much earlier date. The Rev. Edward Petersen, in his *History of Rhode Island,* shows that in 1658, some Dutch Jews established a Lodge in Newport, which continued to meet in the house of Brother Campannall until 1742. Petersen quotes Past Grand Master Gould, of Massachu-

setts, who asserted that, in 1839, certain papers found among the effects of a relative, who was a great-great-granddaughter of Governor John Wanton, of Rhode Island, 1734-1740, one of them contained this item:

"That ye [day and month obliterated] 165— [either 6 or 8] we met at ye house of Mordecai Campunall and after Synagog we gave Abm Moses the degree of Maconrie."

[Mackey's Encyclopedia of Freemasonry, article "Rhode Island," states: "Masonry was introduced into Rhode Island in 1750 at Newport."—Editor.]

United States Jewish Freemasons.

Isaac Da Costa was one of the founders of the sublime Lodge of the Rite of Perfection in Charleston, in 1783, afterwards the Scottish Rite Mother Lodge.

Moses Michael Hayes became Grand Master of Massachusetts.

Jonas Phillips and Aaron Hart were New York Masons in 1760. Phillips served in the Revolution. Solomon Pinto was a member of Hiram, No. 1, of New Haven, Connecticut, in 1762, of which Ralph Isaacs was Secretary in 1763 and Master in 1770.

Benjamin Isaacs was first Master of St. John's Lodge, Norwalk, Connecticut, in 1765.

Moses Seixas, Master of King David Lodge in New York, and afterwards Grand Master of Rhode Island, presented a Masonic address to George Washington on the occasion of his visit there. Moses Cohen and Isaac Lalang were Inspectors General under Hayes.

In *The Jewish Guardian* of May 25th of the present year will be found an article relating particulars of some of Washington's Jewish Masonic associates.

Emanuel de la Motte, Abraham and Isaac Auld helped General John Mitchell create the Supreme Council of the Scottish Rite in 1797, in which were several other Jewish brethren.

Edwin Mark was Grand Master of Louisiana in 1879-80. Gus D. Levy of the same state was head of the Royal Arch Council and Consistory and Potentate of the Shrine, as well as Grand Patron of the Order of the Eastern Star.

Jews Help Establish Hawaiian Masonry.

The warrant for the first Lodge to work in Hawaii, which was the first Lodge created beyond the territorial limits of the United States, was granted by Benjamin D. Hyam, Deputy Grand Master of California.

Foreign Governments' Attitude Toward Jews.

The exclusion of Jews from Freemasonry has never been a fact in England, but it has prevailed in Germany, owing mainly to the theories of a mystical Christian cult, and as recently as 1846 led to the severance of communication between the United Grand Lodge of England and the German Grand Lodge in question. Earlier still, in 1742, the Mother Grand Lodge of the Electric Union at Frankfort, refused to recognize Jewish candidates, and in 1766 refused to grant a warrant at Cassel because Jews were among the petitioners. This led to the foundation of a Provincial Grand Lodge at Frankfort under the Grand Lodge of England, J. P. Gogel being appointed Provincial Grand Master by Lord Blaney, the English Grand Master.

Swedish Freemasonry is a State and a Christian institution, and Solomon is regarded as a prototype of the Founder of Christianity, the head of the Order there being known both as Grand Master and Vicarius Salomonis, though the two offices are sometimes separated, when the latter takes precedence. In 1796 a decree was passed that in future all Swedish princes should become Freemasons by birthright. For many years—from 1811 to 1863—Jewish Brethren were not admitted even as visitors, Masonic chronology, accepting that of Archbishop Usher, adds 4,000 to the Common Era; whilst the Ancient and Accepted Scottish, a Christian Order from the eighteenth degree onwards, has adopted the Jewish chronology.

Jewish Brethren figure, though, perhaps, not too prominently on the register of the officers of the United Grand Lodge of England, but although several Rabbis and Ministers have not been slack in contributing valuable material to the annals of Masonic research, none has yet found his way to inclusion among the Grand Chaplains or Assistant Grand Chaplains. The District and Provincial Grand Lodges have been less tardy in their acknowledgment of these services,

notably the Transvaal, Warwickshire and Northumberland. The present writer was glad, in the preparation of a work on *Masonic Legends and Traditions,* to acknowledge his indebtedness to the Rev. M. Rosenbaum, whose explanation of the story of Hiram Abif solved a riddle which had baffled solution by Masonic scholars for many decades. At the present moment some valuable contributions to Masonic lore by Rabbi Cohen, of Sydney, are appearing in a New South Wales Masonic monthly and in a South African Masonic magazine by the Rev. J. Solomovitz.—*The Jewish Guardian,* Friday, Oct. 5, 1923.

LABOR UNIONISM ON THE WING.

We give a little quotation from the "Atlantic Monthly" of December, 1923, to show a little bit of the method of the labor unions, which they employ to run their societies:

"The unions, true, number but a third of the wage workers of America. But they are a disciplined force, compactly organized, readily mobilized, functioning effectively. They occupy strategic positions through control of key industries, the Gibraltars and Singapores of the industrial world. And how indifferent to public sentiment Labor often seems! No average American can read the pages in the final report of the Lockwood Committee upon conditions in the Jewish Bakers' Union in New York City without hot indignation. The chief official in a plumbers' union serves a term in the penitentiary, resumes his former office in defiance of public sentiment, and is named an arbitrator in jurisdictional disputes. The Bridge and Structural Iron Workers relied upon violence to gain their demands, and of the thirty-seven men found guilty by the courts of dynamiting the plant of the Los Angeles *Times* eleven are 'now out of prison and back in the American Federation of Labor holding official positions with pay.' The pickets employed by a branch of the Federation in a New York theater strike have Rogues' Gallery records. A member of the carpenters' union in an official report describes the new technique of strike violence—how professional thugs terrorize the scabs while the strikers look on from the side lines."

We have always maintained that Christians cannot belong to labor unions, as it means to be unequally yoked together with unbelievers. We cannot advise our readers too stoutly to stand out against them. During the twenty years we have fought these labor unions they have steadily come into public disfavor, until now they are practically recognized as a menace to civilization.

The Scriptural injunction, "Come out from among them, and be ye separate," would certainly apply in this case. The untoward methods which they have of gaining their point has been well explained in the columns of the *Burning Bush.*

Our readers cannot afford to take a doubtful position. The attitude of the "Free Methodist," straddling the question and allowing their members to pay their dues and stay away from the meetings, will not satisfy God at the Judgment. The situation is all bad. While they do gain some points for their members, yet their scheme of thuggery and bloodshed makes the man who pays his dues a part and parcel of the entire responsibility. There is no use in belonging to a church if you belong to the labor union. You ought to quit one or the other.—E. L. H.—*The Burning Bush.*

Indiana Klan Secedes.

Muncie, Ind., Feb. 26.—(I. N. S.)—Charging despotism and profiteering on the part of national officials of the Ku Klux Klan, Delaware County Klan No. 4 has issued a declaration of independence announcing its withdrawal from the parent organization.

A meeting of klansmen of Indiana, Ohio, Illinois and Michigan will be held in Muncie March 24, at which time the organization of the klan of the North will be attempted. A resolution of withdrawal Monday night was signed by 80 per cent of the local membership, and it is said the klan women will take similar action at their meeting this week.—*Daily News.*

THE FINAL CONFLICT

or

The Devil's Masterpiece and His Overthrow

By William Leon Brown

CHAPTER III.

After thus giving me the character of these men, Interpreter with all my other companions took their departure. Why they did so I could not understand; but being now left alone in the company of these unbelievers and having nothing to divert my attention but their controversies, I became deeply interested.

Scarcely had their seducing doctrines arrested my attention when a pause took place. An unnatural commotion troubled the face of the deep. The wind was tempestuous, the billows foamed, the thunders echoed through the heavens and the lightning pierced the clouds. Everything in nature appeared to indicate Jehovah's wrath. Yet these men were not alarmed. They laughed at the storm and when a calm returned they boasted of their heroism and defied the God of heaven to condemn them for their guilt. Everything, shouted Atheist, has been the same since the creation! Storms and floods have come and gone and yet I am not prevented from going to and fro in the earth and from walking up and down in it. This little terrestrial ball performs its daily revolutions and all the prophecies against it have not interfered with it in its course, nor have they brought a spark from heaven to consume it!

I had not observed until this moment that Christian was still near by, but there he stood between those men and myself and he had heard all that was said. The expression upon his face became very earnest and it seemed to me that he could scarcely contain himself or refrain from speaking. So, addressing himself to all the people upon the ship and out of pure love for men's souls, he broke forth in these words of warning: At the appointed time the reserved fire will burst out and ungodly men will perish. Their damnation slumbereth not. God is angry with the wicked every day. While infidels peddle their lies, they are fulfilling the Scriptures—filling up the measure of their fathers, which they will continue to do until their iniquity is full. They are treasuring up wrath against the day of wrath and sowing wind to reap the whirlwind.

Then, said Liberalist, we are living in an age of reason and progress. Science is rapidly expelling the superstitious devotions which have been prevalent ever since the dark ages. Various inventions have enabled us to facilitate commerce in ways that would have appeared miraculous in former days. The lightning conveys information almost instantaneous with its occurrence over the entire surface of the globe. The theory that Christ is again coming to earth has exploded itself a long time ago. Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. The old doctrines of the Bible are nearly all laid aside.

Christian—The preaching of these doctrines, which you so much hate, and the pure gospel of Christ, which you are vainly attempting to corrupt, have been the means by which the present civilization has been affected. Had the false teachings which you proclaim prevailed amongst the early Christians, had not they and a royal priesthood, from that time until the present, been faithful in publishing the glad tidings of great joy and in warning sinners to flee from the wrath to come, society would now be in a most deplorable condition. From whence came all of the inventions of which you so boastingly speak? Did the benighted inhabitants of pagan lands send lightnings, that they may go, and say unto thee, Here we are? Nay, verily, but all of these blessings were at first granted to those people who have confessed that Jesus Christ is Lord, to the glory of God the Father. Even to those people who know the joyful sound and rejoice in the name of the Lord. Such people are to walk in the light of God's countenance

and in His righteousness are they to be exalted. Christians, though fools, as you think, are the salt of the earth and were it not for the righteous, all flesh would become putrefied and the world a scene of barbarity. And now, Liberalist, I earnestly entreat you to repent and believe the Gospel.

Liberalist—Why do I need to repent? Do you mean to say that a God of love would make a man and then condemn him, simply because he could not believe something?

Christian—Punishment is a natural consequence of sin and there is no way for sinful men to avoid this consequence except through the atoning blood of Christ.

Liberalist—I am just as God made me.

Christian—Not so. We were created in perfection, but because of the disobedience of our first parents, all the human race fell into a state of sin. We were all in Adam and in him we all fell. He was our representative and in consequence of his sin death was brought upon us. But, besides being sinful by nature we commit sin constantly; so, *not to mention Adam,* OUR OWN SINS CONDEMN US, because every person who continues in sin is each day excavating a gulf which will eventually debar him from heaven and exclude him from the presence of God. If you rightly understood the nature of sin, the character of God and the perfection of His law, you could not blame Him for your present condition, nor could you have any objections to religion as it is revealed in His word.

Liberalist—How would it be possible for God to be just and, yet, to justify such sinners as His word represents us to be? It would have been wrong in Him to have caused His Son to suffer in the stead of the guilty.

Christian—Who art thou that repliest against God? His holy plans are repulsive to thee because thou art vile. His Son willingly took upon Him the form of a servant and became obedient unto death. Christ *gave* His life a ransom.

Liberalist—Even so, how could God be just in accepting such a ransom?

Christian—Would it not be right for us, if one in our debt is unable to pay, to accept the payment of a substitute?

Christian—God's Son was made in the likeness of man. He wore our nature while clothed in divine majesty. His humanity and divinity were so united that in His sufferings He spoiled principalities and powers. He appeased the wrath of an angry God and removed every spot of guilt from those for whom He died. Neither wicked men nor devils can lay anything to the charge of God's elect. Christ in His awful agony underwent the pains of hell and was forsaken by God. But, in Him mercy and truth met together, righteousness and peace have kissed each other and an infinitely holy, wise and just God is satisfied with the sacrifice of His Son. But God has not seen fit to explain all mysteries to us, nor could we understand them if He had done so. God only is infinitely wise and it becomes us, as little children, to sit at His feet and drink in everything that He tells us.

Blind unbelief is sure to err,
And scan God's work in vain;
God is His own interpretor,
And He will make it plain.

CHAPTER IV.

Here Modernist broke into the discussion. After paying some very high compliments to Liberalist, he said to Christian: Yes, there was a time when I believed the Bible, but now I regard much of its teachings as myths. I have a new understanding of the portions which formerly were so objectionable to me.

Christian—And what is offensive to you in God's word?

Modernist—Many things, but I will only name these: The virgin birth of Christ, His deity and His second coming.

Christian—And do you admit that these things are taught in the Bible?

Modernist—Yes; but the first is not mentioned by Christ Himself. It was only attributed to Him by some of the evangelists. Such was a common thing to do in ancient times, when personalities arose so high that men adorned them. The same was said of Buddha, Zoroaster and Laotsze.

Christian—But was it prophesied of Buddha, Zoroaster and Laotsze centuries before their time that they were to be born of a virgin? Were their names and the places of their birth mentioned? Are you not aware that satan is an expert

counterfeiter and that this has always been one of his methods in deceiving the multitudes? Thus he deceived Pharaoh in the wonders which he wrought by the magicians—attempting to offset the miracles which God performed by Moses in the presence of that wicked monarch. So, in all ages, he has introduced every imaginable form of false religion to mislead the people and divert their thoughts from the true. Would it not be natural for this serpent to take just such a course in order to cast doubt upon the incarnation of the One Who is to bruise his head? What multitudes he has deceived and what multitudes he is still deceiving, and, if it were possible, he would deceive and seduce even the elect!

While it is true that Christ does not mention anything about His birth, yet He speaks of His pre-existence before the world was. He also declares His deity and He proclaims His second coming. What mere man could truthfully say:

Before Abraham was I am? (John 8-58.)

O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (John 17-5.)

I came down from heaven. (John 6-38.)

Which of you convinceth me of sin? (John 8-46.)

Ye are from beneath; I am from above. (John 8-23.)

All power is given unto me in heaven and in earth. (Matt. 28-18.)

In John 3-16 Jesus calls Himself THE ONLY BEGOTTEN SON OF GOD. Then, God has only one Son and that Son is Christ. Jesus taught His disciples to pray—Forgive us our debts (Matt. 6-12) —but He never asked this for Himself. With Him there is no acknowledgment of sin; but so far from it, that he says: I do always those things that please Him. (John 8-29.)

Jesus coupled Himself with God—He that hath seen me hath seen the Father * * * Believest thou not that I am in the Father, and the Father in me? (John 14: 9-11.)

When the Son of Man shall come in his glory, and all the holy angels with him, then shall He sit upon the throne of His glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matt. 25: 31-34.) Here Jesus speaks of His second coming and says that He is to judge the world.

Now, in my dream I observed that Modernist did not attempt to show an instance where the virgin birth of any person, his name and the place where he was to be born, had been prophesied centuries prior to the birth of that person—with the *one exception* of the Lord Jesus Christ. He could not deny these prophesies, nor say that they had been put into the Old Testament after the Christian era, because that book had been preserved by the Jews. Therefore, he attempted no answer to these quotations, which Christian gave as coming from the lips of Christ. But, to my great astonishment, when he was thus cornered and put to it, he said that he did not believe the prophesies, nor did he believe that Jesus ever uttered such words concerning Himself. He said that these words were only attributed to Him by the disciples and that they had misunderstood Him.

Then replied Christian: While I am very sad about it, yet there is nothing surprising in anything that you have said. It must needs be that offenses come, but woe to that man by whom the offense cometh. That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. We cannot know whether the present turning away from the faith is the condition to which the Spirit here points, or if this is only the beginning of a greater and more general apostasy.

The fact that you do not believe these Scriptural declarations does not prove them to be untrue. There have been unbelievers in all ages, but in former times they went out from us * * * that they might be made manifest that they were not of us. But instead of your doing thus, you prefer to remain in the camp. Not only do you peck at the hand that

feeds you, but you also strive to tear down the very faith which you are pledged and paid to defend. Just as before the first coming of Christ, and during His time upon earth, the priesthood became so corrupt and led the people into sin and unbelief, so now in these last days, we have not only the falling away of many in the clergy, but they, *those to whom the people look as their shepherds,* are casting forth their poisonous teachings and causing the apostasy.

(To be continued.)

CAN THE CHURCH WALK WITH THE WORLD?

By J. I. Lehman.

The world cannot understand why the Church cannot walk with it and take part in its activities. Some professors of religion live as if they could not understand the same thing, while others live as though they wished they could walk with the world in its pursuit of pleasure and at the same time walk with the Church on her way to heaven, but the true Christian who has in his heart "the light of the glorious gospel of Christ" (II Cor. 4:4) knows why it is impossible for him to walk with the world.

Christians were not commanded to "come out from among them," and "have no fellowship with the unfruitful works of darkness" to make them miserable as some seem to think. This teaching is based on a fundamental principle of the Gospel, and also is conducive to the Christian's safety in life. The Church and the world cannot walk together because they are:

1. *Opposites by Nature.*

Paul gives us a picture of the nature of the world in Eph. 2:3 when he says they "were by *nature* the children of wrath." This is the world's nature because of the transgression of Adam, but Christians are "made nigh by the blood of Christ" and "are no more strangers and foreigners, but fellow citizens with the saints, and of the household (children) of God" (Eph. 2:13, 19). Walking as we use it in this article refers to our manner of life, or way of living. We think it is evident that a child of wrath will not live like a child of God; neither should a child of God live like a child of wrath. Again the Church and the world are

II. *Opposites as to Condition.*

The Bible teaches that the world is *spiritually dead.* "And you hath he quickened, who were *dead* in trespasses and sins" (Eph. 2:1); again "because we thus judge, that if one died for all, then were all *dead*" (II Cor. 5:14). This class includes professors, church members, worldlings—all who have not been "born again," but the Church is *spiritually alive.* "He that heareth my word, and believeth on him that sent me, hath everlasting *life*" (Jno. 5:24). "We know that we have passed from *death* unto *life,* because we love the brethren" (I Jno. 3-14). We conclude that a spiritually alive person will not live like nor fellowship with one who is spiritually dead. Again, the Church and the world are walking according to the directions of

III. *Masters Who Are Opposites.*

Paul describes the course of the world in Eph. 2:2, "Ye walked.... according to the prince of the power of the air" (devil). Listen what the Holy Spirit says about a "child of the devil." "O full of all subtilty and all mischief..... thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord" (Acts 13:10)? The world system is very fully, though often ignorantly, serving the devil, but the Church is serving the Lord, her Redeemer, being "subject unto Christ" (Eph. 5:24) and is "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). It is true that we cannot serve both masters, "Ye cannot serve God and mammon." Lastly the Church and the world are going to

IV. *Opposite Destinies.*

The worldling as a child of the devil is obeying his father and will spend eternity with him. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). "And the devil that deceived them was cast into the lake of fire and brimstone" (Rev. 20:10), but the Christian is a child of God, subject to Christ and will spend eternity with Him. "For the Lord himself shall descend from heaven with a shout.....and the dead in Christ shall

rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I Thess. 4:16, 17). Seeing that the Church and the world differ in these respects it will be proper for us to ask, "Can two walk together except they be agreed?" On this point God says, "Know ye not that the friendship of the world is enmity with God" (Jas. 4:4)? In the light of the above scriptures we conclude that the Church *cannot walk with the world* in politics, business, education, pleasure, display, marriage relationship, etc., and our separation along these lines gives us a cherished opportunity "to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). The world will "think it strange that ye run not with them to the same excess of riot" (I Pet. 4:4). "For ye were sometimes darkness, but now are ye light in the Lord: *walk as children of light*" (Eph. 5:8).—*Gospel Herald.*

REBEL KLANSMEN MEET TO "CLEAN UP."

Atlanta, Feb. 26.—(I. N. S.)—Five hundred klansmen, secessionists from the old order as founded by Col. William Simmons, and now under the administration of Imperial Wizard Hiram W. Evans, today assembled here to "clean up or disband."

E. Y. Clarke, past organizer and former imperial wizard of the "Invisible Empire," who called the meeting, announced that only klansmen and those who had been "illegally" banished from the order would be permitted to enter.

Plan No Rival Order.

He denied that a movement is on foot to organize a sub-order for the klan, but said the body needs "cleaning from the inside." He charged that politics had "defamed" the organization and bitterly assailed the present administration.

Col. Simmons is not eligible to attend the convention, it was pointed out in klan circles, because he voluntarily withdrew from the order several weeks ago.

Klansmen poured in here from all sections of the country, with an especially large delegation from Indiana.

SEPARATION IN COMPANY: SPECIAL REFERENCE TO LODGES.

C. F. YODER.

(Continued from March Issue.)

4. *Christians should not substitute a low or partial moral standard for the Gospel standard.*

This is exactly what most lodges do, and the resulting tendency is to do away with the Gospel standard altogether. For example, it is said that "there is honor even among thieves," so that one thief will not steal from another. This is in effect the lodge standard. The Mason is said to swear that he will not rob or wrong a brother Mason knowing him to be such. What does this mean if it does not give him liberty to wrong one not a Mason? Again he is said to swear "not to have carnal intercourse with the wife or sister or mother or daughter of a brother Mason, knowing them to be such." What is this but to expose every other woman in the world to the lust of the Masonic libertine?

It is needless to deny that this is the implication, for every school boy who has studied Civil Government knows that it is a principle of law that when a person specifically deeds away certain of his things he retains full possession of all the rest. For example, in America, whatever rights the States do not give to the Federal Government by specific mention in the Constitution, they retain. Now, when the lodge member deeds away by his oath his "right" to violate the wife or sister or mother or daughter of a fellow Mason, he by this well-known principle of law assumes to retain the "right" to commit adultery with any other woman. The lodge leaders may not so explain it, nor the befogged members so understand it, but that is the implication of such an oath, and no intelligent Christian can stoop to its plane. If it be said that the lodge does not recognize the right to commit adultery or to rob at all, but seeks only to impress the special obligations to Masons, or other fellow lodge members, we reply that the very act of limitation assumes that a person has a right to do such things to others. How can one deed away a part when he does not possess any? How can one swear away his (assumed) right to wrong fellow members, if he does not pretend to have the right to wrong them or any one

else? The position is absurd, and not only absurd, but wicked. The Gospel principles are universal and not partial, and no Christian can assume to possess the right to limit his moral obligations as lodges in general do. Their moral standard is not Christ and the Gospel, but a sham substitute which is sugar-coated to deceive the Christian who is won to the lodge, but which confirms the wicked in their wickedness. It may be granted that some lodges teach some principles that are good and true, but where even the Golden Rule is made the way of salvation rather than the Christ who gave the Golden Rule, it becomes an anti-Christ. That some lodges do put their principles in the place of Christ as the way of salvation can be noted by any one who will take the trouble to listen to one of their burial services and note how hope of meeting "in that grand lodge above" is not based on faith in Christ and obedience to His Gospel.

Even in their boasted "charity" the lodge substitutes a low standard of benevolence for the Gospel standard.

(1) Their "charity" is only insurance to members whereas Christians are taught to "do good to all men" (Gal. 6:10; Rom. 12:20).

(2) It is delegated instead of voluntary. When our brow is fevered let it be smoothed by some loving fellow-Christian rather than by some man of the world sent by a lodge. "If I bestow all my goods to feed the poor * * * but have not love, it profiteth me nothing" (1 Cor. 13:3).

(3) Lodge members pay their dues hoping to receive as much again, while Christians are taught to "do good and lend hoping for nothing again" (Luke 6:35 A. V.).

(4) Lodge charity is of the standard of the world because, "If ye do good to them that do good to you, what thank have ye? for even sinners do the same. But love your enemies and do them good" (Luke 6:34, 35).

(5) Lodge "charity" is not in the name of a disciple, nor does it give glory to God. It is true that no one shall give a cup of cold water and lose his reward, but it must be "in the name of a disciple" (Matt. 10:42). "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus" (Col. 3:17). The lodges, instead, take all glory to themselves and to their principles, and thus seek to exalt themselves rather than the Savior who gave to the world the example of true love. When the Good Samaritan helped the man who fell among thieves he took him to the inn and provided for all his needs, not because the man was a fellow lodge member and had paid his dues, but because he had Christian compassion. The Good Samaritan is Jesus, not lodge members, and the inn is the church, not the lodge, and the help given is not dependent on ability to pay dues. If lodge members really wish to help the cause of love and friendship, why do they not give their individual devotion to the church which has in Christ the only model of true love, rather than to a halfway substitute?

5. *Christians must oppose oath-bound secret societies because in greater or less degree they are false religions.*

That lodges assume the functions of religion is more true of some than of others, and it is denied altogether by some members of all, but by others it is admitted, and still others make a boast of it. We have heard many lodge members say, "My lodge principles are good enough religion for me." As proof that the lodge does usurp the place of true religion note the following:

(1) The lodge has an altar but not a Christian altar. In all ages the altar has been the symbol of worship. What is a family altar? The institution of family worship. What is the church altar? The place of worship. What is the lodge altar? The place of religious ceremonies. Is the lodge altar Christian? It cannot be in those lodges which treat Christianity as simply one religion of many in the world. The lodge altar is simply a symbol of religion in general, pagan, Mohammedan, Christian, or any other. The lodge altar therefore represents the lodge religion, and is to be classed with the altars of Baal or Buddha and the rest, all of which Christianity came, not to affiliate with, but to overthrow. Christianity is not hostile to truth or to any good principle but it has no compromise with any of Satan's substitutes for the Gospel.

(2) The lodge has prayer, but not Christian prayer, because it cannot be in the name of Christ. This is true of even

the order of Odd Fellows, which is thought by many church members, and even ministers, to be in harmony with the Gospel because it makes so much of the incident of the Good Samaritan. The Grand Lodge of Massachusetts, says the Christian CYNOSURE, asked the Sovereign Grand Lodge of the World for the Order of Odd Fellows, the following question, the answer to which authoritatively sustains the point we make.

Question: Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?

Answer: Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence anything savoring of sectarianism is not to be tolerated. The words, "system of faith or sect," do not have reference to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense, Christianity is a sect; hence it is inexpedient, and I think, unlawful, to make prominent reference to it in lodge work.

Donneldson's Pocket Companion of Oddfellowship also says that none other than the prescribed forms of prayer may be used (p. 166), and these bar the name of Christ, the only name in which there is assurance of answer (John 16:26). Can a Christian join in such Christless prayers?

The fact that lodges use some of the truths and incidents of the Bible, while rejecting the vital things of the Gospel, as the atonement, regeneration, etc., only makes them the more dangerous when posing as substitutes. Satan is most to be dreaded when he "transforms himself into an angel of light," and thus seeks to sidetrack worship from the true God to himself.

(3) The lodge uses the Bible. But simply as a part of its "furniture." In Hindoo, Buddhist or Mohammedan countries, the so-called sacred books of those religions are used by the adherents instead of the Bible. Lodge religion, therefore, is not Bible religion.

(4) Some lodges have religious rites and symbols, such as facing the altar to the east, kneeling, being half dressed, with left side bare, going through a mock burial and resurrection, etc. If the lodge is not considered religious, why is it that these religious rites are made an essential part of the ritual?

(5) All, or nearly all, lodges have religious rites for the dead, but they are not Christian. The ritual prayers may be read by a lodge chaplain who is himself an unregenerate, vile man. They may include the dropping of a sprig of evergreen as a symbol of the resurrection, but they do not base the hope of salvation on the atonement of Christ. They do not include faith and repentance, but every lodge member, whether regenerate or not, is buried with the hope of meeting again "in the grand lodge above." If this does not put the lodge as a substitute for the church and make it a false religion, what can make it so?

The following is a sample of their funeral odes:

Though in the Grand Lodge above
We remember thee in love.
Till life shall end—then hear the voice,
Depart in peace from earth to heaven.
And now he quits our weary train,
And marches o'er the heavenly heights.

—Manual of Oddfellowship by A. B. Grosh, p. 408.

Compare this with the declaration of Jesus:

I am the way . . . no man cometh to the Father but by me . . . I am the door, . . . he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber (John 10:1).

With such a system calculated to inspire a false hope it is no wonder that it is the testimony of all earnest pastors that as a rule the lodge tends to become a substitute for the church. There are church members, to be sure, who are also active lodge members, but it remains true that the energy and time and money and thought that is spent upon the lodges is that much taken from the church. And in the majority of cases, as those who read these lines may know for themselves, the waxing of zeal for the lodge causes a waning of zeal for the church, and while some men have been brought to the church through the lodge, yet on the other hand, many more have been led away from the church by the lodge. Who ever heard of a church member being more devoted to the prayer meeting be-

cause of joining a lodge? Let it be remembered, however, that what has been said is in reference to lodges in general, and not of the exceptions; of the tendency of lodge principles, not of members who retain the Christian spirit in spite of them.

(To be continued)

"Daughters of Isabella" and "Catholic Daughters of America."

Like *Extension,* we thought that the society of Catholic women formerly called "Daughters of Isabella" had for some unknown reason changed its name to "Catholic Daughters of America." This seems to have been an error, for Mary E. Booth, who styles herself "National Regent of the National Circle, Daughters of Isabella, organized in the city of New Haven, May 14th, 1897," writes to our Chicago contemporary (July, p. 23): "A Catholic organization of women only was instituted in 1897. Five years later an organization with Catholic men as its incorporators organized what was known as the National Order Daughters of Isabella. The two Orders went to Court for the right of name, same [the suit, we presume] being appealed to the U. S. Court of Appeals in Washington, D. C. Their decision being final, they issued an injunction to the National Order Daughters of Isabella for the further use of that name. They therefore applied to the Secretary of State of New York for the change of name to "Catholic Daughters of America." But the original order instituted in New Haven in 1897, that was granted the right of their name by the highest courts in the country, still are 'Daughters of Isabella'."

The Daughters of Isabella were a sort of female auxiliary to the Knights of Columbus. Do the Catholic Daughters of America also claim connection with the K. of C.?—*The Fortnightly Review, Oct.* 1, 1923.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of your real self.—*Bengel.*

THE LORD JESUS CHRIST, THE ONLY SAVIOR OF SINNERS—A REAL SAVIOR.

By REV. B. M. BROWN.

The Scripture reading was found in the eighth chapter of Ezekiel's prophecy, and the third chapter of the Gospel according to John.

Mr. Brown emphasized three points:

First—*Sinners need a Savior.*

Except a man be born again he cannot see the kingdom of God. For all have sinned and came short of the glory of God. There is not a just man upon earth that doeth good, and sinneth not. We are all as an unclean thing, and all our righteousnesses are as filthy rags. All we like sheep have gone astray; we have turned every one to his own way.

By the works of the law shall no flesh be justified. For whosoever shall keep the whole law and yet offend in one point, he is guilty of all, and the wages of sin is death.

Second—*There is no salvation outside of Jesus Christ.*

To Adam sinning in the garden God said, "Thou shalt surely die."

But at the same time He gave the promise of a new and better life through the atoning death of His Son Jesus and through the new birth of the redeemed sinner.

This promise was typified in the slain lamb sacrificed on the Jewish altar through the centuries till Jesus himself died on Calvary—the lamb slain from the foundation of the world—that God might remain just and still be the justifier of every poor sinner who penitently comes to God in the name of Jesus. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that hath the Son hath life.

Life, abundant life, eternal life, is what we all want.

From the beginning the great cry of man's heart has been for eternal life. God *has* freely offered it in Jesus Christ, but *only* in Jesus Christ. Jesus said, "I am the way, the truth and the life; no man

cometh unto the Father but by me. He that hath the Son hath life, but he that hath not the Son shall not see life, but the wrath of God abideth in him. And this is the condemnation, that light is come into the world and men loved darkness rather than light because their deeds were evil. He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."

REV. B. M. BROWN

Therefore he said plainly to all who consciously rejected Him:

"If God were your Father ye would love me—ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. He that is of God heareth God's words; ye therefore hear them not, because ye are not of God."

"Except ye believe that I am He ye shall die in your sins. Ye must be born again."

Whosoever was not found written in the book of life was cast into the lake of fire is His word in the Revelation.

But Satan promised Eve as he tempted her to sin, "Ye shall not surely die." And from that day to this, by many bloodless altars, of which the first was Cain's, and by many false religions of paganism, of heathenism and of the modern world, man has followed Satan's lead in the vain quest of immortality; without the atoning sacrifice of God's precious Son; without the death of the old sinful nature in sincere repentance, and without the new birth which Jesus explained to be absolutely essential.

Therefore, dear Christian friends, in the name of our blessed Lord who died for sinners, and in the name of all your friends who have sinned, I plead with you, have no *religious* fellowship with sinners except where and when the absolute necessity of the atonement, the death to self, and the new birth by the Holy Spirit clearly are taught.

The heart of man is decitful above all things and desperately wicked, who can know it? It is hard enough at best to bring the poor doomed sinner to realize his need. But if you give your time and money and influence to the support of an organization that teaches men to hope for eternal life without Christ, you make this doubly hard for your unsaved friends in that organization.

As you know there are many such organizations today that offer this natural religion—a hope of eternal life by man's own effort without Jesus Christ, but I emphasize just one because it is thoughtlessly supported by so many Christians, i. e., the worldly lodge.

Now I have, as you have, only the tenderest Christian love for our unsaved friends in the lodge. You clearly realize as do I that they are absolutely and eternally lost without Jesus Christ, and that no natural religion, lodge or other, can save one poor sinful soul.

If you are a conscientious Christian lodge man we differ chiefly at one point. I hold it logically and Scripturally true that we are far more likely to lead our unsaved friends to Jesus by strict obedience to His word than by compromise.

He tells us through Paul in 2 Cor. 6, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ

with Beliel? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty. But,

Third—*Jesus really saves from sin.*

If the Son therefore shall make you free, ye shall be free indeed.

If any man be in Christ he is a new creature, old things are passed away, behold all things are become new. For Jesus His ownself bore our sins in His own body on the tree, that we being dead to sins should live unto righteousness by whose stripes ye were healed. The blood of Jesus Christ, God's Son, cleanseth us from all sin. And God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape. Moreover, Jesus not only saves you from sin and hell, but God shall supply every need of yours according to His riches in glory by Christ Jesus.

If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given you.

Is any sick away you let him call for the elders of the church and let them pray over him, annointing him with oil in the name of the Lord and the prayer of faith shall save the sick and the Lord shall raise him up and if he has committed sins it shall be forgiven him.

Your Heavenly Father knoweth that ye have need of all these things. Seek ye first His Kingdom and His Righteousness and all these things shall be added unto you. Therefore in nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God and the peace of God that passeth all understanding shall guard your heart and your thoughts by Christ Jesus.

My dear Christian brothers and sisters, be courageous, be faithful. We Christians alone have the ability and the responsibility to offer to our friends this most marvelous life conceivable for the *present* time, as well as an absolute certainty of the life more abundant *forever and forever and forever.*

For the sake of our unsaved friends in the worldly lodges again I plead with you, let us keep ourselves clean and free that we may the better win them to take this abundant life eternal from Him who alone can give it to poor lost souls.

And they that be wise shall shine as the light, and they that turn many to righteousness as the stars forever and ever.

News from Workers

EASTERN SECRETARY'S REPORT.

Brooklyn, N. Y., Mar. 14, 1924.

Dear CYNOSURE:

Judging by the number of buildings in process of erection in this great metropolis, one might conclude that the greater number of the people of the United States were soon to move here. I am told rentals are very high. With the radio added to modern conveniences what a world we are in! For years I have come every six months for work in this great center of power and influence. While the masses care little for the message I bring, there are a goodly number who see the truth as the N. C. A. presents it, and rejoice in any help it has to bring. In a letter just received our general secretary suggests that I rest one day each week instead of working all seven. I always find Sabbath a very busy day as then there is special opportunity to present the anti-lodge *Gospel* message. I have long since learned that arguments amount to little unless backed by the Gospel. At a meeting in Paterson, New Jersey, last week some gentleman representing the K. K. K.'s requested the privilege of asking questions at the close of my address. I granted the request, as I usually do, notwithstanding I usually find those asking the questions are desirous of entering into their discussion for which there is little or no time. Questions like the following were asked: Are not the Jews Klanish? Do you believe in white supremacy? I had stated that

the Klanish lodge spirit was not the Christ spirit. If Jews are Klanish, two wrongs will never make one right. All Christians believe in Christ's supremacy. Those who follow him will get ahead. God has not given to all the same ability. Our judges should be those best fitted for the place. Meetings attended and lectures given have crowded on each other as usual. This time last month I was wading in deep snow that came with sort of a blizzard in the Allegheny, Pa., mountains. The lecture proposed for Maple Springs Church of the Brethren was given with some success. But few came through the driving storm to the Salisbury, Pa., lecture. Two new subscriptions to the CYNOSURE were secured at that meeting and several thanked me for what they heard. I found the people at the Springs Mennonite Church very persevering. They came amidst sleet and storm, nearly filling their church twice, to hear the old gentleman who had visited them many years ago, and then called for more. The hospitality offered was more than I could accept. A goodly number subscribed for the CYNOSURE. My first work on coming east was in the New Jersey section at Paterson and vicinity. At the large new Bethel church of the Christian Reformed Church, Paterson, three large adult classes combined and gave me the time usually given to the gospel lesson discussion. I sought to consider conditions in Samuel's time as compared with our own. That history repeats itself is too evident to require much discussion. At the Hebrew Mission I addressed a number of bright eyed children on the "Messiah" that came just as the prophet Isaiah declared he would. I was privileged to listen to a splendid address given by our old friend, Dr. Chalmers of New York, at the Star of Hope Mission. Dr. Chalmers is leader of a large growing interest seeking to bring the needed light to the Jewish people. The Hackensack class meeting of Christian Reformed "Dominies" and delegates was visited with pleasure and profit. Responding to a brief greeting the N. C. A. was assured of their continued interest. My address at the Madison Avenue Christian Reformed Church was well supported as hertofore. The meeting in the First Christian Reformed Church was large in its attendance of the men folks, but few ladies came out. It was there the K. K. K. discussion occurred. The speaker was well supported by the pastor and people. A vote of thanks was given your representative by some seventy young people gathered as a Christian Endeavor Society.

Meeting in the Union Reformed Church, Paterson, their speaker being detained by sickness, I was given the opportunity to address them on the topic of the evening, "The Unfruitful Tree." This tree turned out to be the "unfruitful works of darkness" of which Paul wrote to the Ephesians.

Addresses last Sabbath were given in churches in Passaic and Clifton, New Jersey. The hour for the Sunday School lesson was given in the morning by the Prospect Street Christian Reformed Church, and the time of the Endeavor Society of the Holland Reformed Church in the afternoon. In the two meetings I likely addressed 300 or more young people. Since coming to New York I have listened to a masterly address delivered by Dr. J. R. Straton at Presbyterian Ministers' headquarters. Not all remained to hear Dr. Straton through, but the orthodox were generous in applause. I participated in a conference of our Missouri Synod of Lutheran Pastors. There were renewals and new CYNOSURE subscriptions. Last evening I attended a Free Methodist prayer meeting in the old Sixteenth Street Church, Brooklyn. Tonight, God willing, I will attend a meeting in the New York Covenanter Church, where the pastor has promised me time to speak. The Sabbath appointment is with our friends of the Christian Reformed Church, Midland Park, N. J. Early next week I speak in a Lutheran Church, New Haven, Conn., if the reply of the pastor requesting my help there is favorable. I was much saddened in calling at the "Watch Tower" of the *New York Tribune* building to find that our staunch friend, John W. Prichard, editor of the *Christian Nation,* would greet us no more until we reach the other side. Many have been the kindly greetings and words of good cheer given to N. C. A. and other reform workers by this large hearted man, who now rests from his labors. Greatly will he be missed by the thou-

sands to whom he ministered. As the sun rides higher and the spring brings again the songs of the birds we look up and move on.—W. B. STODDARD.

"LIZZIE WOODS' LETTER."

Omaha, Neb., Feb. 12, 1924.

Dear CYNOSURE:

I am still at home trying to take a little rest so that I may go out on my work again for the Lord. I don't intend to rust out, I want to wear out for this great cause of Christ. "Now then we are embassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath make him to be sin for us who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:20-21. We then as workers together with him beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1.

Now since we are in Christ's stead we must do the work He gives us to do, and must not spare any sin.

A man asked me not long ago, "What is the difference in sin?" He said, "Since a man cannot keep from sin he might as well do the sin he likes best." I said, "If you love the devil better than you love God, there is nothing to keep you from sin." He said, "I sin even when I am thinking." I said, "Well, let us see what the Bible says about thinking. Phil. 4:8 says, Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." He said, "What are you talking about? Evil thoughts come out of a man's heart." I said, "Yes. Mark 7:21-23 does say that, but when we read Rom. 10:10, 'For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation,' we find that when we believe and receive the Word in our heart, sin is put out and we have righteous thoughts. Prov. 12:5 says, 'The thoughts of the righteous are right, but the counsels of the wicked are deceit'." He asked, "What does 1 John 1:8 mean?" I answered, "It means just what it says." Gal. 2:9 shows us that James, Cephas and John were preachers unto the circumcision, and the Jews told Jesus they had no sin. In John 8:33, 34 we read, "They answered him, we be Abraham's seed, and were never in bondage to any man; how sayest thou, ye shall be made free? Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." I said, "Now, you don't have to commit sin because the devil brings it to your mind; that is a temptation." Jesus said, "Watch and pray that ye enter not into temptation." Mat. 26:41. It is not a sin to be tempted, but when we yield to it then we sin. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. The man just kept bringing up the hobbies that so many men have to ride to hell. I told him Phil. 2:5 says, "Let this mind be in you which was also in Christ Jesus." Christ did not have a mind to sin. 1 Pet. 2:22 says, "Who did no sin, neither was guile found in his mouth." He said, "Woman, you don't know what you are talking about. Who can be like Jesus?" I said, "Read 1 Pet. 4:1. It says, 'For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." He asked, "Did Christ say there is none good?" I answered, "No, He said 'There is none good but one, that is God'." Mk. 10:18. Jesus again says in John 10:30, "I and my Father are one." Now Christ in us makes us good. If He is not in us we have no hope for glory. Col. 1:27. He said, "Well, I am not good." I said, "If you are not good, you are bad; if you are not white you are colored; if you are not right you are wrong; if you are not sick you are well; if you are not a saint you are a sinner." He said, "Well, according to your ideas, if we stay in the lodges or do any sin we will all be lost." I said, "That is not my idea; that is God's word." I quoted 2 Cor. 6:14-18. He said, "Woman, you had better leave the lodges alone or you will get killed. No

one would tell the secrets of the lodges but some old foolish woman. If you were a man somebody would shoot you down." I said, "If they did that would not stop the N. C. A. That would be more proof that the church folks in the lodges are sinful murderers. Now I know the readers of the CYNOSURE will get tired reading this long letter, but this is my experience in doing individual work from house to house. When you get into a conversation with a man or woman they will tell you about the life they are living and what they believe. It is such a pity so many have no knowledge of God, and often the ministers are to blame.

I had the pleasure of meeting Rev. B. M. Brown of Wheaton, Ill., the western financial secretary, and evangelist. He called to see me and we talked about the work. He has not been in this work so long, but he has found already that you cannot preach against the lodge evil in many of the churches. We prayed together, asking God's blessing upon those who are braving the storms, and he left for some little town in Nebraska.

Now, dear reader of the CYNOSURE, pray for me. I am still on the firing line, just taking a little rest while waiting for warm weather.

May the Lord bless all in Jesus' name.

LIZZIE ROBERSON.

TRAVELS 10,000 MILES TO RECEIVE MASONIC DEGREE.

Manila, P. I.—Anxious to receive the sublime degree of Master Mason in Far East Lodge, No. 10, A. F. & A. M. of Manila, P. I., J. M. Love, who had been initiated in the above mentioned lodge a year ago, secured employment on the U. S. army transport "Thomas" and traveled all the way from San Francisco to Manila to be raised. By a strange coincidence, upon boarding the transport in San Francisco, he received a letter informing him that arrangements had been made for his receiving the Master's degree in California Lodge; but this did not deter him from his purpose. So Far East Lodge, No. 10, arranged for him that Masonic travel which, though over a rough and rugged road, is always one of the outstanding memories of a candidate's life.—*The Kablegram.*

Pikeville, Ky., Jan. 19, 1924.

"Dear Brother Phillips: It has been some time since I have written you, but I wish to say I am still on the firing line against every sin.

"I have been having some very good meetings just outside of our town and the dear Lord did so wonderfully bless the truth. We are more fully persuaded than ever that the Lord is able to bring things to pass and can work and none can hinder.

"I am sorry to say our churches are almost dead and plucked up by the roots on account of failing to walk in the light and letting the Lodge dominate and control them. Almost every preacher here belongs to and advocates secret societies —even to the Ku Klux Klan. But thank God, there are some that will follow the Lord through evil report as well as good report, who will stand four-square against all sin.

"Praise God, it pays to mind Him and to go all the way, for the promise is to those who endure unto the end! I want to see how my Home looks that my Master has gone to prepare for me, and not for me only, but all those who love His appearing.

"Your brother, A. D. CLINE."

A Juvenile circle of Neighbors of Woodcraft was organized Thursday afternoon by the children of the Woodcraft lodge at the Odd Fellows' hall. Mrs. Minnie Hiner, Grand Guardian of the Neighbors of Woodcraft, from Portland, was present and witnessed the large number of children who signed as charter members. Such enthusiasm has been shown by the young members that it is hoped all Woodcraft members will join. —*Walla Walla Times.*

THE WAY TO LOOK AT IT.

God has lent us the earth for our life. It is a great entail. It belongs to them who are to come after us, and whose names are already written in the book of creation, as to us; and we have no right by anything that we do or neglect to involve them in unnecessary penalties, or to deprive them of benefits which it was in our power to bequeath.—*Ruskin.*

The name of John N. Lloyd is known at the National Christian Association's headquarters as one of its humblest and most loyal supporters from the beginning of our work down to his home going on January 30th, 1924, from Jessup, Iowa, where the last fifty of his ninety years have been spent. Mr. Lloyd's birth was on November 27, 1832, and his birthplace in Otsego County, New York. His sister writes that her brother's "life work was serving the Lord, and being good to others and helping where he could." For seventy years he was a faithful member and worker in the church, and has now gone to his Mansion where there will be many to welcome one who for so many years was "faithful among the faithless," and among them his wife, nee Jane Denison, who had preceded him some twenty-one years.

Our friend Lloyd was among the first to aid in securing our headquarters—the "Carpenter Building." And for many years his contributions helped sustain the general work of this Association. He was among the few who were loyal supporters of the CHRISTIAN CYNOSURE for half a century. J. M. Lloyd was a man of faith, which is well expressed in: "The Lord is with us: therefore fear them not." (Numbers 14:9.)

MRS. AMANDA SMITH'S EXPERIENCE.

I would not have missed this meeting for anything and I thank the doctor here and all the rest of the people who had to do with the invitation of my coming and giving a testimony. As Mr. Hinman's paper was being read just now, I went back in my mind and thought how I wished I had known there was such an association as this twenty years ago. I did not know that people dared to talk about these things. I thought that people were kind of muzzled; that there was a kind of death penalty if you should speak out what were your convictions of things as have been expressed in the paper that was just now read.

I was born the 23rd day of January, 1837. I was converted on the 17th day of March, 1856; I sought and obtained pardon through faith in Jesus Christ. I received the baptism of the Holy Spirit, which sanctified my heart, the first Sunday in September, 1868. It was wonderful, the light that dawned on my soul, as never before. My husbands, both of them (I have been married twice) were high Masons and Odd Fellows—very high-up, big men. Somehow or other, the light that dawned on me under this special baptism seemed to clear my spiritual vision and brought me to seriously consider things that I used to think were very nice. I remember when we first came to New York from Philadelphia, my husband was very anxious that I should join what was called the Heroines of Jericho. None but Master Masons and their wives could belong. We were strangers, and the lodge, they claimed, got you into society; and of course my husband was very anxious that I should move in that society that was up. I liked it myself pretty well; it meant when you belonged there, that you were a little above the average, don't you know?

So I was induced to join the Heroines of Jericho, and a little later—I lived close to God, and prayed and wanted to walk in the light as He gave it to me—I found myself suddenly coming into contact with a trouble in my conscience in regard to these things, and it was a great trouble to me to just make up my mind that I would not be bound by them. There were other troubles in connection with the church, and I felt that I must get out of it. I talked to some of my friends about leaving the lodge, who were surprised, and they hooted at the idea, and they told me about the different degrees, and how I would be promoted if I would stay in, and be way up here and there. When I would attend meetings, one of the things that would fix the condition in my mind was a revival. We had a meeting, the colored people, like we used to have, where people got converted and happy (we have gotten like other folks and don't have these old time revivals as we used to have); I noticed many of these people, members of the church, who had children and friends who were seeking the Lord, that on the night of the society meetings they would not be at the church meetings, or maybe would come late, and sometimes the meetings would drag for want of help; and as a rule the best workers of the church were the ones who united with the societies.

both men and women. These people would stay away from the church meetings, or if they came in late they were cold and indifferent and sat away back; their interest was all gone into the secret society, so that when they came into the meetings they were kind of dead and played out—didn't sing, didn't take hold—or if there was anybody having a great struggle, and he got converted, there would be a little enthusiasm at the time, but there it ended. If you said anything about it they would get very angry at you, you know. Nobody dared say a word to them about it. I began to think, How is it? And when I would go to the society and speak about it, and would say, "It is meeting night and I will not be here," they would go for me. So I began to get more and more convicted. And then I noticed the spirit which they would manifest many times under little tests. I have seen the society people get as mad as hornets, and say such hard things that just a real unconverted person that had no religion at all, and made no profession, would not manifest a more ugly spirit. I have seen it so many times. I remember one woman I called upon in Baltimore, a member of a secret society. They got their sick benefit, so much, if they were not seen out of bed—the terrible deception in this case. I knew this woman very well; she had been sick a long time, but she was not confined to her bed; she could just sit up. This morning she got up and had her wrapper and slippers on and was sitting by the window. The bell rang, and she said, "Look out and see who it is." I looked out at the window (the shutters were bowed), and I described the person who was standing at the door. She said, "That is so and so from the visiting society," and she jumped into bed with slippers and all on, to make believe she had not been up. I said, "I do not believe in that sort of thing." I got mad right then and there. I said, "I would not do that thing, if I never got anything out of the society." I said, "It is deception. It is not right. In order to get your dues that you have paid into the society, you have to make believe that you are not what you really are; because if they catch you sitting up you cannot get your dues, the whole thing is done, and it might be weeks before you could get out." Lots of things like that came along. It was not an easy thing for me to break with the society, because I had a great many friends and they tried to persuade me, and I tried to persuade myself that it was right because they were kind friends, and good and nice people, and I wanted to keep in with them (I don't mean in the sense that we use "keeping in" with people, but I did not want to do anything that would break up the friendship and be rude and rough and all that sort of thing) I found I had got to a place where I had to dare myself, and I said, "By the grace of God I am out of this thing." I remember the last woman I talked to. Her husband was a high Mason and my husband was a high Mason, and they were all against me, and they looked cold at me and snubbed me and all that sort of thing, which was very hard to bear. But I got down to business and got out; and how glad I am that the Lord delivered me from all these snares!

I remember when the light dawned on me about the Free Masonry. My husband was a Mason and all, and I was afraid of him. The devil said to me, "Just as sure as you say a word about it they will kill you." And then I thought of the abduction of Morgan, which I had read about, and he said, "They will think you have got some of their books and are reading them, and women have no business reading Mason's books." I got scared, riding around in the cars at night, and I thought, "Some night they will do you just like they did Morgan." That is what the devil told me. At any rate I think he told me; it seemed very much like his talk. I think it must have been him, and it frightened me. I went on in this state for days and weeks and months. Sometimes I would get up in the meeting, and I would want to just out with it and tell what I felt—how the lodge was hindering the progress of the church; but the devil said, "Now just as sure as you tell it—you have to go such and such places when it is night, and some of these nights you will be dragged off the cars and you will be dead, and then you cannot say anything. It looked to me as though it was so, and I kept it

in my heart. I went out to Chester Heights camp meeting. I was talking to Dr. Patterson, who lived in Philadelphia, a great Mason, a white man, a splendid man of God, but he was bound by this fraternity. In this meeting I up and got out with my trouble, which had held on to me so long; I could not keep it, and I said, "Live or die, sink or swim, I will tell how I feel about it"; and I remember Dr. Patterson came up and shook hands and said, "Nobody is going to kill you; it is all right; I believe the Lord put it into your heart to say it, and it is all right, and you will not be killed." I kind of did not care if I was then; I had got desperate. I got where I did not care much about anything that men did, just so I knew that I was in the favor of God and pleased Him. So I got along with that.

It seems to me a meeting like this, and the testimony in this paper that has just been read, give light and strength and help to all people who are tempted; for surely every word of testimony in this program, so far as my knowledge goes, and my convictions go, whether they be present or what has been in the past, is just as true as preaching; all the hindrances to progress in the education of the young, the hindrances to spiritual development in the church, I have seen; not only in one place, but in every place where this spirit rules and predominates, there is the same result.

I once saw a great party of the Masons, and the thing that I cried over and felt most sorry over in that beautiful profession, was a blind man, a high Mason, but he was blind; and I said, "O Lord, that is the condition of the whole crowd; all of them blind as bats," and I said, "The saddest thing on the face of the earth is a blind Free Mason." They were all blind, going along with the music playing; they looked grand, but they were blind, all of them. But this man was physically blind.

I used to cry over these things. I would cry and feel so sorry in my heart, and would like so much to give a little testimony at those times. You know how it is, when any special inspiration for a testimony, a real conviction, comes to you, that is the time that you can just let it go; then how much good it would do! How many times I have got to that point where I thought, "I just wish I could tell them how I feel about it!" That is the way it has been. I do not know that we need anything else now than simply to know whether or not the testimonies in these programs have ever been your convictions; and if they have been, and you have got through, you have done a wonderful thing to get through.

I am glad that God has some people, and I am glad that these old gentlemen are here and those ladies are here. We can get into a meeting of this kind (if this was the other kind we could not get in) and I think the Lord wants us to speak candidly and kindly to each other, and if you cannot do it consecutively, read the testimonies in the program, and when you recognize these facts stated in the testimonies—to me they are facts—of course they bring them out in a more clear, definite and orderly manner than I could—just say, "That is so; that is just what I think." I remember how Brother Stoddard year after year would be at the camp meeting, and would give me literature; and he has gone around as a faithful, valiant soldier of the cross, testifying and protesting every day. I expect he has had a good many hard knocks, but he is willing to do it. I pray that the Lord may bless every young man and woman here. To you that have a good deal of time before you I say, It is good to help somebody else out of a snare into which you may have fallen.—*Life Line.*

LACK OF LEADERSHIP A DANGER TO THE CHURCH.

A. H. Leaman.

Those who are in close proximity with the movements of the church have a feeling of alarm as to the problem of her future. Will she still continue to function in the future as she has in the past? Will she be able to meet the alarming situations as they arise from time to time? Will she still retain her interest in the lost and hold to the faith of our fathers? These problems are before us and demand our careful attention.

Our missionaries from the foreign field feel the weight of the situation and offer their solution. We as home missionaries feel the force at work. Our educators

feel alarmed, and it is right they should, in order that they may plan and pray for the best solution of the problem.

Everywhere today, in all phases of Christian work as well as business and in politics, with one consent men are calling for leadership. Not long ago the *Chicago Tribune* wrote as the headlines for a dispatch from one of its special correspondents in China, "FOUR HUNDRED MILLION PEOPLE WAITING FOR ONE LEADER," and what is said of China may be said of other nations as well.

Bible readers will recall how difficult a thing it was for the old Jewish tribes to lay aside their differences, their jealousies, and their deeply rooted feuds in order to unite under one head. But the thing became necessary and it was accordingly done. They believed themselves to be the rightful owners of the land, and when the enemy entered the land they determined to gather their forces in order to deal one last and final blow. It was then that the Jewish tribesmen discovered how helpless they would be against such a force as Sisera and his well drilled forces. Deborah saw all this and was able to bring Barak to see it also, as well as other leaders in the tribes.

This serves as a lesson for our church to learn anew. We must rediscover the lost philosophy of leadership. We must learn how to select, develop and to follow leaders. While our church believes in congregational government, yet we must not ignore the principle of leadership as if it were something foreign to the spirit of democracy.

Strong Leadership Needed.

In these critical times we need strong leaders. Lack of strong leaders explains the weakness of Christendom. A weak church cannot claim a strong leader, while a strong leader can make a weak church strong.

We are thankful for strong leaders in our church, but we do not have enough of them. For us to make light of our leaders or refuse to support or to spread among our membership a cynicism that would call the whole leadership into question would indeed be harmful. But we need many more leaders. The development of leadership in our church must come by educating the whole rank and file of the church and her membership from the top down so that every member will know what the church is and what it is doing, and what it is going to do and how it is to be done. Then our members will know who to select for their leaders, how to remove false leaders and whom to train to become future leaders.

Home Influences.

One of the factors in solving the problem of leadership is the home. Do parents want their boys and girls to be leaders? Do they want them prepared for special work of the church? It seems it is high time for parents to take their responsibility seriously. We depend upon conferences, Bible meetings and other meetings to present to our children the Christian's life callings. It ought to begin in our own home by our own fireside.

The Church and Her Responsibility.

Perhaps the church is not giving the vision to our young people as she should. Perhaps our margin is too narrow. One minister said not long ago, "Nothing less than that this church within the next five years should have at least one and if possible several of its young people in training for Christian leadership, and that the church should back them with encouragement and financial help if necessary." If other churches should have a like vision and program, within the next ten years we would have a steady leadership that would be an irresistible force to stand against the enemy. Our young people will rise to the call if they hear it in the right way. It is our duty as a church to train our young people for service. Wrong education brought on the recent world war. Wrong decisions will bring disaster to the church.

Our Schools.

The time has come when the church must face the problem of Christian education. The only true education is Christian education. A Christian school makes itself indispensable to the highest efficiency of the church. It makes a great difference who our leaders are. One recalls the saying of Napoleon, "An army of deer led by a lion is better than an army of lions led by a deer." Our schools are called to train men for leadership in the ministry as well as leaders in other

lines of Christian service. Let there be no pagan ideals in our Christian schools. But let them be as a flaming evangel and allow Christ to take precedence over their program.

Conclusion.

Let us all move forward for a greater church by training more leaders through our homes, churches and schools. Parents, teachers, friends, ministers, let us train our own leaders for the next generation and begin now.

TO THE FRIENDS OF THE BIBLE.

The American Bible Society is a missionary organization. Its sole object is "to encourage a wider circulation of the Holy Scriptures without note or comment." The Society's work is threefold:

Translation—Into the common languages and dialects of the people.

Publication—In styles convenient for the people and at lowest cost.

Distribution—By gifts and by sales without profit.

It has issued over 151,000,000 volumes of the Scriptures in more than 175 languages and dialects, and in twelve systems for the blind. It has an annual budget of over $1,170,000, and is supported by voluntary contributions. Gifts and legacies are gratefully received.

The Society will pay a fixed annuity for life upon any sum of $100 or over. A gift on this basis is called an annuity or conditional gift, and the agreement issued by the Society is called an annuity bond.

A gift on this basis is really an investment and is safe, convenient and productive. It yields an income that cannot shrink.

Christian Cynosure

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